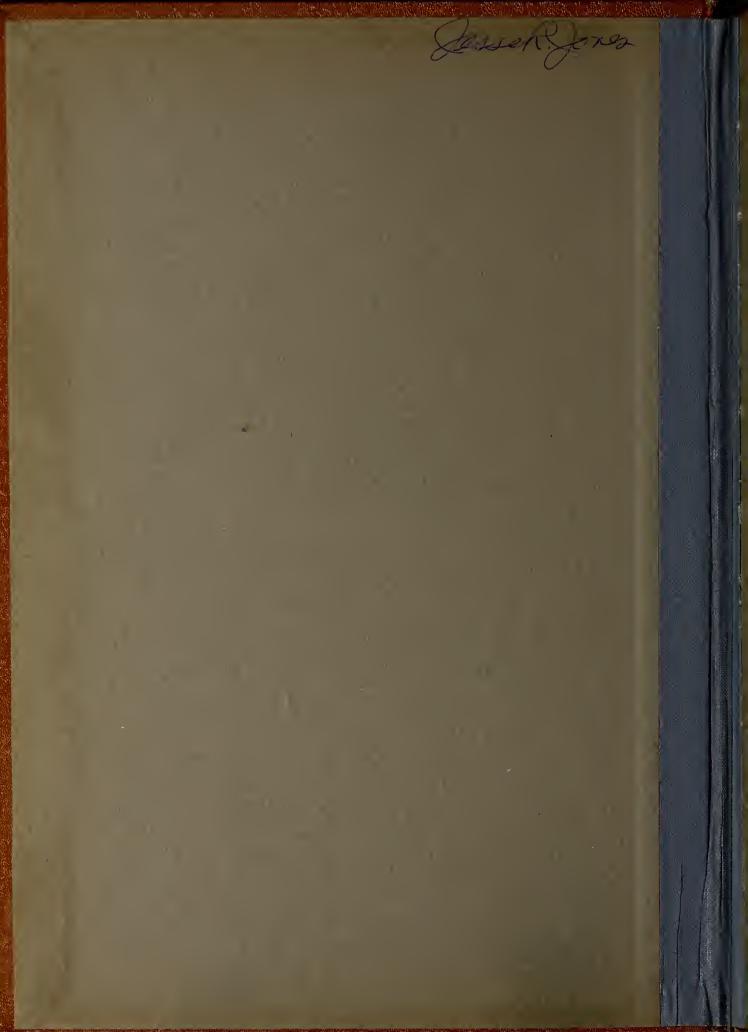
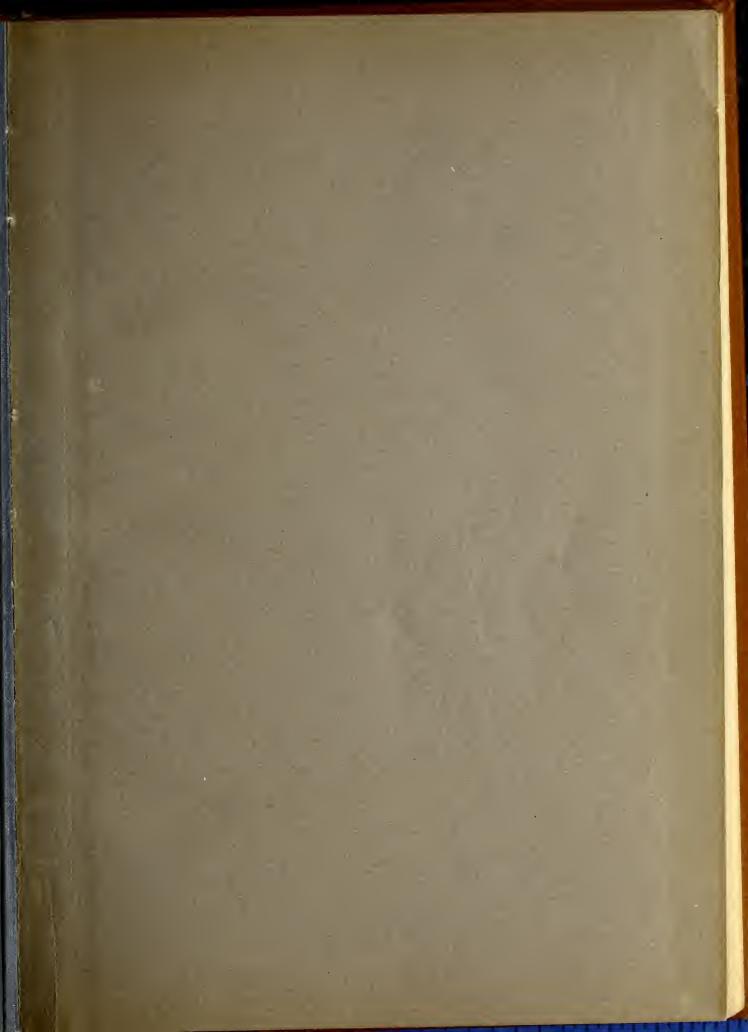
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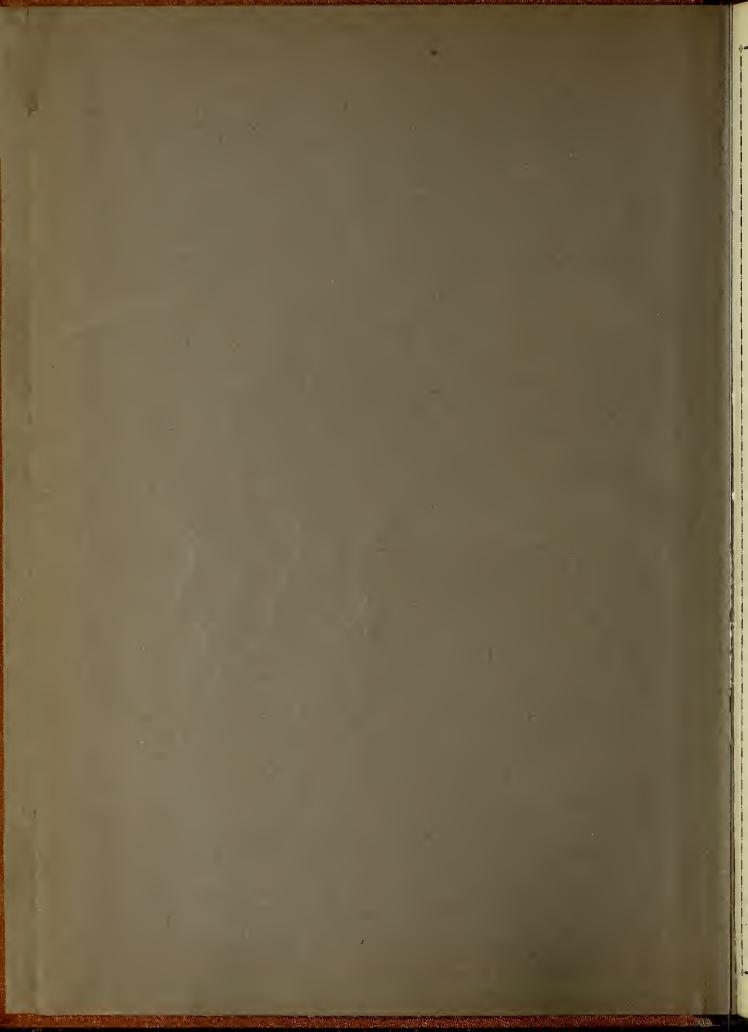
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YOLUME FOUR







"Grace and Truth"

A BIBLE STUDY MAGAZINE FOR EARNEST MEN AND WOMEN EVERYWHERE

CLIFTON L. FOWLER, EDITOR



VOLUME IV. JANUARY 1926 — DECEMBER 1926

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2047 GLENARM PLACE, DENVER, COLO.

Dear members of the "Family":

The past year of the publishing of "Grace and Truth" has been marked by the special antagonism of the devil and by the glorious deliverance of our God. In the carrying out of our purpose to come to you through the printed page with the vital message of God's Word we have, again and again, been compelled to say with the Apostle Paul, "Satan hindered." But, blessed be God, the hinderer has each time been overthrown and the divine purposes finally accomplished. The opposition of Satan has simply been the precursor of greater blessing. Twice during the year God has manifested His power in the abundant provision for great needs in equipment; He has greatly increased the "family" in size; and he has so wonderfully wrought through the message that from all lands has come the word of the deliverance of ensnared, tangled, perplexed and doubting souls. For each testing and blessing of the year we bow in thanks to the One whose "mercy endureth forever."

The outlook for the coming year is bright with opportunities for the spread of the testimony, though filled with forebodings of a terrific sacanic opposition. For strength in this hour we earnestly seek the prayers of God's people everywhere.

In the joyous service of the Saviour,

CLIFTON L. FOWLER

Editor-in-Chief

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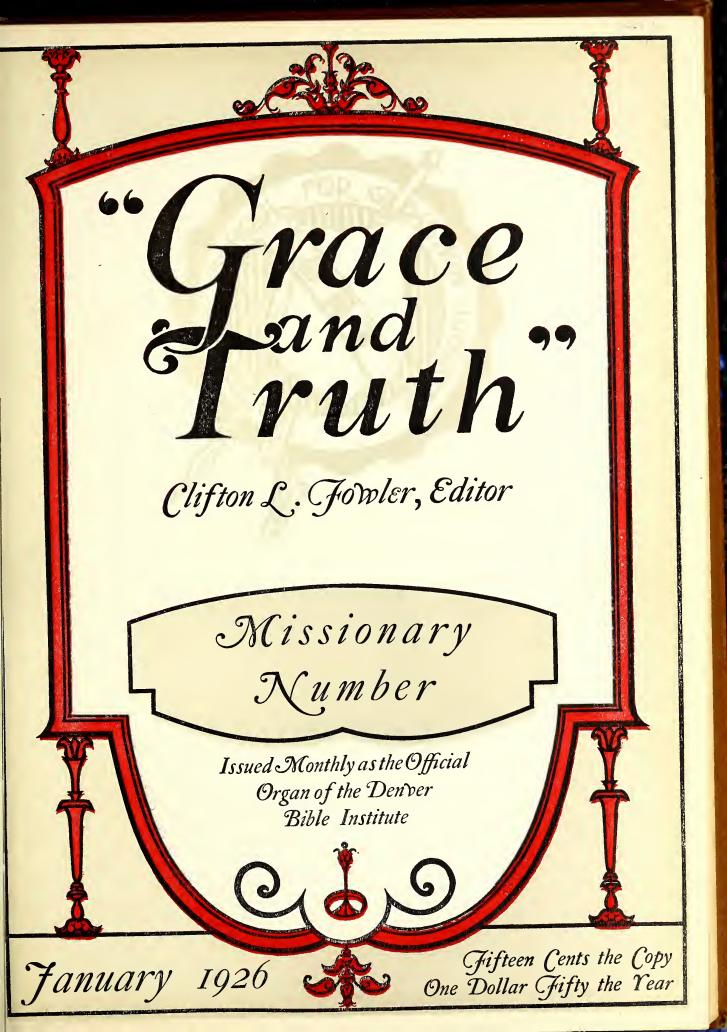
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"Grace and Truth"

"The Men at the Helm"

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DOCTRINAL STATEMENT

of the

Denver Bible Institute

and of

"Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son-Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature, Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ, Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

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SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:40; Rev. 22:11.

THE CHURCH

That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Missionaries All

HERE can be no question that God desires everyone of His children to be a "missionary." This is the self-evident implication of Eph. 2:10 which says:

"We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

This does not for one moment imply that in order to be saved or to keep our salvation we must do good works, for the preceding verses plainly declare that salvation is "by grace" and "not of works." But it surely is a clear statement that God's purpose in saving us was not only to rescue us from hell, but also to make us instruments through whom His will may be accomplished.

What His will for us is we do not need to question for one moment. "He is not willing that any should perish," and on

this account "He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This is the central theme of God's Word, and since the Word is the expression of God's will, the salvation of the lost must also be at the very heart of His will. The good works which in His will are ordained for all regenerated souls must therefore contribute to this end, and consequently every Christian should be a soul winner.

This ministry, of course, begins at home, as was indicated in Jesus' instructions to the disciples on the day of His ascension. They were to begin at Jerusalem (Acts 1:8), but their ministry was eventually to reach the uttermost parts of the earth. So the yielded child of God cannot rest until his ministry has extended into the whole world, for this is the reach of God's purpose in giving Christ to die upon the Cross. Thus either in personal presence, in offering, or in leading others into lives of service in those far off fields, every child of God

STOP THAT LEAK!

The rent-drain upon the Current Expense Fund of D.B.I. is indeed a leak which should be quickly stopped. The way to stop it is for the School to own its own dormitories. What are you doing to stop the leak?

should minister as a foreign missionary.

What a difference it would make in evangelizing work were all God's people to catch this vision! How soon the whole world would have the opportunity to hear the Gospel! An example of what this will produce is seen among the Moravians. Only 'a few years ago it was said of them:

"For every fifty-eight communicants in the home church they support one missionary in a foreign land, and for every member in the home church they have two and six-tenths members gathered in congregations among the heathen."

Such an example shames us! Brethren we have been too long asleep. Either we have been doing little or nothing in soul winning, or we have cramped our service by compromise with modernism. Let every one bestir himself!

Let us arouse from our lethargy and enter aggressively into our God-given privilege and task of evangelizing the lost. Let us go to the neglected millions of the foreign fields, unless we can prove a clear commission to home work, and if this be our field let us cultivate it to the limit. Let us pray sacrificially for the lost, and let us give until we can give no more. Let us continually seek to awaken God's slumbering children to their responsibility. Let us no longer delay while millions perish without God and without hope. And let us not rest until every lost soul has heard of the Saviour Who loved us and gave Himself for us.

—H. A. W.

The Etherealizing Theory

ODERNISM takes some subtle forms. This is of course to be expected since Modernism is of the Devil and the Devil, being the arch-deceiver, is the

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Prince of the Subtlizers. Satan's special delight, in the present conflict between Fundamentalism and Modernism, is to divide the camp of the Fundamentalists by guilefully snaring some earnest Fundamentalist into advocating a Modernistic view of some doctrine. A striking example of this is found in the recent amazing endorsement of the Etherealizing Theory by certain prominent Fundamentalists.

The Etherealizing Theory is but a modern recrudescance of the spiritualizing mania of the Post-millennialist of fifty years back. The Etherealizers declare that Jesus came to establish a spiritual kingdom. The Etherealizers stubbornly close their eyes and refuse to see the Kingdom of glory and power which Jesus presented to Israel. The Etherealizers sneer at the idea that Israel rejected the Kingdom and that it was, in consequence, postponed.

The Etherealizers make the Kingdom and the Church synonomous. The Etherealizers embrace this Bible contradictory notion which is a tenet of Modernism, as an unusually precious discovery brought to light by brilliant Bible students of this present day. The Etherealizers are not super-modest for they regard themselves as specially raised up of God to carry the Lamp of Truth to those poor benighted Fundamentalists who have accepted the teaching of the Word of God on Israel's rejection of the proffered Kingdom and the resultant postponement. The Etherealizers, finding that the mighty dispensational truths of God's Book completely contradict, disprove and annihilate their atrocious etherealizing, ruthlessly and vindictively attack the dispensational truths which are the very bulwark of balanced and safe Bible teaching. The Etherealizers flout the Right Division Principle of Divine Revelation. The Etherealizers are obsessed with their anti-postponement heresy to such an extent that all the vital and glorious truths of Scripture fall into the discard while they devote their strength and fortunes to heralding afar the anaemic propaganda of Etherealism. The Etherealizers have sufficient underwriting to publish books by the set, and by the series, in which they seek the obscuration of God's blessed truth concerning the Kingdom offered Israel, and accomplish (to their own satisfaction) the complete spiritualization and emasculation of that truth. The Etherealizers (at least some of them) still profess pre-millennial convictions while they poison the minds of men with post-millennial falsehood. The Etherealizers regard themselves as Fundamentalists but in maintaining their Etherealism are forced to constantly employ modernistic methods of Biblical interpretation. The Etherealist is one of Satan's slickest articles and may be thrown into the unique and accurate classification of Modernistic-fundamentalist.

Furthermore, the Etherealizer, finding himself none too popular with those who know the Word of God, falls back upon the familiar plea of his brother Modernist and begins to whine for tolerance. The Etherealizer is wide awake to the craven duplicity of

the ultra-modernist who uses the prestige of his ministerial position to secure for his wicked teaching a certain degree of toleration in order that he might eventually undermine the truth of God. The Etherealizer regards such conduct as utterly culpable and reprehensible when it is the ultra-modernist who is guilty. But the Etherealizer thinks it is quite normal and respectable for him to get an invitation into the pulpit of a Church that stands for the blessed Kingdom truths of God's Word and using the prestige which became his before he adopted the spurious methods of Etherealization, he deliberately undermines the testimony of the pastor and teachers of that church, and when he goes away he leaves a condition of confusion, perplexity and schism for the poor dazed pastor to straighten out. When the ultra-modernist imposes on the Christian tolerance which is accorded him, he is dishonest and a wolf in sheep's clothing, but when an etherealizing modernist imposes on the Christian tolerance which is accorded him, he thinks he is doing God a service. The conscience of the Etherealizer is fearfully and wonderfully made. Tolerance is a good thing in the right place but it doesn't take much argument to prove that tolerance is rather a negative virtue when it is exercised toward rattlesnakes and gila monsters.

These perverse interpreters etherealize the most glorious truths of the divine unfolding. Heavenly substance is reduced to the level of earthly figment. Absolutely reliable prophetic marvels are etherealized into religious moonshine. God pity that earnest and eager young student who allows himself to be blindfolded by the expert Scripture-twisters who march in the train of the anti-postponementists. The propagandists of the Etherealizing Theory would do well in spending part of their time under psychopathic observation. Their dupes may expect to confront the necessity of "similar mental" rests if they ever sincerely essay the task of reconciling Scripture and Etherealism. The doctrines of Scripture and the teaching of those who etherealize Kingdom truth are mutually exclusive, each of each.

Jesus Really Lived

TO SOME of us it may seem quite unnecessary to declare that Jesus really lived. We have always believed that He really lived and it appears superfluous to restate a truth which is already accepted. But among the Jews such a statement usually brings forth the most emphatic denials and repudiations, hence it is a matter of no small moment when Stephen S. Wise, the Rabbi of the Free Synagogue in New York City, is quoted by the Associated Press as making the following statements before a Carnegie Hall audience:

"Jesus was!
"I accept the statement that 'JESUS WAS' despite the notion I had been led to believe earlier in my life—a notion that Jesus was a myth and never existed.

"I tell you, and I will repeat these words to

X

every Jew in the world if need be: 'Jesus was' and we must accept this fact at once."

These clear cut declarations have aroused protest from Jewish communities throughout America. Indeed, Rabbi Wise has found himself the center of quite a tempest in a tea pot, so that he proffered his resignation from the Chairmanship of the great \$5,000,000 Palestine appeal, but never once has he suggested that he would withdraw his thrilling utterance,—"Jesus was!"

Yes, thank God, Jesus was. The wondrous story of love that One came to die for guilty sinners is no imaginative folk lore,—Jesus was! The thrilling tale of One Who healed in old Galilee and stilled the troubled sea is no man-made legend, -Jesus was! The narrative of the Carpenter's Son Who died on Calvary, a ransom for many, is no myth; on the contrary it is truth, glorious truth,—Jesus was! We dare not classify that amazing story of redeeming grace through the vicarious sufferings of Jesus in the realm of sage, -for Jesus was! Through all the years of this dispensation, since our Lord ascended to be with the Father, the voices of countless multitudes have been raised to do Him praise and honor. But now in the end of the age, it hath pleased God, that one who is ostensibly the enemy of Jesus, should blend His voice with the voice of the strong, and say to the Jews of the world, -Jesus was!

Yes, Jesus was! But for the believer in Christ Jesus there is much more that is true. Not only may we look back upon history and say "Jesus was," but we may look up to the One Who ever lives to intercede and with great contentment of soul rejoice that Jesus is! Nor do we need to stop here, but with souls that are vibrant with the blessed hope of His return, we may look forward to the glorious hour of the triumphant revelation of the One Who was delivered for our offences and raised again for our justification. He is coming back to earth and shall reign over all nations with power, and might and glory. Our happy hearts do not only rejoice in the fact that "Jesus was," nor do we stop at the truth that "Jesus is," but with adoration we have been brought to see that "Jesus shall come."

When Jesus speaks to John the Revelator He identifies Himself with description which cannot be mistaken:

"I am Alpha and Omega, the beginning and the ending saith the Lord Which IS

and Which WAS and Which is TO COME. THE ALMIGHTY!"

(Rev. 1:8)

Pants and Smoke

IT HAS been an open secret for many a moon that there are certain ambitious ladies who are quite determined to "wear pants." But when such high-strung samples of the feminine came before us in the past we would smilingly speak of their self-evident desire

to be panted and when we thus spoke we always had figurative "pants" in mind. We now live in a day when the pants have ceased to be figurative. The ladies wear 'em, and they are real pants.

It was some years back that a bright and sparkling young lady said in our hearing, "I am determined to make a success of my life,—just watch my smoke." The fair young thing was only speaking of figurative "smoke" but today the ladies smoke and its real smoke.

There are those who look approvingly upon our smoking and panted twentieth century Amazons and speak enthusiastically of the "emancipation of women," but God's Word stands squarely against this modern freedom which has crept into our present day life, blighting moderty, overthrowing maidenly charm, and devastating the purity of womanhood.

One glance at the teaching of the Bible concerning women, their modest dress and their unobtrucive conduct, will reveal how completely the modern woman has departed from God's thought for her:

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Tim. 2:9-10).

"Doth not nature itself also teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (I Cor. 11:15).

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:1-4).

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (Deut. 22:5).

But now let us read an editorial which appeared in the Rocky Mountain News.

"Our memory casts a long shadow. We remember in boyhood that one day when on fishing bent with an elder brother he caught sight of something in an orchard outlying a farmhouse and he led us to look upon it. There under the apple blossoms of May sat a woman wearing pants and who was smoking. Our youthful eyes popped. We had no thought that in the universe such a thing could be. Our elder eyes today refuse to pop at like scenes. The crazy curiosity of that day, a puffing woman in pants, is no longer a curiosity, but we daringly venture modern female wrath when unhesitatingly we say that it is just as crazy today as it was then."

Hurrah for the editor! So seldom do modern editors and Heavenly Writ agree that we have great delight in calling attention to this happy exception.

Continued on page 32

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WORLD TOUR

Pastor, First Baptist Church of Tucson, Arizona.

ODAY our hearts are filled with mingled joy and sadness; with joy because one of our number, Miss Mary Fickett, goes forth in obedience to her Master to preach the Gospel of the Son of God in a distant land; with sadness because we are giving up a most consecrated and valuable Christian worker. We unitedly thank God for this young woman and her utter devotion to the cause of her Lord and Saviour. Our prayers and our interest will follow her to the field to which she feels led of God. No greater honor can come

to a church than to have one of its members called into

the work of the foreign field. Our prayer is that many more may follow her example and find their way under the providence of God to the whitened harvest fields of distant

lands.

The text of the morning is a familiar one to our ears but one which indeed needs constant repetition until its message is fully worked out in the lives of God's children. "And He said unto them, Go ye into all the world and preach the Gospel to every creature" (Mark 16:15). This is the will of God for every Christian, and an invitation from Him to make a world tour with a definite object in view.

About twenty-five years ago a sailing feat never before equaled in the history of navigation was accomplished by Captain Joshua Slocum, when he sailed alone around the world in his little yacht, the

Spray. It was a daring thing for him to undertake. Experienced navigator that he was, when he said goodby and headed for the open sea, few thought they would see him again. To sail around the world in a tiny sailboat, with only two hands to steer, handle the ropes, cook, and keep things in shape—that was something no man had ever accomplished successfully. But after three years in foreign seas, and tired of "baffling squalls and fretful cobble-seas," Captain Slocum tied up at Fairhaven, Massachusetts, the birthplace of the Spray, having cruised over 46,000 miles. This my friends was a world tour, but without purpose and result.

A couple of years ago we turned our eyes toward the skies with admiration as we saw the Magellans of the air pass over our city after having circumnavigated the globe. Theirs was indeed the first time-table and itinerary of its kind in history. As one hassaid this Roundthe-World Flight was vastly more than a great venture. It was a demonstration that both the planes and the fliers of the United States Army could operate in any climate on the face of the Globe.

God is calling His church to an undertaking that is vastly more than a great adventure. He has committed His church to a specific task, that of carrying His message to the uttermost parts of the world. God forbid that we should be disobedient to the heavenly vision.

I call your attention to four things suggested in this

portion of Divine revelation.

This missionary sermon, delivered on the occasion of the departure of Miss Mary Fickett, D. B. I. 23, for China, has the same Scriptural appeal which has been used of God in sending forth more than two score young people into definite Christian service from this one church during the past seven years. God give us more such missionary pastors!

FIRST of all, this passage is a world verse. It is not hard to discover from this portion of Scripture that God's program embraces the world. It starts with Jerusalem and sweeps on until the uttermost parts are reached. "God so loved the world." His ideas take in a universe, and His love includes all. The Bible has been criticized because of its supposed narrowness. But the passage which claims our attention just now is to me a constant demonstration that the Bible with its message is for men of every clime and that its truths are perfectly adapted to every race and condition of men at any and all times. David said, "Thy commandment is exceeding broad," and so we find it to be. Those who criticized the God of Christianity and the Word He has given have never

caught the breadth of His love and interest in humanity.

God is on the giving hand. Christianity is largely a matter of giving. "Thanks be unto God for His unspeakable gift." The first recorded gift in the Bible was not to angels nor any other heavenly being but to man thus manifesting God's missionary spirit toward the world.

IN THE second place the text suggests a world vision. Jesus has reminded His disciples that "the field is the world," nothing less and nothing more. I am not bothering my head about Mars and its supposed inhabitants. I have no responsibility toward anybody up there, but I do have an overwhelming responsibility toward every soul in this world.

I am wondering if that word "world" has really dawned upon us in its fulness? It hasn't hit many a

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Christian as God intends that it should for they have no world vision. Their world is their own little sphere. The directions of the compass reach out but a short distance for them. Somehow that little word "my" is the miserable blanket in which multitudes of God's children have wrapped themselves so far as the missionary cause is concerned. The greatest hour that can come into a man's life is when the heart of him is torn wide open, and it begins to flow out after a lost and dying world. At a certain church meeting the foreign missionary program was being discussed and the Christian's responsibility in

relation to it. One member objected by saying, "We have no religion to export." My friends, I am sure of this, that if we act upon that principle as individuals or as a church professing Christianity, we soon shall be without religion ourselves. I am rather inclined to believe that the objector told the truth so far as he himself was concerned—he had no religion to export. A church cannot survive without a missionary program. The promise of the presence of Jesus Christ was only given to a missionary church, "Go ye, and lo I am with you even unto the end of the age."

The church of Jesus Christ has spent too much time already in a social program when God is calling it to something vastly greater. Why is the need so urgent?

The answer is simple. Men out of Christ are lost and hell-bound whether in sunny Arizona or in darkest Africa. All men everywhere and in every age need exactly the same salvation and the same crucified and risen Saviour. I ask you most earnestly, and in a personal way, have you a world vision? Do you see things as God has revealed them? Or are you wearing the dark glasses of selfishness or blinders of prejudice? I say it upon the authority of God's Word that Christians are out of fellowship with God who are not concerned about the salvation of lost souls and the propagation of His Word to the remotest corner of earth. How can a man expect to get much of personal blessing out of Christianity when he is indifferent to the greatest object and grandest cause of Christianity?

THEN again, this great passage gives us a world vocation. "Go ye into all the world and preach." I like that word preach. It is at the very heart of the commission. Jesus came and preached, and He sends His disciples forth to preach. Men are not won to Christ by the life

witnesses." William T. Ellis, world-traveler and itinerant newspaper preacher, after opportunity for widest observation asks and answers a vitally important question as follows: "What shall the missionary say? Is he to express himself in large terms, as an ambassador of brotherhood from the religion of the West to the religions of the East; or is he to preach and practice and print only with a primary objective of converting people to the we live but by the message we preach. The preaching should be supported by a godly life, to be sure, but the way is explained by word of mouth. "Ye shall be My

Gospel of Christ? The issue is up; it will not down. My own observation and conviction make me a hearty advocate of the policy of individual evangelization and conversion." He is right and this newspaper man has reached a conclusion that is in hearty accord with the Word of God. Where has the Christian been given the authority to preach anything else than "be ye reconciled to God?" There is no other way under heaven in America, China, or the isles of the sea, first century or twentieth, given among men whereby we are to be saved. If Christianity is merely a religion in the midst of other religions equally worthy there is no need for this commission, no need for missionaries, and no message to

A STRANGLE-HOLD! The appalling rent-drain under which D. B. I. is struggling is a strangle-hold which can only be broken by the mighty power of God. Let every prayer-helper heed the call and join in a united cry to God to break the strangle-hold of the rent-drain on D. B. I. This will be accomplished when we own our own dormitories. PRAY!PRAY!PRAY!

The word preach can no

more be eliminated from His command than any other word. I have no sympathy whatever with the modern Bible butchers who cut and slash the Old Book to satisfy their unbelief, and to evade the great task of making Jesus known to the sons of men. This thing is not optional but commanded; it is not merely a divine suggestion but a How shall a young person indivine injunction. vest his life for greatest usefulness? Let Jesus answer the question then none can find fault with me. He, the master teacher, the eternal Son of God, Who spoke as never man spake, said—"Go ye into all the world and preach the Gospel." I think it was Spurgeon who said, "If my son were called to be a missionary I should not want to see him descend to the place of a king." The church was born in the great heart of the unselfish Christ and called to an unselfish ministry to the world. And its business is to preach the Gospel and to lift high the blood-stained banner of King Immanuel.

FINALLY, there is in my text a world victory. I want you to catch the sense in which I mean victory

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for there seems to be much misunderstanding about the ultimate outcome of things. When I say victory I mean individually. A gracious victory will come into the heart of any man who accepts Jesus in personal salvation. His gospel is a wonder working power and is able to transform any life and conform it to the image of the Son of God, and praise God it does the work supernaturally and immediately. Salvation is not a long drawn out process but a marvelous change wrought in the power of the Holy Spirit. It is the same for all. Every mission station can point with joy to the many trophies of redeeming grace.

There is no promise in the Word of God that the world is to be converted before Jesus comes or that the church has the task of bringing in the Kingdom. The remarkable parables of our Lord given in the thirteenth chapter of Matthew make that plain. His great Olivet Discourse concerning the end times also reveals that faith will hardly be found on the earth when He returns. And Paul declares that evil men and seducers shall wax worse and worse. And these things will continue until He comes and roots out all that does offend and sets up, by His personal presence, His glorious and long-promised Kingdom. Let us learn to discern the Word of God and study to show ourselves approved unto Him. Human opinions and questions, and guesses, and ideas do not count with God. We have the great business of going forth to snatch men as brands from the burning and to bring them into saving touch with Jesus. Not all responded

to the ministry of Jesus, indeed comparatively few; not all responded to the message of the great apostle Paul; and not all will accept our message; nevertheless we are to proclaim it to a lost world until He comes. The Gospel will not produce a world peace,—God has nowhere promised that it would. It is effective to give heart peace. His coming will bring in universal peace and there will be no peace on earth among nations until He comes to establish that peace. When upon earth He said, "I am not come to send peace on earth: I am not come to send peace, but a sword. For I am come to set a man at variance against his father," etc.

I give you this illustration in closing. D. L. Moody used to tell of a man who dreamed he died and went to heaven. One day an angel came and lifted him up and told him to look through a window. He looked out and the angel said to him: "What do you see?" "I see people right around my home, blinded and falling over precipices." "Do you want to stay here and enjoy heaven, or do you want to go back and take the band off their eyes, and let them see their doom?" "I want to go back."

Then he awoke. But that dream made that man who had hitherto been uninterested in missions, a missionary with a world vision, and to which cause he devoted himself with his money, his influence and his life. May God make every one of us red-hot for the progress of His Word unto the uttermost parts of the world. It is not optional, it is vital and imperative.



The Master calls
In accents low,
And fraught with feeling;
"Go child, go



To distant lands,
Where sin is rife,
To do My bidding:
Give thy life

To spread My Gospel;
Preach My Word
Where My Own Name
Has ne'er been heard;

Where men bow down
To wood and stone,
And know not I
Am God alone!"

The Master calls
In accents low;
I gladly answer,
"Lord I go!"

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MIRACLES OF GRACE IN CENTRAL AMERICA

by Karl D. Hummel

Acting Secretary of the Central American Mission.

DON'T believe that these people have souls!" Thus spoke a very refined American lady, wife of a banker and a professing Christian, as she watched some poor peasants in a Central American city. Judging from the degraded condition of so many thousands of them, their loose immoral lives and drunken debauches, one might be inclined to assume such a statement. But the heralds of the Gospel accept no such assumption, not only because of what God's Word says about all mortal beings but because of what God's Word does to even the most degraded and ruined sinner who accepts it.

Mission work in Central America, while fraught with many dangers and discouragements, is a most fruitful one. Souls are being saved day by day as the Gospel is proclaimed. Opposition on the part of Rome

only makes her idolatry, treachery and message of "persecute your enemies" to stand out in vivid contrast with the Gospel message of true spiritual worship, sincerety and love. The transformed lives of converts shut the mouths of our critics and at the same time they spur us on to renewed effort to fulfill our course, i.e. "to preach the Gospel to every creature in Central America."

Pastor A. E. Bishop, our veteran missionary, tells the story of a tailor, who, many years ago in Guatemala City, while cleaning the suit of a rich manufacturer, found in a pocket of the coat a 100 peso bill worth then about \$3.00 gold. He appropriated it for himself and delivered the suit. Twelve years went by during which time the tailor moved to a town many miles distant from Guatemala City. There he heard the gospel and was gloriously saved. As the Holy Spirit spoke to him he remembered the stolen 100 peso bill and as soon as possible sent that amount to Pastor Bishop asking him to deliver it to its owner. Upon reaching the office of the manufacturer, Mr. Bishop read to him the tailor's letter and handed over the bill. The man's face was a study. He had never missed the money! "And it happened twelve years ago," he exclaimed. "Well, this is rare, unusual." Mr. Bishop replied, "Yes, most men are doing their utmost to put their consciences to sleep, but

Central America lies at our very doors, and yet it is one of the most benight ed of mission lands. The Central America Mission, which was founded by the late Dr. Scofield, is doing excellent work, but the cry is going up to God for more laborers who are equipped for this arduous task. Will you be one to answer?

when the Gospel penetrates into a man's heart something very real takes place and his dead conscience is awakened." The business man, quite overcome, by such an unheard of experience, placed the bill in an envelope and handing it to Mr. Bishop, asked him to kindly return it to the tailor as an appreciation of such a noble act.

Among those jewels redeemed in Central America that we expect to meet in glory is a precious woman named Josephine Fernandez. Born and educated in Spain and prepared for a stage career, she finally came to seek her fortune in Latin America and for some years played on the stage in different Southern Republics. Finally deciding to abandon this profession she settled down in Managua, Nicaragua, marrying a man of that city. Together they opened a little soap factory and all went well until drink

became master of the husband. As the burden of business and home fell upon the wife she soon felt the need of a rest and change and was advised to make a trip to Spain, which she did. While over there a cable came, "Your husband has sold business, run off with common woman, squandering all your earnings. Come." Such a blow! Back she started but while in Panama changing boats a thug stole her pocketbook leaving her penniless. Heartbroken but brave she secured work and after a couple of months sailed on. Upon reaching Managua what should she do? No home, no husband, no money—everything gone!

She was most devoted to the Virgin Mary and had been incessantly pleading with "the Mother of God" to bring back her husband. Gifts were offered to the image, promises and vows made, but all to no avail. She secured employment as a vendor of soap for another concern and so eaked out a living. But the broken heart was bleeding

Passing through the market one day a lady there, of whom she was taking an order, said, "Josephine, what is the trouble; you look so blue?" "Oh, just the same trouble—my husband is gone." Said the market lady, "I know of a book that will tell you how to get your husband back." "What book is it?" gasped Josephine. "The

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Bible," said the other and the result of the conversation was that the market lady bought a Bible from us and sold it to Josephine.

Josephine called herself a Christian, was regular in attendance at the so-called Church, fervent in her devotion to the Virgin, but God's holy Word she had never

read; it had been denied her as it is being kept from millions who have heard about Christ but who know nothing of Him as personal Saviour and Lord. And so she commenced to search for the chapter that would give the secret for the restoring of lost husbands. She read a little here and a little there and though unsuccessful in finding the desired chapter, what she read touched her broken heart and the more she read the more she wanted to read until at last she found something—the secret for the cure of all ills and sorrows. She could say very much like Philip, "I have found Him . . even Jesus," the One Who said, "Come unto Me all ye that labor and are heavy laden and I will give you rest." What a transformed life Josephine's became! The blues turned to smiles and the sorrow to abounding joy. She still longed for the return of her husband, even more than before, for now her daily prayer was that he might be saved not only for time but for eternity.

One Lord's day the market lady brought Josephine to our Sunday School and then we came to know her personally. She made a public profession of faith in Christ and from that time on till the Lord took her home she was a constant atten-

dant at all our services and in her was illustrated Paul's injunction, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Not content with keeping the blessed Gospel message to herself, she immediately commenced to witness for Him. Everywhere she went, on the street, through the market, in homes and shops, she took the good news of salvation, giving out tracts and Gospels as well as a verbal testimony. Her business changed, for although she continued to take orders for soap, that was only to pay expenses for her real endeavor was to glorify her Lord and make Him known to others. When she came to our home for tracts one day I noticed

that she wore a new skirt which had two large pockets in front—each about ten inches square. These were made to carry Gospel literature in and they served their purpose

It was my joyous privilege to baptize this dear woman and welcome her into our little fellowship at Managua.

The Lord called her home just one year after her conversion, but it was a glorious year, a year lived for Him. When the Lord comes and we are all gathered together unto Himself I expect to see Josephine among the resurrected company.

One of our native pastors in Nicaragua was a former General in the army of that Republic and a man who has held many responsible positions in civil and military circles. Francisco, or Frank, is his name and his present Christian life is one of the bright testimonies for the Lord in that land. Before his conversion some fourteen years ago he was a most godless fellow, vulgar, cruel, fearless and irreligious. To cross him might have meant death because his political pull freed him from any possible charges. In contrast with his lack of religion his old mother had an over abundance—she was a most fanatical Roman Catholic who lived for the Church and its fiestas but who knew nothing of salvation or of the Bible. Mother and son very often argued over these differences and one day in the heat of the discussion the good lady said, "Son, I know why you are so bitter against the Priests. You have been reading that abominable and accursed Protestant Bible." Frank looked at his

mother in surprise and said, "What, I read a Protestant Bible? I have never read one. And furthermore, have you ever read one?" "God forbid that I should read such a damnable book!" replied the mother with horror. "Then," said Frank, "don't say another word against it and just for this if it is such a bad book I am going to get one and read it."

The Lord prepared a heart for the message and a messenger for the heart. Shortly after this conversation a Bible colporteur visited Frank's town and Frank rushed after him and bought one of the heretical books. Upon returning to his little farm he started in reading right at



A Guatemala Indian "Having no hope and without God in the world."

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the first chapter of Genesis, determined to go from cover to cover. Sometime before all this occured the political party of which he was a member was "dethroned" and for this reason Frank was spending his time off the farm. But shortly after having secured the Bible a revolution broke out and Frank dug up his burried arms, gathered his small group of men together and started out to capture the little town Plaza. The Bible was left behind but not for long as the revolution soon failed and Frank returned to resume his reading. Then came another civil strife and Frank's maneuvers were repeated. This however was the end of such escapades for him. After returning this time he finished reading the Old Testament and started in with the New. His wife and intimate friends began to make light of him for reading that silly book so much but he was beginning to see light from above. He read the New Testament through once, twice, three times, and during the third reading the truth of the glorious Gospel burst upon his soul and he then and there yielded himself to Christ. This took place out in the corn patch for his wife had made his reading so miserable in the house that he sought quiet out in the field and their found his Saviour and Lord.

Frank's wife, who had been so skeptical, now took her husband to be crazy. He was naturally overflowing with love and the Word, but for a time it all fell on

closed ears and hearts. However, the transformed life of a husband can't be long hid from the wife and soon she saw that Frank was different. He was more kindly, more considerate, patient and forgiving. The children no longer feared their daddy as before and ere long, wife and children were all rejoicing in the Lord. Most of his neighbors and friends however scorned him and even threatened his life, but Frank who formerly would have pulled a gun, now took it all without a word. He finally located a few other believers in the little village and together they started giving out the Word, soon renting a little room where services were held. The enemy became furious and terrible persecution started. One evening a violent mob came down the street toward the chapel. Stones that were thrown soon finished the tiles on the roof and then the mob charged on. They entered the little chapel and their leader was none other than Frank's own mother. She grabbed her own son by the throat and would have choked him had that been possible. The believers huddled in one corner while the mob made kindling wood of the benches and pulpit, and then the Lord said, "Stop," for the crowd backed out and away. Not one of God's children was injured. And the result? Today Frank holds forth in that same town giving out the Gospel and souls are being saved. "The entrance of Thy words giveth light." All praise and glory is to Him Who does

THE PROBLEMS OF THE MISSIONARY

by Isaac Page

HIS year, 1925, the China Inland Mission has been able to send out to the field in China, the largest number of new workers that has ever been sent out by them from this continent. They are from different parts of the continent, and represent many evangelical churches. As some of the readers of "Grace and Truth" may be acquainted with members of this party, it might be well to tell a little of what they will meet, on arrival in that land, and the best way to do this

is to take from one's own experience.

Well do I remember the first day in a Chinese city. We were made aware of the fact through every one of the senses: strange sights—an oriental port with all the new things one sees, little Chinese stores, which as often as not are a mere niche in the wall, and where you can purchase almost

everything, or anything; strange sounds, the shrill notes of the Chinese language, shouted by coolies, who get relief from the strain, by crying out in sing-song to one another; strange smells, that seem to pervade everything. It is a remarkable thing, that the use of the olfactory nerve brings the scenes of that land more vividly before the mind than any other. All these things, that seem to be small things in themselves, have an effect upon the individual that is never forgotten.

The author of this article labored for many years among the Miao people of inland China, and was the leading instrument of God in one of the most remarkable revivals in modern missionary efforts. The service which he is now rendering as representative of the China Inland Mission is exceedingly valuable. His ministry in these pages will be deeply appreciated by our readers.

On arrival, one of the first things we did was to have head shaved, and get into Chinese clothes. The queue, which was a badge of servitude, imposed upon the Chinese by the Manchus, is now officially done away with, although there are many of the people still wearing it, for custom dies hard in China. We found it better to wear the Chi-

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nese dress, as in the earlier days of missionary enterprise, it made the missionary less conspicuous, and besides it is a much more economical outfit. But it took time to get used to the "swish," of the skirt of the long cotton gown, and the other Chinese garments, but it was worth the trouble for it made life somewhat easier for the missionary.

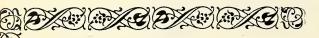
As we were to live in the interior, it was necessary that we learn to eat in the "Chinesey" way, with chopsticks. The food, principally rice, which takes the place of bread, in many of the provinces of China, is eaten out of a bowl, held to the mouth, and the rice is pushed into the mouth with the chopsticks. Had we depended on the kinds of food that we had been used to in the home countries, we should often have gone hungry, but there was generally rice, pork, and vegetables to be bought, and these done in the native way, made a very satisfying meal.

The first real problem that was met was the problem of the language, and it is a very real problem to all. The Chinese language with all its forty thousand characters, ideographs, each one being literally a written idea (although at times it is difficult to see any association of ideas), and all different the one from the other, is a task that might daunt the stoutest heart, and is a reason why the Christians at home should be praying for those seeking to learn it. Each of these words has a tone, and the sound "Fu" for example, might be one of five things at least, according to the tone that is given to it. It might be happiness, wealth, father or county. One of the words in the west of China sounds like a hiss, and this word, with a lilt, or spoken staccato, has all the difference of meaning in the world. Thus, the language, getting the vocabulary, and getting it large enough, and getting it correctly, so that it might be made the vehicle for presenting the Gospel of the Lord Jesus Christ, is a real problem. The young men are sent a language school, where they are given individual teachers, who spend one or two hours giving lessons in speaking each day. The women have the same opportunity, only in

a different city, for Chinese etiquette must be considered, and apart from a few up-to-date schools, they have no co-educational methods.

We spent six months there, and at the conclusion of that time, we were ready to pass the first, of six examinations. Part of this test, is to give a ta'k before the Chinese teacher, or in my case, to take morning prayers in Chinese. The school girls, and the people engaged in Mission employ were all there, and my text was taken from the Acts, Ch. 3:6. It was all carefully written down for reference, as I remember, and as I toiled along, thinking in English, and then speaking in Chinese, I noticed that the attention was not very good, for of course they could understand very little of what I was saying. So I repeated the text once again, and it seemed as if I gave one of the words unnecessary emphasis, for when I read "rise up," the little girls looked at me, and then one by one they rose to their feet. It was a little embarrassing at the moment, but one of the older missionaries came to the rescue, and closed the meeting. To a very sensitive person a situation like this might be intolerable, and of course the men and women that go out there to preach are an average set of people, and in this again they need our prayers, that in spite of their: embarrassments, they might be given grace to appear foolish, for the sake of the Gospel they have to preach.

One of the ordinary things of Chinese life struck me very forcibly. Their relation to their gods, temples, rites, priests. Every Chinese home, has its own gods. There they are on the doors, at the cooking range, and in various other places. Every new year, or rather at the close of the old year, new paper gods are pasted to the door and these must be recognized and worshipped. They are supposed to protect the home, and the persons of the household. One of the couplets by the side of the door ran something like this: "When there is a god on the door, there is no devil in the heart" but if the devil is recognized at the door, it is because he is in the heart as so many of their lives testify. "Gods many, and they



Here are multitudes of professing Christians making money, getting rich, eating the fat and drinking the sweet, is there not one to go for Christ? Men travel abroad for trade, will they not go for Jesus? They even risk life amid eternal snows, are there no heroes for the Cross?







It is a fact, full of pathos, that after the centuries of missionary effort, what may be called the heart of the two great continents of Africa and Asia must still be classified under the heading of unoccupied fields.

—Dr. Zwemer



that make them are like unto them." And so, the next and greatest problem that meets the missionary is the problem of bringing light to those who sit in heathen darkness. I have heard many things said of the good points of Buddhism, but from life in China, it still remains to be seen where these are. The priests with their characters written on their faces, the superstition of the people, the power of the devil, very much in evidence, but the good things of Buddhism, not able to do a thing to save a soul, or even help in any real way.

How great the need is anyone who has been there can testify. Four hundred million people, and the most optimistic estimate would only place one million of these as in any way vitally interested in the things of Christ. The devil reigns supreme, and his power is very manifest, in cases of demon possession, strange happenings, even healings. And yet in spite of all the power of the evil one, the "Gospel is the power of God unto salvation, to every one that believeth," and all over that great land, there are men and women who have been saved, and are being kept by the power of God.

N THE southwest of China, in the provinces of Kweichow, and Yunnan, principally, there are a great many non-Chinese peoples. The land belonged to them, and they are supposed to be the aboriginal peoples of those parts. By and by, the Chinese came in, and took the land from them by force, until now, they are away among the mountain fastnesses, and are difficult of approach, from a physical standpoint. In the year 1903, the Lord did a great work amongst these Miao peoples, and in a short time they were coming to accept the Gospel by the hundreds and eventually by thousands. Some of them came eight days journey to hear the Gospel, and they received it so gladly, for it meant life and hope, and a home in heaven. Then churches were formed, and the work spread, until it has gone from the city of Anshun, Kwei, where the work began, right across to the border of Burmah. Other tribes have been touched, and amongst those mountain fastnesses, there are thou-

sands of these people rejoicing in the Lord Jesus Christ.

I was travelling on one occasion, and had a number of the Christians to carry the bedding, books, etc., that are necessary when out on the road in that land. One of the men in front of me was named Isaac Li, and I noticed a great look of peace about his face. His face seemed to be shining, and as he went along with his burden on his back he turned to me and said, "Pastor, is it not wonderful, that the Holy Spirit lives in me." I agreed that it was very wonderful, and then he asked that I should tell him of these things, and very gladly I did so. We walked along for some distance, and then I saw him stoop to the ground, and picking a little dry earth between his fingers, crumbling it as he held it there, he said, "Is it not strange, that I, a poor, dirty Miao man who lived so long in sin, and am like this earth, can be the temple of the Holy Spirit." Then he went on to tell me that he had not slept the previous night, but had spent it in prayer, and the reading of the Word of God, and he is a sample of what the Lord can do for these poor heathen souls. The spiritual insight given to those people was very wonderful, and to hear some of the Evangelists preaching the Word of God was marvellous, in view of the fact that they were so recently converted, and had little or no education, but that of the Holy Spirit.

One of the cheering things in a mission field, is the very marked evidence of the Lord's leading, in the native churches. In many of the stations, there are very few leading men that ever become Christians, that is, men who are regarded as leaders in the affairs of city or state, and yet in some marvellous way of His own, the Lord does give gifts to the church. When the great movement began amongst those aborigines, it seemed impossible that the thousands that were coming could be properly cared for, nor could they have been taught even the rudiments, unless men and women were raised up for this work. There was little time to train men, but as it was in the early days of the church's history, men and women, whose hearts were on fire for God, did more than all the men of the schools, who had the intellectual

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preparation only, could have done. Every believer began to learn, and every believer learned to give out what he or she had been taught, and in this way a small band coming to the central station, and being taught, would go out into the countryside, and tell all they knew of the Lord Jesus.

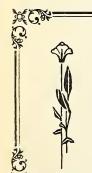
We were on the street of a city on one occasion, and as we were selling Gospels, two young men passed by, and they were offered a book apiece. They were not able to purchase them, and so we presented them, one with a Gospel of Matthew, and the other with a Gospel of Mark. They were asked to come to the services, and in a short time they began to attend. They were brothers, and the older man had the greater ability, but the younger brother was the one that was able to read. They began with the books, and the Lord laid hold on their hearts, and they accepted Christ as their Saviour. Then they began to pray for their wives, and before long we had the joy of seeing them bring both wives and children to the Sunday services, coming each Sunday morning, a distance of fourteen miles, and returning the same day, after the services were over. Their father was a drunkard, for there is a great deal of drunkenness amongst the Miao, and after some exhortation he too became a Christian, and is now in the glory with his Lord. The mother was not willing to come to the meetings, for she was a "mei la po," the equivalent of a witch doctor, and her diabolical practices had a firm hold upon her. The Spirit of the Lord laid a real burden of prayer upon these young men, and we formed a covenant to pray weekly for her conversion. Many tears were mixed with those prayers I can assure you, and one day, when they came to the services they brought their mother with them, and she took a very definite stand for Christ. Some few weeks after their own conversion from hellishness and heathenism, I went to their home, and found to my surprise, for we had not said anything about the matter, that they had established family worship, and in the morning and evening they gathered to ask the Lord's blessing on the day, and to return thanks at the close of the day. They then gathered the villagers in, and in a short time more than half of that village had become Christians, and had chopped down the tree, the central place of village worship as evidence of the reality of the change.

The Lord blessed them, and allowed a great deal of persecution to come to them, but being born of the

Spirit, they stood firm, and one day presented themselves at the study door, to see if they could get some tracts and books to take to their people who lived two or three days journey away, so that they too might come and accept the Saviour. They had blessing in this work too, and became regular evangelists, going from place to place as the Lord opened the doors, and did this work for years. Later I have heard that one of the brothers, who could not be daunted by persecution, has fallen a prey to prosperity, for the Chinese seeing he was a good man have chosen him for a position of authority in the district and he has fallen by the wayside. There is no doubt of his salvation, for we believe he was born again, but his testimony has been lost to the Gospel. Will you not pray for these men, and all the native workers in that and other heathen lands.

One of the saddest cases of backsliding was a man named Paul Chang. Paul was the leader in all the great work, and if ever a man showed the marks of the grace of God he did. Through all the first persecution, when life was held very cheaply indeed, by the persecutors, he cheered his brethren, and under God was able to hold them together. He had a wonderful spirit, and immense driving force. A large chapel was built, and the place was packed week after week. Thousands professed conversion, and in one week, one thousand one hundred and seventeen were baptized on profession of faith in Christ. After a time the Chinese officials saw that the Gospel had made great changes in these degraded people, and Paul was made a small headman. He made a little money, and then, he wished to follow in the way of the Chinese world, and take a second wife. He had already seen his wrong doing, and was very miserable. The church could do only one thing, and next day they were to meet, to put him out of fellowship, but that night, he went and hanged himself. "The powers of darkness," too many in our land, is a mere phrase, but it is a very real and fully recognized fact there, and we must pray, and pray, and still pray, for the giving of a gift, while it may help the conscience of the giver, will never take the place of prayer, which is the only weapon given to us on the behalf of our missionary brethren and sisters.

These then are some of the problems that the young missionaries will meet, and we trust that many may be led to this active and intelligent co-operation in making Christ known in dark China.



LIVINGSTONE'S DYING WORDS

"All I can add in my solitude is, May Heaven's richest blessing come down on every one—American, English, or Turk—who will help to heal this open sore of the world."

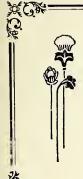


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THE QUALIFICATIONS OF A REAL MISSIONARY

by REV. ROLAND A. SMITH, M.A.



If you have wanted to give your life to that service which demands the highest type of Christian character and the most unsparing devotion, consider thoughtfully the vocation of a missionary. REAL missionaries are needed. Will you let God qualify you?



NE meets not infrequently with a criticism of Foreign Missions reflecting an inferior efficiency of missionary activity and administration, which cannot be lightly dismissed with the excuse that it is entirely unjustified. The sincere and humble reviewer of missionary work has to admit most regretfully that there is on every Mission Field a number of workers who bring but little credit to the cause which they espouse, not primarily in the large issues of their vocation, but because in the small things they can only take a smaller place compared with many another who does not claim to be a minister of the Gospel of Jesus Christ.

It is, therefore, of the utmost importance that those who wish to offer for foreign service in the Mission Field should recognize fully both the essential characteristics always required for the best missionary service, and also the special equipment now demanded in postwar days by change of national outlook and aspiration. Thus, in the former category, the God-honoured missionary must be possessed of the following qualifications.

I. An absolute assurance of personal salvation, which is the fountain-head of Life. For there can be no "propping up" such as may have been the unconscious effect of some helpful ministry in the Homeland, the fellowship of like-minded believers, and all the blessed intimacies of Christian comradesh p.

II. Progressive experience of the continual transformation of God's abiding presence, which is the experience of "Life abundant." For he becomes improved neither in spiritual quality nor wisdom by leaving his native land, for he does not leave his nature behind him. If he has not been able to overcome a tendency to be impetuous, jealous, irritable, or slack, he will find nothing in a foreign land to rid him of these characteristics. Few things militate so disastrously against the cause of Christ

as the inconsistencies of even sincere Christians. Many a missionary has testified to the bitterness of disappointment in the lapse and failures of professing Christian natives, and many there are in the home country who have found one of the greatest difficulties to be overcome in putting forward the claims of Jesus Christ is the "set back" given by the irregularities of a second-rate life by those who profess the secret of the very best.

III. The master-passion of a soul-winning heart led out by love to seek those who know not the Gospel of light and liberty in a land of moral miasmas, where religion means idolatry of the foulest kind—a land of darkness, superstition, lust, cruelty, and witchcraft. This master-passion must be ready to face in charity and faith the failures of native Christians, in a spirit of loving pity rather than of condemnation, whatever may be the cost in personal distress and disappointment.

IV. Humility to recognize and obey implicitly the call of God, step by step, and to accept the decision of recognized administration, even though it constitute the barrier to an expected end.

V. Fa'th to believe that an Almighty God does not make mistakes, that His ways are higher than our ways, that He does not willingly afflict His children, and that He has "grace sufficient" for every need.

VI. Courage to face the discipline of training, and even disappointment, to stand fast against the well nigh overwhelming odds of loneliness, fever, contempt and conspiracy, and further, to carry the attack with courage and vigor into the very citadels of Satan.

Secondly, in view of the altered conditions of world evangelism, and especially of the conditions in Africa, there is the further necessary requirement that a candidate possess one or more of the distinctive gifts of the equip-

ment of the workman who needs not to be ashamed,

I. Educational ability, especially in these days when the advance of civilization is putting forward a comprehensive educational programme, and will only give facilities to missionary schools and outschools if they come up to the normal standard of proposed education.

II. Expert medical knowledge, which will equip for this invaluable avenue of approach those who are trained doctors, surgeons, or nurses.

III. Linguistic ability, so essential for the reduction to writing of spoken tongues that the actual Word of God may have free course and be glorified.

IV. Leadership to organize the development and extension of the Native Church, which in the end must be the final means for the propagation of the Gospel in the distant regions of unevangelized territories.

In these days even pioneer evangelistic effort must be carried on by masterbuilders who possess such qualifications as have been outlined, for it behooves the Church of Christ to answer the world's challenge of advance in a manner which, so far from bringing discredit on the name of mission work, will rather enhance the glory of

Even a large number of merely mediocre missionaries could never achieve the best work that God desires; and in days when every Missionary Society is suffering from

financial stringency, there is only room on the Mission Field for the very best.

The General Director of this Mission, the Rev. C. E. Hurlburt, recently stated that a certain number of men and women have been sent out to the Field "whose presence is very seriously criticized by government officers, who find in some of them lack of leadership and of any direct qualifications which meet the need of Missions in helping the people in the Christian life and to real usefulness."

Such people may make excellent helpers, but when through absence of the missionary in charge they are not infrequently called upon to take full responsibility over their station, they may make such terrible blunders as to endanger the future status of the entire missionary cause. In other words, anyone wishing to offer for this Field in Africa should be ready to face the probability of having to cope with a station, where the Christian life and doctrine of fifty to eighty native teachers and helpers must be developed, in addition to the routine work of evangelism, language study, schools and outschools, dispensary or hospital.

The candidate of real ability to see what mission work truly involves will not be discouraged if there is the making of a true man within, but will rather be stimulated by the testing and training lest when the Mission Field is reached the verdict "found wanting" must be

THE CALL OF INLAND AFRICA

by Erdie N. Nelson

HE Lord Jesus said, "If ye love me, keep My commandments." He also said, "Go ye into all the world and preach the gospel to every creature." Have the Christians during the nineteen hundred years since these words were spoken not loved their Lord? If they have, why have they not kept the last commandment which He gave? If they have kept it, why among

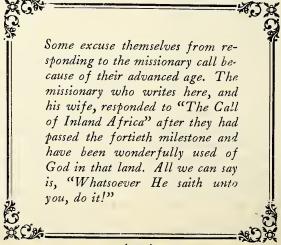
Africa's two hundred million people have only a small percentage ever heard the gospel and still less have accepted Christ as their personal Saviour?

From Africa, and especially from the great stretches of unoccupied territory in the interior, comes the call for the fulfilment of the command of our Lord.

The call for missionary endeavor comes from Inland Africa because of its almost totally unevangelized condition. About fifty years ago

Henry M. Stanley passed through this part of Africa on his way to Uganda. He sent a plea to England to send missionaries to Uganda, as the chief of that country wanted to be taught the white man's religion. In 1878 the first missionary, Alexander M. Mackay, reached Uganda having been two years and a half on the journey. (The journey can now be made in less than a month.)

Mackay stayed in Uganda midst great trials and persecutions for nearly eleven years, and then came south of the lake to what is now Tanganyika Territory and started a station at Usambiro, where he died in February 1890. After his death, the Church Missionary Society abandoned the work at Usambiro, but later work was begun at Nassa, the station where we are located at present. In 1909 the Church Missionary Society turned over their work in this part of Tanganyika



Territory to the Africa Inland Mission. The A. I. M. has four stations which are fifty to seventy miles apart as the crow flies. By road, we have one hundred and ten miles to the nearest of our mission stations, and two hundred to the farthest one. Between the stations, as well as beyond them on all sides, we have outschools manned by one or two evangelists and teachers at each place. A few of these outschools are in the vicinity where Mackay finished his labors on earth.

The call comes because of the false teaching which is creeping in. The need for missionaries in Africa is as great now as it was fifty years ago. Hardly had Mackay gotten the work established in Uganda before the Roman Catholics entered the field and the chief, who once had asked to be taught the white man's religion, now turned against the missionaries for he began to think that every country of white people had a different religion. The Roman Catholics are still on the job. Right in this field and within a year they have started two schools just four or five miles from our station.

The Seventh Day Adventists are doing their best to draw believers away from the true faith. Anyone who knows their methods will know what we have to guard against. They are "wise as serpents" and as harmful. They have a station fifty miles from us and on the other side of them are tens of thousands of people who have not heard the gospel, but the S. D. A. prefer to send their native teachers to work with the people at our outschools and to scatter their tracts among them and also if possible to start schools in the very villages where we have schools. This has been done at some places. They will rather do that than spend their energy to evangelize those who have not heard. Many statements like this appear in their tracts: "If we break the fourth commandment we will receive the wages of death" (I John 3:4 and Rom. 6:23). In the same tract they speak mainly about the two days, the seventh and the first day of the week, declaring that one is of God and the other of the devil and wind up by saying, "Let us judge today whether we will follow the law of the devil for the wages of death or the law of God for eternal life (Rom. 6:23)." Do you wonder that my heart aches when I think of the scarcity of true missionary-shepherds in this field and see our own little flocks scattered and devoured or antagonized by these thieves through their abominable doctrine? Christ said the thief comes for to steal, and you may be sure he comes where the FLOCK is. They have plenty of money for their work and they use such tact as only the master deceiver himself can impart.

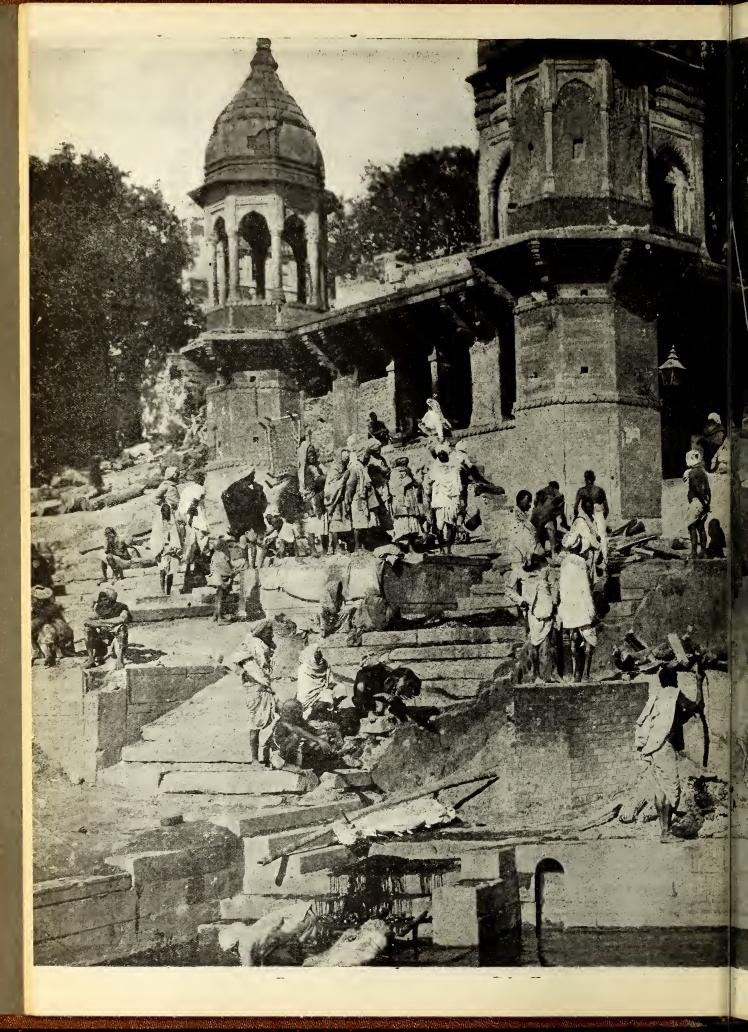
The Roman Catholics have a school in Mwanza which is recognized by the government as the proper training school for the sons of the chiefs and the subchiefs. They must spend several years in school if they wish to succeed their fathers in the position of chief. When they come away from school they are either full-fledged Catholics or enough so to be willing to do as the priests tell them, and the people must listen to their chiefs.

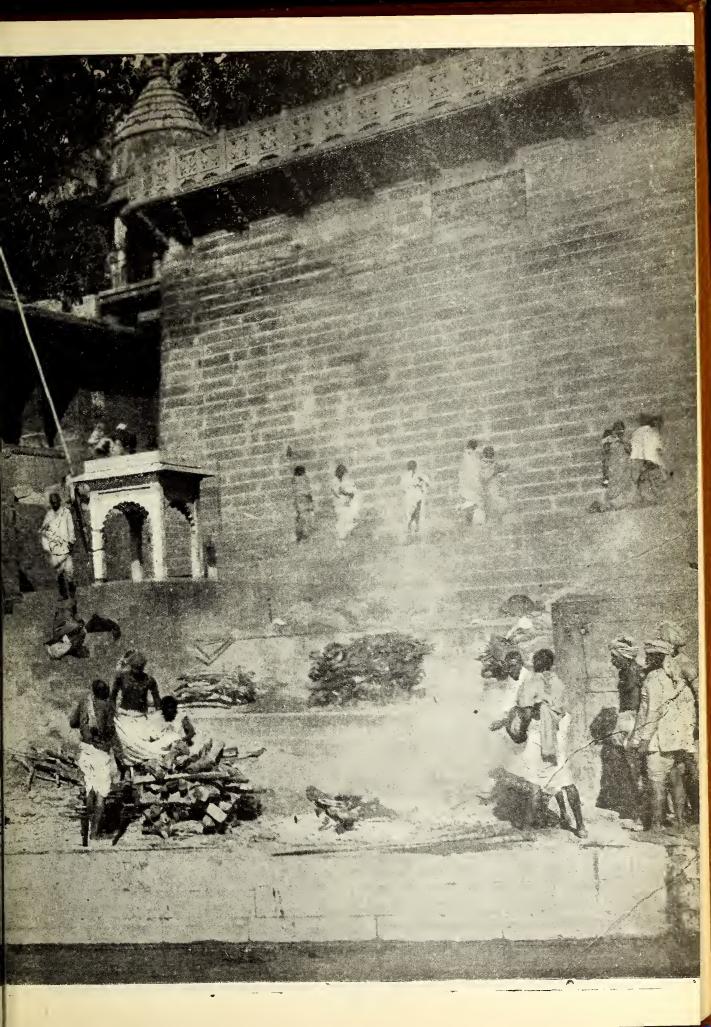
Brethren, how long will it be before God's children awake to needs of this and other mission fields. The fields are white to harvest, but who are they harvested by? By the enemy of God, the devil.

The call comes because of the wonderful possibilities for the transformation of lives. You may say, "Does it pay?" Do not ask such a foolish question but come here and see what God can do for these people if you will let Him use you or your son or your daughter or your money to His glory only! Ask yourself this question and answer it before God: "Did it pay God to send His only Son to die for me?" If you attempt to answer it in the affirmative, then know also that it would pay to put all the treasures of earth into God's work that the gospel might be preached to every creature.

Not long ago a man (a white man) told me that he did not think these people had brains enough to believe the Word of God and be Christians. He said they would all sooner or later go back to their old customs. Evidently he is of the same class or maybe he thinks he has too much brains to believe for he is still an unbeliever. But what would he have said had he seen some of those that were burned at the stake for their faith during the early years of missionary work in Uganda? The executors said they had never seen anything like it for the people met death with a smile and a song in preference to returning to their old customs. Yes, and there are some in our days who have as hard a time as if they were to be burned at the stake and still they will not renounce their faith.

Some are not allowed to stay at home unless they renounce their faith in Christ. To a boy or a young man in this country, the hut where father lives is home, no matter if there are no home comforts; and to be refused that home is a sore trial to any of them. Two weeks ago I received word that Ezekia (Ezekiel) Ngali had departed this life to be with the Lord. He was one of the faithful ones who had been sorely tried the last years. When he accepted Christ he had to leave his home and he came to live with one of the teachers, and later was used as assistant teacher. About two and a half years ago he became sick. He was treated at the Mission station and later sent to the government hospital in Mwanza for treatment. He recovered partly but told me he was not able to stay as a teacher, and as his fathers and brothers wanted to help him if he came home, he was going home for he might be able to win them for God. Hardly had he and his wife been established in his father's home when he was told that he must give up his faith and join in the customs of his people if he expected any help from them. He refused and got along as best he could, continually telling his people of the love Christ had for them. Then came the time when they were expecting a child to be born to them. His father told him he must build his own house for it was against their custom to allow a woman to be in their house at such a time. He and his wife built a little reed and grass hut, for he was not able to cut poles for building, and his people all refused to





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help him. Some of the believers from another district came to help him and made a comfortable house for him. During his illness he had a strong faith in God that He would supply his every need, and needless to say God was true to His promise (Phil. 4:19). Now that he is gone his people begin to realize that his faith in God was not in vain and among themselves they say that their customs could never have prevailed on any one to go through what he had to go through and still be kind and loving to them. May we not hope to see many of his people brought to Christ because of his testimony?

O, yes there are many faithful ones even if it must be recorded of some that they backslide and take up their old customs. One man who for years had been a leader of the dancers and a sleight-of-hand performer was converted some years ago and became a teacher and a soul-winner. To his dying day he was faithful and even refused to show his brothers or anyone else how he had performed those tricks in the old days because he said some one might use them again to deceive the people by sorcery as they call it.

The call comes because of an open door. During the years the work has been going on here only portions of the Bible have been translated for the use of the people. Now the whole New Testament has been translated and we are expecting it from England any time now. What a day of rejoicing it will be when we can hand to the people copies of God's own Word to be read by those who can read.

When the first missionaries arrived none of these people could read and the missionaries had to reduce the language to writing before they could teach the people to read. Now there are thousands of people who can read and through the reading of the Word in their own language we are hoping to hear of many turning to God. Quite a few have told us that after hearing the gospel for years it was first when they were able to read that they began to understand the love God had for them. But not all who can read will accept Christ, and some who who never will be able to read have accepted Him and by His grace are being used to witness for Him.

Within the last two years the three missionary families who were here when we came to the field six years ago have had to leave for a rest in order to regain their

health. None of them have returned yet but we hope they all may soon return. We are very short-handed as it is. Will you not pray with us that they may be returned and also that others may be sent out? Pray that funds may be available to send those out who are waiting to go. And you who are reading these lines, if God is calling you to service in this field or in some other field, I plead with you to yield your life to Him. Do not fear to take Him at His word, but be assured that what He has promised that will He also do. We have been here over six years and all our needs have been supplied. A common remark by those in the homeland is, "I can't understand where the money goes"; but God has blessed us in such a wonderful way that we very often say we can't understand how the money can go as far as it does. Yield your life to God and trust Him to send you to the place He wants you to work. He will strengthen and uphold you at all times (Isa. 41:10; Phil. 4:19).

Funeral-pyres of India

It is a belief of the Hindus that if the bodies of their dead be burned and their ashes thrown into the Ganges, the spirit will have a safe passage to the next world. If a Hindu be fortunate enough to die near Benares, the holiest of all the cities on the Ganges, his body is swathed in red or in white cloth and slung between two bamboo poles and borne to the burning ghats or stairways that stretch along the river at Benares. The burden is set down with its feet in the holy river, while wood is brought from the official wood-seller for the funeral-pyre. Sometimes the funeral-party has to wait for some time for a place on the ghats. As can be seen in the picture which appears in the center pages of this issue, there are always a number of pyres burning. The nearest relative of the deceased bargains with the keeper of the sacred fire for a spark which he brings down to the pyre in a bit of smouldering straw. If the family cannot afford to buy enough wood utterly to consume the body, what is left is thrown to the fishes and crocodiles of Mother Ganga.

(Reprinted from the Oct., 1925, issue of the Walther League Messenger with permission of the publishers.)





Paint a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children—it is the heathen world, the people seen in vision by the prophet, who sit in the region and shadow of death.



THE TENDER MERCIES OF THE WICKED

Edited by L. J. FOWLER

ITH the wisdom imparted to him by God, Solomon declared, "The tender mercies of the wicked are cruel" (Prov. 12:10). "Cruel" is a hard label for the humanitarian effort of the Christ-rejecting world today, but it is God's label and, therefore, must be the correct one. But if we have been inclined to be a bit skeptical concerning the accuracy of God's description of the best of man's attempts at mercy, all we need do is to remember a world war, the many atrocities which have been committed for the advancement of man, and the countless injustices and inequalities which exist in the so-called civilized lands,

and we will soon conclude that Solomon was right after all. However, the exceeding cruelty of ungodly men is best seen when we go to those lands where Christ is not named and where centuries ago men refused to retain the knowledge of the true God in their hearts and were given over to vile minds. It is when we see the barbarisms of these darkened places in the realms where mercy should be most merciful-in the treatment of children and the aged and infirm—that the proverb of Solomon becomes to us unquestionably true.

Let us, then, begin a tour of the various heathen lands to learn for ourselves that "the tender mercies of the wicked are cruel." And as we go from place to place, let us permit God to awaken in every one a

burden, from which we cannot escape, to pray, to give, yes, and to go, that those darkened by sin may be led into the marvelous light of Christ.

Our first visit is to China to learn how the babies fare under "the tender mercies of the wicked" of that country. Mr. Chas. A. Leonard tells us the story:

"I remember that several years before deciding to come to China stories were told me in the Sunday School of little babies in China being killed purposely n order to get rid of them, but I never then realized ow true it is. Since coming to China we have heard of many children all around us being put to death by

"And one of the most horrible customs, one that

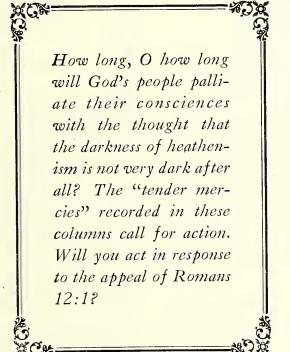
you should know about, and yet it is hard to write about, because it fairly makes one sick to speak of it, is the practice in this part of China of actually giving the bodies of the children to the dogs to be eaten by them! Can you imagine a practice more heathen? Surely only the devil himself could bring people to the practice of such a custom! The most highly organized thing in the world is the human body, and the purest, most perfect of all is the body of a little baby. Yet all through North China hundreds of little human bodies, some still alive, are placed out on the roadsides, in the gulleys,

or in the field in order that the dogs may devour them. I shall never forget the first time I saw a dog running through the streets dragging in its mouth the half-eaten body of a child. Oh, it was horrible, and the practice is terrible! And later to see dogs fighting over it and tearing the little body into pieces! But this is a common sight to those of us who are constantly among these people. It is not pleasant to think about, but something Christian boys and girls should know exists here in China. And it is a custom that is practiced by the most enlightened classes.

"Do you ask me why the people do it? It is simply the work of the devil, a result of being bound by him for many years. The people worship snakes, weasels and other such things. I have seen many

temples erected to the worship of foxes. They believe that there is a dog god also and that he is greatly pleased if the babies are fed to the dogs, and that the dog god will bring bad luck to the family if, when the child dies, it is not fed to the dogs. These are not wild dogs but family dogs. Every family has one, to keep the neighbors from coming over the walls at night and stealing one's things and to give the warning in case robbers break in the gate or house.

"Could you imagine your mother deliberately killing you in order to get rid of the trouble of rearing you? Yet there are thousands upon thousands of mothers in China who drown or choke to death their little girls in order to get rid of them. Do you not think you would



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like to give your life to teaching these women in China that this is a great sin and to lead them to love their children? Would you not like to do what you can to save these little babes?

"A few days ago a letter came to Mrs. Leonard from a Bible woman, asking her if she could not take into the orphanage here a little baby whose mother said she was going to drown it. This Bible woman works in the most enlightened section of this country, and yet hundreds of babies are drowned there every year by their parents, and then are fed to the dogs. The people do not realize it is a sin. On the very day that this letter was received I came across the following poem by Mrs. Fred Storms printed in an American newspaper that had just come in the mails. As you read it I want you to think of the love and care received by you and me as babies, as compared with the little neglected human beings out here about whom I am writing you:

"Swathed in linen and laces,
The daintiest ever seen,
Kissed and cuddled and enthroned
As household's very queen,
Our tiny American baby girl
Looks up with a happy smile,
For she has come to a Christian land
Where baby girls are worth while.
Poor little Chinese baby girl,
Far off in old Pekin,
Nobody kisses and cuddles her;
They call her a child of sin.
Her poor little frightened mother
Hides the baby out of sight,
For she has come to a heathen land
Where baby girls die in the night."

"Mercies of the wicked?" Cruel they are, indeed! But can it be that those who know the true mercy of Calvary's Cross forget to pray for these who know only the inhumanity of heathenism? Can it be that we have been drawn so far into the pleasures of this world that the Spirit of God cannot draw us to the Throne of Grace to pray for these souls?

Poor darkened Africa has a horrible tale to tell of its merciless mercies. Miss Martha Moors, who labors in Angola under the South Africa General Mission, describes some of the conditions:

"'Medicine, I want medicine to put on my wife's body. She died yesterday and I want medicine to rub on her body, for I have not buried her yet. I want to keep those who possess the vandumba from digging her up. They will dig up her body and eat it, and I want it to rub on her, for it is strong white man's medicine and will keep them away. See here are eggs and some meal to pay for it.' Thus spake a tall, sad-faced, anxious-eyed native as he proffered his eggs and meal.

"Such bondage of fear and superstition as these people are under, and have been for centuries! No one dies a 'natural' death. Some one has killed them by placing a bit of deadly poison of witchcraft in their food, upon their bark blanket, or perhaps upon a tiny pointed stick craftily hidden away in the leaves lying in their path.

I go out as a Missionary not that I may follow the dictates of common sense, but that I may obey that command of Christ, "Go into all the world and preach."

. . . This command seems to me to be strictly a Missionary injunction, so that my going forth is a matter of obedience to a plain command; and in place of seeking to assign a reason for going abroad, I would prefer to say that I have failed to discover any reason why I should stay at home.

James Gilmour, Pioneer Missionary to Mongolia

Who did it? Ah, the witch-doctor from 'so and so's' village must be called; he will find out who is the witch. And so he comes, hideous in all his devilish-looking make-up, designed to inspire fear and awe in the hearts of the people; and after days perhaps given up to the ceremony of divination, accompanied by the monotonous beating of native drums, he pronounces some one the witch. Very often this is the poorest, the most miserable old woman in all the village. She in turn may be tried by some inhuman 'ordeal,' perhaps that by fire. A huge pot of water is boiled to the greatest degree of heat possible. In this she must plunge her thin, bony old arms. If they come out unburned, she is innocent; but if the flesh drops from the bones she is guilty—a witch, worthy only to be burned. This they actually did in the old days, and still do secretly, we are told; but now she is usually driven from the village by a howling mob, armed with sticks and hurling branches and dirt at her poor old trembling body.

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"And she, what about her? 'Yes, she did it, she must have done it. Did not the spirits say so?' And so she goes forth to seek shelter where she may, or else to starve, believing she is guilty, just as her own people and members of her village believe she is guilty.

Even more to be feared and dreaded is one who possesses and can command the spirits of the dead to carry out their murderous designs. These spirits may take the form of a dog, of a hyena or of some other animal. In the dead of night, when the whole village is asleep, one comes creeping closer and closer to the heavily

--- 20 Pe--

I do not ask you to pity the heathen, for pity is often a weak thing which spends itself in tears, and then forgets the object of it. But I do ask you with all my heart to treat Jesus Christ right. I submit to you the question: Is it right to receive the eternal life from those scarred hands, and then give Him only the spare change we happen to have left after we have supplied ourselves with luxuries?

-Selected

breathing form of some sufferer. Closer and closer it draws, grabbing the throat and shutting off the breath before a sound can be made. The sick one has stopped breathing, he is dead. A 'ndumba ya munu' (lion of a man) has killed him, because some witch had the power over him to command him to do it. Who it was that brought about his death, and ordered the evil spirit to do it, can only be found out, as before, by the satanic incantations of the witch-doctor.

"'How do you know the vandumba killed him?' we ask. 'Why, of course they did, how could he have died this week, and so and so, over in that hut, last week, if there was not some one in our village who is ordering his vandumba to kill?' And they look at us with eyes full of fear, and almost of contempt. They are thinking, 'you are only a white person, you don't know anything about these things. Perhaps you do not have vandumba in your white man's land, but we do in ours and we are afraid.' 'Did you ever see one?' we ask. And again the look of fear and anxious certainty comes into their eyes. 'No,' they reply. 'Did you ever see anyone who has seen one?' we inquire, and again they must answer, 'No.' 'But,' they say, 'we know that they do exist, and that they have killed our people. When we hear a dog bark, don't we know that it is an evil spirit hovering near, waiting to carry out his awful commands? Don't we know that when our people die, if we do not put strong poison medicine on their bodies and bury them very deep, that they who are able to possess the spirits of the dead will dig them up and eat part of them, then bring them to life and make them their slaves by the means of their powerful medicines?"

Sometimes a body is buried in an upright position, with an axe tied in his hand, that the departed one may be able to defend himself from the ghoulish designs of the witch."

Mr. H. P. Sanders of the same mission, who is being used of God in Swaziland to deliver souls from the thraldom of heathenism, gives us further details in this awful picture:

"I would not have done it myself; in fact I refused several times, but he threatened me, saying he would cause lightning to strike me and burn my heart out if I did not. . . . Yes, he is a powerful witch-doctor, and I believe he would do as he said."

And because she believed him, right down to the bottom of her darkened superstitious heart, the poor heathen woman who made the above statement in court assisted in the kidnapping of an innocent little native boy five or six years old, knowing that he was to be murdered in cold blood. And murdered he was, but not until after eight days of suffering, without food or water, in a dark cave, where the witch-doctor hid him, whilst the sorrowing friends and distracted parents searched the country-side without sucess.

The story is an awful one in the fullest sense of the word! The child was taken from the cave, almost unconscious, to a spot where the three witch-doctors killed him cutting his throat, and then proceeded to cut up the body, each one securing a share. For this was what they wanted,—parts of the body as medicine or charms. This whole tragedy the woman was compelled to witness; they told her that she must be with them throughout so that, being thereby implicated, she would be sure not to turn on them as informer.

Such are the depths of the heathen darkness all around us, and I feel sure that our Swazi natives, with very few exceptions, believe that parts of the human body ground up with other charms and mixed with their seed at planting time, ensure a plenteous harvest, just in the same way as we should expect one if we used the most up-to-date fertilizers and had good rains.

Two such cases of child murder for sacrifice have come to light recently in this district, the last victim being the little boy who used to bring our milk. Poor little chap, his own uncle struck the first cruel blow and, according to reports, there are murders of this sort every year! I think we often wonder why salvation gains headway so slowly, but is it any wonder, when we consider the depths from which these natives have to be lifted?

Yes, cruelty where mercy should be manifested! But not half so cruel as that one who has been enlightened by the Gospel of Jesus Christ and yet is unwilling to sacrifice, and sacrifice—yes, to the last cent—in order that the story of Jesus and His love might be carried to these darkened souls.

Again we pause in our tour, this time at South America, to learn more about "The tender mercies of the hea-

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then." Rev. Daniel Thomas, whose faithful service to God is being rendered under the Inland South American Union, gives us the first story:

"During the seven months of my stay here I have only seen about half a dozen children, and I have often wondered why the Bororos had so few. In a village like Quejari where there should be at least two hundred children, I have only seen two or three. Naturally one would expect many to die because of unsanitary conditions, but even allowing for that and a number of other things, there should be very many more children among them. I have asked a number of Indians at different times why they did not have more children. Some said they did not want them, and others said that they had died; but I could not be satisfied with their answers, so I continued to ask, and one Indian who spoke Portuguese very well told me the real reason. He said that they were killed by the 'padre mejor'—the witch-doctor. When the padre mejor wants an interview with the 'mbope'—evil spirit—he feasts and gorges himself with about ten different kinds of meat and fish, and when he can eat no more calls on the mbope in an awful voice, to come. After a while he comes. He has, according to my informant, no body as we have, but he has eyes, ears and mouth. No one sees him except the padre mejor, although my informant said he had seen him once. When the mbope comes, the interview begins. It may be concerning the child that is to be born shortly; is he to live or to die, and the mbope gives the verdict. If he says he is to die there is no hope for that child, for he must die or else he will bring sickness and ill-luck to the family and the village, so the witch-doctor goes and informs the parents of the verdict of the mbope and then he does the cruel deed. I had that much from my first informant, but I wanted to verify his words for an Indian's word is sometimes of very little value.

"One day, another Indian and his wife came here and worked for several days. They were the best and most trustworthy of all Indians I have met so far. His wife was not well when she arrived and complained of pains in her side. After they had been there a number of days I asked them if they had children and why they had none. The answer was 'they all die.' Then I asked them if the padre mejor had killed them and when they saw I knew something of the padre mejor and the mbope they began telling me the whole story, which verified what I had already been told, but they gave me more of the details. One evening after our Bible Class, when these two Bororo Indians were present, one of our believers, of her own accord, began speaking about the padre mejor, the mbope and how the children were killed. She spoke their own language so they felt more freedom in repeating their story. They told us the manner in which the little babies were done away with when the mbope said they must die. It is done in two ways. If the child is allowed to be born naturally the witch-doctor puts the palm of his hand on the little mouth, with the thumb and first finger he presses the nose until the life is extinct. But if he decides to do away with the child before he is born, the mother will be fortunate if her life is spared. The witch-doctor uses all his force until the child is born an unnatural birth. It was so sad to listen to the woman who had lost five of her six children by the hands of the witch-doctor, and the last one born, in the last mentioned fashion. In her broken Portuguese she said: 'Bororo sad, Bororo cries much, Bororo wants children. Mbope kills all.'

"The life of a Bororo is even in danger before he is born and until he dies a natural or an unnatural death. If one of them dreams that a tiger has killed a Bororo, he must die. As soon as the witch-doctor comes to hear of it, he goes to the person's hut, and if it is an elderly person, he kneels on his chest, with one hand on his mouth and with the thumb and first finger of the left hand he presses the nose, and another Indian has ceased living. Or if one dreams that a witch-doctor has died, the same thing happens and another soul has passed into eternity without the saving knowledge of Christ. All is so sad. When asked: 'But why do you tell the witch-doctor that you dreamed?' They say: 'It is our law.'

"The Indian woman told us of a pretty little child who had dreamed that the witch-doctor had died; she knew that there was no means of saving the young child's life; she herself could not tell the witch-doctor her child's dream, yet she knew it had to be told, so she told her neighbor and within a very short time the child was dead, being murdered in the usual manner by the witch-doctor. It had to die so as to save the witch-doctor's life, for they believe if left to live the witch-doctor would die. When a person is ill, if the witch-doctor says he will die on a certain date, if not a natural death, an unnatural death, he will be done away with at the hands of the witch-doctor to save his own reputation."

A touching bit of the life of that land is added by Mrs. H. Strachan. Rev. and Mrs. H. Strachan have been raised up of God to start a Bible school at San Jose, Costa Rica, for the training of native evangelists and teachers.

"They never told me what her name was and it does not matter: the only name she had a right to is the name I have given her. She was born somewhere about four years ago and her coming mattered so little, except for the nuisance it was, that her birthday was forgotten. Her mother's career of sin was unchecked by the advent of the unwanted baby, and only ended when untimely death paid up in full the arrears due to sowing to the flesh. The story is such a common one that nobody takes any notice of such things. Her death was a more serious affair for the community than her life had been, for she left behind her the problem of the child.

"For the moment it seemed as if a happy solution had presented itself when a woman, who thereby earned a handsome name for generosity, took the baby to her own children and from thenceforth talked loudly amongst the neighbors of 'how impossible she found it to see the pobrecita abandoned.'

"Nobody's baby began to live then—if there is any truth in the saying that 'to live is to suffer.' There is nothing in all God's beautiful world so wonderfully beautiful as a small baby, and there is nothing so heart-rending to a mother as the wail of her sick child. But nobody's baby brought no joy to anyone, worse still, there was no one to feel the pang of her baby sufferings. On the contrary, the poor sickly cry only roused the cruel hearts about her to greater fury. The marvel is that the child survived. Want of care and harshness were not sufficient to crush out the little life that bravely battled for its place in the sun.

"The time came when she began to take her first steps but there was no one near to see the wonder of it. No arms were held out to catch the darling whose unsteady steps would bring her stumbling into them. When she according to her nature, got in other people's way she was kicked out of it, and when she put her wee fingers into things forbidden, she received a blow on the head. The other children, as was to be expected, learned the lesson, and nobody's baby was kicked about freely by every member of the family. In fact the children seemed to think that she existed solely for the purpose of enduring their cruelties and so they baited her unceasingly. Poor baby martyr! The thing finally became such a scandal in the neighborhood that the police were informed on more than one occasion, but without result. It could not be otherwise—who cares for nobody's child?

"Do not make up your mind; my reader, that 'of course this is an exceptional case.' It is not an exceptional case, nor even an unusual one. In the city of Buenos Aires there is what is called the 'Casa de Expositos,' where the children of shame are sheltered. Having reached an age when they can work they are put out to service and even the daily papers have at times taken up the case of these defenseless girls who are looked upon too often as lawful prey. I am not writing about them now and however much the system leaves room for improvement, it is something to be thankful for that at least in their earlier years, some of these little ones find a shelter.

"But in the provinces there is no place where such children may be placed. There are thousands of them literally abandoned. They find a home in many cases,

just as a stray dog might find one, and they form an army of mendicants and juvenile criminals of the most dangerous type, avenging their wrongs on society at large. It is only fair to say that there are some bright spots in the darkness. Sometimes there are kind hearts who from pity take a child into their homes and bring it up with their own children, and it is quite the custom for a married couple without children to adopt one. The other day, visiting in a conventillo, I came across a bright-eyed little chap of three years old. 'Who is this?' I asked. 'He belongs to us all,' was the reply. His mother abandoned him some time ago.' 'And his father?' 'He has none. We all take care of him. He gets coffee from one and soup from another and bread from a third. If we have anything he shares it.' Good kind hearts they are and just now they find it very hard to find the daily bread. The senora did not tell me because she does not realize it, that the wee boy is sharing the evil example as well as the bread of that conventillo. He is seeing there day by day things his bright eyes were never meant to see. They would have given him to me for the asking and I wanted ever so much to bring him home but the but is a big one and takes some thinking over. It is one more added to the many problems that are pressing and it has an urgency all its own.

"And nobody's baby! what became of her? Ah, her story ended happily as all stories should. One day a fortnight ago, they carried her poor bruised, bleeding, little body to the hospital. There was scarcely a vestige of life left and it soon flickered. Nobody's baby had had her last beating."

—Latin American Evangelist.

And these are the mercies of the wicked. Why, oh why, does the appeal of the needs of such souls find so little response among Christian young men and women today? Surely our ears must be as heavy as lead, our eyes as tearless as the sphinx, and our hearts as impenetrable as stone else we would gladly obey our Lord's command, "Go ye!"

O God of Grace, make us, as we remember that "the tender mercies of the wicked are cruel," to "pray without ceasing"; to "sow bountifully" in our giving; and to willingly "go."



MY GOD SHALL SUPPLY

The crucial need of stopping the rent-drain has been anticipated by our Lord in His promises. The Word declares, "My God shall supply all your need according to His riches in glory by Christ Jesus." We lay our need before Him, call upon the saints to join us in prayer, and wait for His gloriou's provision. Not one word of His promise shall fail.



BOOK REVIEWS

by C. REUBEN LINDQUIST

WHAT MUST I DO TO BE SAVED?

An interesting discussion of this vital question by George E. Guille. There is only one answer to this question and that answer was voiced by the Apostle Paul in response to the jailor's inquiry, "Believe on the Lord Jesus Christ and thou shalt be saved." The Author distinguishes between the true answer and the varied answers employed by men and women who are absolutely sincere and earnest in their desires to point souls to Christ but who fail to see the danger in presenting an answer other than the one given in God's Word. Personal worker, this is the book for you. Lost man, in doubt as to the method of salvation, read and be satisfied.

"What Must I Do To Be Saved?" by Geo. E. Guille. Pamphlet published by The Bible Institute Colportage Ass'n, 31 pages, 61/2x41/4 inches. Price, 15c net.

MARY ANTIPAS

Another good story for the young folks. This story centers around a little girl whose father was killed in the world war, leaving the mother and little daughter poverty stricken in the midst of adverse circumstances. However, through it all the little girl became a faithful witness for Jesus Christ, and the means of leading many souls, both old and young, to the knowledge of the Saviour.

Parents what kind of reading material do you provide for your children? Good, sound religious reading material adopted to the young folks is at a premium.

"Mary Antipas," by H. W. Pope. Published by the Bible Institute Colportage Ass'n, Chicago, Ill. 30-page booklet. Size, 7½x4¾ inches. Price 10c each, \$1.00 per 12 copies.

WHERE ARE THE DEAD?

From the moment the curse fell upon the human race, corruption and death came upon man. In place of perfection and the beauty he first had as the creature created in the image of the Creator, he became a fallen being, whose body became subject to disease and death. From that time on man has been questioning the condition of the dead while they are awaiting the

coming resurrection.—Are they conscious? Are the believing dead now in Hades?—and many other similar questions.

Mr. H. C. Marshall, the author of this little booklet, gives us an exceedingly clear and concise discussion concerning the whole question as presented in the Scripture. The mistranslations in the use of the words Hades and Sheol are fully explained, differentiating between the terms Hades, Sheol, and Gehenna which is Hell, the place prepared for the devil and his angels. This little booklet is indeed worthy of your time and study.

deed worthy of your time and study.

"Where are the dead?" by H. C.

Marshall. Published by The Bible
Institute Colportage Ass'n, Chicago,
Ill. 30 pages, Size, 4½ x 7 inches.

Price, 10c each, \$1.00 per 12 copies.

LATER EVANGELISTIC SERMONS

A collection of choice evangelistic messages by Dr. William Edward Biederwolf. Some of these sermons were delivered in a recent evangelistic meeting held in the Moody Bible Institute auditorium in cooperation with the Moody Church of Chicago. Many souls were won to Christ and others built up in the faith as the result.

Dr. Biederwolf is one of the foremost evangelists in America at the present time. He has been mightily used of God wherever he has been privileged to go.

Each sermon centers around a single verse or thought and in each case we find the truths of the Old Book presented with the greatest force and clarity and the Christ of God exalted and magnified. It will do the soul good to feast upon this rare collection of gems from God's own Word.

"Later Evangelistic Sermons," by William Edward Biederwolf. Published by The Bible Institute Colportage Ass'n, Chicago, Ill. Size, $5 \times 7\frac{1}{2}$, 125 pages, Cloth bound. Price, 75c; paper cover, 25c.

THE GREATEST FORCE ON EARTH

In this book Dr. Payne gives us a wonderful insight into the actual results obtained through intensified prayer. However we are sorry to say that intermingled with the wonderful truths concerning God's answer to prayer, we find a trend toward the present day holiness or Pentecostal attitude of Holy Ghost praying. That the Baptism of the Holy Ghost is subsequent to salvation we believe is entirely inharmonious with the Scripture. We quote, "As we look upon that spectacle-sinners dying, time rolling on, the Master looking down from His newly ascended Throne on the world which He has redeemed, while His servants keep silent there is in that silence that which booms through all the future, warning us that never, never, under the dispensation of the Spirit, are men to set out on the embassy of Christ, be their credentials and qualifications what they may until first they have been endued with power from on High." This is indeed the position taken by those who up-hold the doctrine of sanctification, second blessing, and Baptism of the Holy Ghost as being a second act of Grace. Consequently we cannot conscientiously recommend this book.

"The Greatest Force on Earth" by Dr. Thomas Payne, D D. Published by Geo. H. Doran Co., New York. 153 pages, 5¼ x 7½ inches. Price, \$1.35.

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OUTLINES FOR GOD'S WORKMEN

Conducted by R. S. BEAL

THE BOWED WOMAN

LUKE 13:11-13

I. SHE WAS SICK, Vs. 16 "A woman which had a spirit of infirmity-"

II. SHE WAS SEEN, Vs. 12
"And when Jesus saw her-"

III. SHE WAS SAVED, Vs. 13
"He laid His hand on her—"

IV. SHE WAS SATISFIED, Vs. 13 "Made straight and glorified God-"

-R. S. B.

A REVIVAL PRAYER

HOSEA IO:12

(APPLICATION)

I. THE NEED OF REVIVAL "It is time to seek the Lord-"

II. THE SOURCE OF REVIVAL "Till He come-

III. THE NATURE OF REVIVAL "Rain righteousness upon you-"

IV. THE MEANS OF REVIVAL "Break up your fallow ground-"

-R. S. B.

CHRISTIANITY MAKES A SATISFYING LIFE

BECAUSE IT PRESENTS

I. A PARDON FOR SIN

Isa. 55:7

II. A PLAN OF PRODUCTION

II Thes. 3:10

III. A PROGRAM OF SERVICE Acts 13:36

Eph. 2:16 IV. A PROPOSAL OF OPTIMISM

Rom. 5:3 Rom. 8:28 Phil. 4:4

V. A PLEDGE OF PLENTY

Phil. 4:19 VI. A PATHWAY OF HOLINESS Isa. 35:8

II Cor. 7:1 I Thess. 3:13 VII. A PERSONALITY OF POWER

John 14:16 Eph. 5:18 Gal. 5:16

-R. S. B.

CARDINAL TRUTHS FOR CHRISTIAN WORKERS

I. CONTEND EARNESTLY Jude 3
II. CONTINUE STEADFASTLY Acts 2:42
III. CONSIDER DILIGENTLY Prov. 23:1
IV. COMMUNICATE WILLINGLY I Tim. 6:18
V. COVET EARNESTLY I Cor. 12:31

VI. CONFESS FULLY I John 1:9 VII. COME BOLDLY Heb. 4:16

-R. S. B.

THE LITTLE MEMBER IN **PROVERBS**

JAMES 3:5

I. A LYING TONGUE-Falseness

Prov. 6:17

II. A FROWARD TONGUE-Ungovernable Prov. 10:31

III. A WHOLESOME TONGUE-Truthful Prov. 15:4

IV. A NAUGHTY TONGUE-Slandering

Prov. 17:4 V. A SOFT TONGUE—Loving Prov. 25:15

VI. A BACKBITING TONGUE-Fault finding Prov. 25:23

-R. S. B.

BINDING JESUS

MARK I5:I

WE BIND HIM BY

I. UNWILLINGNESS

Matt. 23:37
II. UNCONCERN

Rev. 3:20
III. UNREASONABLENESS

Isa. 1:18

IV. UNCLEANNESS I Cor. 3:1-2

V. UNYIELDEDNESS

Rom. 6:13

UNBELIEF Matt. 13:58

—R. S. B.

THE HIGH PRIEST OF OUR CONFESSION

HEBREWS 3:1

I. CONSIDER HIS PERSON-Son Heb. 3:3

CONSIDER HIS OFFICE-High Priest Heb. 8:6

III. CONSIDER HIS OFFERING-Himself Heb. 10:1-4,10,14

IV. CONSIDER HIS WORK-Intercession Heb. 7:23-25

V. CONSIDER HIS PLACE-Heaven Heb. 8:1-4

VI. CONSIDER HIS CHARACTERISTICS-Periection Heb. 5:4-6

Heb. 7:26-28 Heb. 2:17 Heb. 4:14-16

VII. CONSIDER HIS BENEFICENCE-Results Heb. 4:16

Heb. 9:28

-R. S. B.

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INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON

Lesson 10.

Sunday, March 7, 1926

JESUS WASHES THE DISCIPLES' FEET

Lesson Text: John 13:1—15. Read John 13.

Golden Text, Matt. 20:28.

"Even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."

It is an interesting fact that this incident of the washing of the disciples feet is described only in the gospel of John, it is hinted at in Luke 22:27, but the detailed account of it is given only in the chapter which we study today. The significance of this fact will be appreciated by comparing the distinctive message of the four gospels, which are generally recognized among Bible students. The gospel of Matthew is the gospel of the King. Surely it would have a revela-tion of our Saviour's condescension if the account of such an act had appeared in this book. It would be a remarkable thing for a king to wash the feet of his subjects, but it does not appear here. It is not given in Mark, the gospel of the Servant where we might logically expect to find the record of such an act of service. Nor is it found in Luke, the gospel of Jesus' Humanity. In none of these is it given, but it does ap-pear in John the gospel of the Deity of Christ, the Son of God. Surely in this connection it becomes the most striking revelation of our Saviour's humility. If it were a great thing for a king to stoop to the place of a servant how much more is it for the God of the Universe to humble Himself to fill the office of a menial? Phil. 2:6-8.

Now this most amazing humility of our Saviour is full of spiritual significance. It is an evidence of salvation, an explanation of sanctification, and an example of service.

I. AN EVIDENCE OF SALVATION

In its spiritual significance, Jesus' washing of the disciples' feet gave typical evidence that they were saved. It was because they had part with Him that He washed their feet. This was definitely stated (in verse 8) when He said to Peter, "If I wash thee not thou hast no part with me." He did not wash the feet of the outsiders but only those of His own disciples, and He did not wash their feet that they might have part with Him but rather because they already had it. Furthermore, the fact that He washed only the feet was an indication that otherwise they were clean. This appeared in Jesus' answer to Peter's request that He wash not only his

feet, but also his hands and his head. Jesus said, "He that is washed needeth not save to wash his feet, but is clean every whit" (verse 10). This was tantamount to saying, "I am washing your feet only, because otherwise you are clean" and this statement He actually added, "ye are clean, but not all." Rom. 3:22; John 15:3.

Judas was the exception which made necessary this "not all," for he really was not a believer in the Lord Jesus Christ, though professedly a follower. Not being a believer he had no part with Him. In another place he is called "the son of perdition" (John 17:12). This is not true of the believer, for he is a child of God. This verse alone is sufficient evidence that Judas was never saved, and consequently did not lose his salvation when he betrayed Jesus. He was a confirmed religious unbeliever who had been included among Jesus' disciples only in order that the Scriptures might be fulfilled which prophesied the betrayal. Had he been a believer he would doubtless not have betrayed Jesus, but assuredly whatever he did he would never have been lost for the promise to the believer is, "Him that cometh unto Me, I will in no wise cast out" (John 6:37-40). So Judas did not become a "son of perdition" because he betrayed Christ. Rather he betrayed Christ because he was a "son of perdition."

Now the washing of the disciples' feet in its very character is typical of our cleansing from the defilement of our daily walk. It is the exclusive blessing of believers. The unbeliever does not need his feet washed, he needs a bath. It is only those who already have obtained God's forgiveness for their sins whose need is met by cleansing from the contaminations of their daily walk. So the washing of the disciples' feet with its implication that otherwise they were clean, was an evidence of their salvation. And it was more. While as we shall see this beautiful little type has a message for the experience of our daily lives, is it not also a pledge that since He has cleansed us from all past sins by His own blood, Jesus will continue that cleansing work and cause that blood to avail for the sins of every day? Surely it is. And this very fact guarantees the eternal se-curity of the believer. In this respect it is typical of the intercessory work of our Lord, pleading the blood on behalf of all pardoned sinners. This is consistent with the statement

found in the opening verse of this chapter, "Having loved His own, which were in the world, He loved them unto the end." Heb. 7:25-27.

Now just a word of application may be helpful. When we see the life of a Christian purified from sin, and rising victorious above habits which hitherto have bound him, that in itself is an evidence to men of his salvation. He is not saved because his life is transformed, but his life is transformed because his soul is saved. But let it be remembered that this is merely an evidence to men. Even though his life is not transformed, his soul is saved and kept if he has really trusted Jesus as his Saviour. Faith alone avails before God for salvation. but works are necessary to prove it to man. James 2:17-24 with Rom. 4:1-8 (note particularly in Rom. 4:2, "But not before God").

II. AN EXPLANATION OF SANCTIFICATION

This little incident is an explanation of the truth of sanctification. The teaching of God's Word concerning sanctification is two-fold. First it is set forth as a work completed for the believer once for all by the death of Christ (Heb. 10:9-10). This gives the believer an unchanging standing before God, in which he is counted perfectly and unalterably righteous with the righteousness of God Himself (Rom. 3:22; I Cor. 1:30; Col. 2:10). But though his standing is perfect his life may still be sinful. That of necessity this must be true appears plainly when we consider the statement that the very righteousness of God, is "unto all and upon all that believe" for as all will admit, there are none whose lives exhibit such perfect righteousness, without a single deviation. But this verse says that all believers have upon them God's Own right-eousness. If the righteousness of God upon the believer means that the believer's life must be as righteous as that of God's then at one stroke every man upon the earth is disqualified from being a believer, for none can be found who can measure up to this standard. But though this sanctification is ours forever in our standing before God and cannot possibly alter still our lives do need daily to be cleansed from sin, so the truth of sanctification has another angle. God desires that the righteousness which characterizes our standing before Him shall be manifested in in-

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creasing measure in our state, that is, the life which we live in our daily walk on earth (I Thes. 4:3-4). It is of this latter phase of sanctification that the washing of the disciples feet speaks. The first phase, or our perfect cleansing from sin in the sight of God through our initial belief in Christ, corresponds to the cleansing whereby the whole man is made clean. But the washing of the disciples feet in which they are cleansed from the dust and stains of travel corresponds on the other hand to God's grace in cleansing our lives from sin as we yield to Him.

There are three other facts which must be borne in mind in order for the beauty and wonder of this type to be appreciated. The first is this: the necessity for cleansing from sin in the life cannot for a moment affect the perfection of our standing before God. This, Jesus indicated when He said, "Ye are clean." He said this before He finished washing their feet, and in that fact showed their standing before God to be perfect. This is also very helpfully illustrated by the fact that God calls the Corinthian believers, "sanctified" in the same breath in which he tells them of the sins which marred their lives. In speaking of their sanctification He was speaking of their standing in Christ. But in speaking of their sins He was speaking of their state in their daily life. And by thus speaking of both in the same breath he showed that the weak life cannot alter the perfect standing (I Cor. 1:2, 30; I Cor. 1:11; 3:1-3; 5:1-2; 6:1-7, 11). The sec ond fact is this: In the Cross of Christ, God has made perfect provision for the cleansing of our lives from sin. He has provided a full and unqualified victory over every sin, but this victory is obtained only by a momentary looking to Jesus in yieldedness

rather than by some sensational experience in which our sinful old nature is "eradicated" as the so-called Holiness people teach (Rom. 8:4-6; Titus 2:14; Rom. 6:14; I John 1:7; Gal. 5:16). And this is the third fact: The cleaning of the believer from sin is progressive. This is indicated in the washing of the feet. This was a daily necessity in the days when this act was performed. So with the believer cleansing from sin and victory over it is a daily need. And then, too, as we find victory over one sin God will make others known to us of which we have not yet been aware. From these newly revealed sins we need to be cleansed in turn as they are revealed to us. So the truth of growth in grace is involved in this type as well as many other beautiful and helpful lessons. II Pet. 3:18.

III. AN EXAMPLE OF SERVICE

But we cannot close without a word concerning the example which Jesus set in this act. It is an example for the believer's service.

Jesus' instructions to His disciples to do likewise does not mean however that we are literally to wash one anothers feet. In the days when this was instituted that act had a very real and practical value and there can be no doubt that under such circumstances there was a literal meaning to the instruction. These widows who in those days did wash the saint's feet are especially commended by the apostle Paul for their ministration. But it is very significant that there is not a single injunction in the Church writings for us to perform foot washing as an ordinance. This in itself shows the local character of the literal ordinance which has such a universal spiritual significance. It was a common custom in those days for the ser-

vants in a home to wash the feet of the guests as they arrived. With the loose sandals which were worn then it was very necessary. Today this act has not the same practical value nor the same significance as it had in those days. We do not wear sandals and such a custom no longer prevails as the duties of a servant. Of course it has its parallel in the ministry of those ministers and missonaries who minister both to the spiritual and the temporal needs of the people in the midst of loathsome conditions and circumstances. The spirit of which Iesus spoke is well exemplified by the missionary who takes in his hands the filthy and repulsive body of a man who is diseased and with his own hands cleanses that body from its filth and treats its sickness in order to reach the soul with the gospel. In this sense this example has a very real meaning to us. We should be willing to minister to souls, even though it means that in order to reach them we must first treat their bodily ailments or perform many other menial tasks which are very disagreeable.

On the other hand as one reads this incident he cannot help but be impressed that the literal act of footwashing was subordinate to the spiritual significance of it all. In that act Jesus was taking the place of a servant, and this is our responsibility also. We must be the servant of all if we are to be the servants of Christ. And in our service we will find that a very necessary thing is the daily ministering to the needs of believers who have been overcome in sin. God wants to use our ministry to cleanse them from the contaminations of old nature habits and backslidings. And in humbly doing this we are in the most real sense following the example which our Lord set in the ministry which he performed. Gal. 6:1.

Sunday, March 14, 1926

Lesson 11.

THE LAST WORDS OF JESUS WITH HIS DISCIPLES

Lesson Text; John 14:1 17.

Golden Text; John 14:6.
"I am the Way, the Truth, and the

Life."

The last evening which Jesus spent with His disciples was full of significance. They had met together to eat the passover. This was a memorial of that night more than one and one-half milleniums before, when the blood of a slain lamb sprinkled on the door post had secured the souls in that house from judgment at the hand of the death angel. And it was a prophecy pointing forward to the coming Saviour. The next day the Lord Jesus Christ was to die—the Lamb of God Whose shed blood saves the souls of all who trust in Him from God's awful judgment against sin. This is the last passover before the one of Whom it speaks is to die. Now

Jesus replaces it with another memorial. This one not to perpetuate a prophecy, but to testify to prophecy fulfilled. He set before his disciples the broken bread, which is symbolic of His broken body, and the fruit of the vine which symbolizes His shed blood and of these He instructs them to partake in remembrance of Him, until He come. Thus the institution of the Lord's Supper presents an interpretation of the Cross. For it testifies of the salvation provided for all by the shedding of Jesus' blood.

But yet another scene was enacted that night. The Son of Man stooped in humility to wash the feet of the disciples. In this act He also provided an interpretation of the Cross for He testified of the cleansing from sin which He was about to provide in His coming sacrifice. Of this we have studied in our last lesson so it will not

be necessary to go into it more fully here.

And yet once more the scene changes and Jesus is seated at the table with His disciples, telling them of the impending separation and of that subsequent separation when He will be taken from them into heaven. Every word which He speaks breathes comfort for those about to be so sorely tried with sorrow. What loving forethought our Saviour had for the comfort of his followers! In every possible way by word and deed He prepared them for the coming trial of their faith and afforded the explanation which would transmute blank despair into radiant joy and hope and victory if only these poor souls could grasp the significance of His words and deeds. It is impossible for us to exhaust the wealth of truth and comfort contained in the whole conversa-

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tion, so we may well confine our attention to the things which appear in that part which has been assigned as the lesson text.

I. THE COMFORT OF CHRIST'S PRESENT MEDIATION.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you," said the Saviour that night (verses 1 and 2). In this He looks beyond the immediately impending separation to that which would occur when He would ascend to be with the Father, and in these words He told them that though He must depart He would not forget them. Indeed, it was for their sakes He must go, and when He did go it would only be to continue His ministry for them. What a comforting thought this is, not only to those disciples but also to our own souls. Our Lord is in the heavens. Our eyes cannot behold Him now, but He has not forgotten us at the throne of the Father. He is constantly interceding for us. And for us as for the disciples, it is doubtless true that He is preparing us a place. What joy! What peace comes to the soul to know that Christ now maketh intercession for us before the throne of God. He is our Mediator and beside Him we need no other. Heb. 7:25; Rom. 8:34; I Tim. 2:5.

II. THE COMFORT OF CHRIST'S PROMISED RETURN.

But, hearken! our Saviour's voice continues, "If I go . . . I will come again, and receive you unto Myself; that where I am, there ye may be also" (verse 3). What pangs there are in parting from loved ones! How weak is the flesh in spite of all the assurances given in God's Word that they are with Him, and how prone are our souls to doubt! And even in the clear full light of an unwavering faith, what lonliness and grief we know because we no longer enjoy the company of these we have loved and still love but who have gone from us! But what joy and comfort there is in the prospect of seeing them again. "I will come again," says our Saviour. What a joyous prospect for the disciples! How eagerly they might look for His appearing! But what joy is ours also in the same prospect. He is coming again. We, too, cherish the joy of seeing Him some day. But this is not the greatest thing in the promise. For some, Christ's return will mean judgment and condemna-There is no hope or joy or peace in such a prospect for them. But not so for the soul that has trusted him as his Saviour. "I will come again," says He, "and receive you unto Myself; that where I am, there ye may be also." Oh joy beyond comparison! Our Saviour loves us so much that He wants us to be with Him. And to this end He will return. Indeed, this is a hope to thrill our souls with the joy held out by such a prospect. I Thes. 4:13-18; Phil. 3:20-21; Tit. 2:11-13.

III. THE COMFORT OF AN ASSURED SALVATION.

But listen again, "Whither I go ye know, and the way ye know." (verses 4-6). Indeed we do know where He went for "this man after He offered one sacrifice for sin forever sat down on the right hand of God" (Heb. 10:12). And we do know the way, for we know Him Who hath way, for we know Him Who hath said, "I am the way, the Truth and the Life; no man cometh unto the Father, but by Me" (John 14:6). For the believer in Jesus Christ religion is no blind groping in the dark, hoping to find some unknown helping hand or surcease from sin-consciousness. It is no vague hope that in the day of judgment we may possibly escape. It is an assured thing. We know where our Saviour is. We know how we ourselves may go there boldly and obtain mercy. We know that trusting in Christ we are children of God and citizens of heaven, with the guarantee that we shall not come into judgment having passed from death to life. It is from heaven that we are looking for our Saviour to return, and when He does we know that He will receive us unto Himself to be with Him forever. What comfort there is in the positive and certain assurance of salvation through faith in Him. Acts 4:12; Heb. 4:16; John 5:24; Phil. 3:20,21; 2 Tim. 1:12.

IV. THE COMFORT OF AN IN— TELLIGENT PERCEPTION.

Yet again hear the words which our Saviour speaks, "He that hath seen me hath seen the Father" (vss. 7-9). Here is a mightily comforting truth. The believer in Christ knows God. He is no stranger to Him (Eph. 2:19). He has no need as did the Athenians to erect an altar to the "Unknown God" (Acts 17:23). He needs not to grope in the maze of human philosophies to find God. He need not speculate as to what sort of a being God is and what is His attitude toward men. He woo knows Jesus Christ knows God. It is true, there are many things about Him which we cannot grasp because He is infinite and we are finite. God knew that with our minds bewildered by His very infinity we could not really grasp abstract teaching about His Deity and this was doubtless one reason why He assumed human form. He did so that we might know Him. This He clearly states in declaring that "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him (Led Him forth before our apprehension)" (John 1:18). Let groping in the dark to find God be confined to unbelievers. Let us who know Jesus Christ rejoice that we know God. He has made possible for us an intelligent perception of His Own Person and of those truths which pertain to His Deity. Let us thank God for the clear revelation which He gave of Himself in His Son. Matt. 1:23; I Tim. 3:16; 2 Cor. 4:4.

V. THE COMFORT OF A SUR-PASSING MINISTRY.

The heart of Jesus' next statement

lies in these words, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (verses 11, 12). It seems almost incredible that such a thing could possibly be true, and yet that it is we cannot doubt for it is the declaration of our Saviour. The belaration of our Saviour. liever in Jesus Christ has the privilege not only of doing the work which the Saviour did but also actually surpassing in his ministry even those great works. It has been pointed out repeatedly that the day of Pentecost was a good example of this, for on that day there were three thousand converts, a thing which cannot be duplicated in any record of the earthly life of Christ. There doubtless is much involved in this statement which we do not yet understand. But we may be sure of this-that the works of which our Lord spoke were not primarily the miracles which He did. That signs and wonders are of minor importance, the Word constantly teaches as, e.g., the inspired statement of the Apostle Paul when he said, "In the church I would rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an un-known tongue" (1 Cor. 14:19). That it could not have been miracles of which our Lord was speaking primarily is also confirmed by the fact that since the Kingdom testimony ended miracles have ceased. If miracles were uppermost in His statement, therefore, this would limit participation in His work to those believers who lived in the very first days of this age and who had the privilege of performing such miracles. The statement on the contrary seems to be much more general in its meaning than that. Evidently then the "great-er works" which we are to do are works of testimony in making known the finished work of our Saviour. But some may ask, "Where lies the comfort in all this?" We reply by asking, "Is it not a comforting thing to know that we may be partakers in the work of our Lord Jesus Christ? Is not the fellowship of ministering in His service a thing to encourage and comfort the hearts of His children while we are waiting for His return?" II Cor. 5: 14-20; II Cor. 6:1; Phil. 1:6; Phil. 3: 8-10; II Cor. 1:3-7.

VI. THE COMFORT OF A PRAYER FELLOWSHIP.

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But let us safeguard ourselves from pride in the works which we are to do by sober consideration of the next words, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (verses 12—15). It is no credit to the believer that he is able to do greater works than those his Saviour did in His earthly life. Such things are possible only because He is working in and through the believer to accomplish those works. All credit and glory therefore, must go to Him. The Westcott and Hort Greek Testament

does not even place a period between this verse and the one preceding, but only a comma. Thus verses 12 and 13 should be read together, "Greater works than these shall he do; because I go unto my Father, and whatsoever ye shall ask in my name that will I do." The reason the believer is able to do greater works than His Saviour is because that Saviour is not here to do them Himself, and because He is answering prayer and doing them through His servants. What rich fellowship this reveals! Though our Saviour is absent from us so far as bodily presence is concerned, His heart is knit to ours in love. His ear is constantly open to our prayers. As we ask He does. As we look to Him

for wisdom and strength to perform the tasks which He has set before us He gives both. What a comfort it is to know that He has left us down here upon this old earth to do His work. He is willing to work through us and willing to hear our prayers. II Cor. 12:9; Eph. 6:11-18; Col. 4:2; Phil. 2:12-13; Rom. 6:13.

VII THE COMFORT OF THE IN-DWELLING SPIRIT.

And lest the believer should be tempted to loneliness, we have the Holy Spirit given to dwell in our hearts, for Jesus further said, "I will pray the Father, and He will give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you" (verses 16, 17). What a happy fact is this! The Holy Spirit now dwells within our hearts. We are the temples of the Holy Ghost. He is come that we might know the things that are freely given to us of God. He reminds us of our Saviour. He opens our hearts and minds to perceive and understand His beauty and loving kindness. And He enables us to understand God's Holy Word and to tell others about its treasures of truth. How can we be lonely with such a Companion? I Cor. 6:19-20; I Cor. 2:9-16; John 16:26; John 16:7-11.

Sunday, March 21, 1926

Lesson 12

JESUS DIES AND RISES FROM

Golden Text John 10:17.

"Therefore doth my Father love me, because I lay down my life, that I might take it again."

The Word of God is like a chain of pure gold. Test any single link and you will find the same intrinsic value which characterizes all other parts. We are indebted to the lesson committee for having assigned the near-est fragment of the Scriptures pertaining to the death and resurrection of Christ for our study in this lesson. This permits a more careful study than would be possible in considering a larger portion. And as we put the fragment to the test we find that it yields the same rich blessings which are found elsewhere in the Word of God. Here as everywhere in the Scriptures the message is the same, and here we find the same inconvertable evidence that the thoughts expressed are the thoughts of the mind of God. It bears the unmistakable imprint of the Master Craftsman's han-diwork. It is the Word of God and profitable in the saving and comforting and illuminating of our souls. Let us see how this is.

I THE FULFILLMENT OF PROPHECY

"That the Scripture might be fulfilled" (verses 24 28).

Here we see a Cross. Upon it hangs the dying form of the Son of Man. The blood flows in a crimson stream from His wounded side and nail pierced hands and feet. Around the Cross throng Roman soldiers and the High Priests and congregation of Israel. Here and there among them skulk the disciples, heart-sick at the sufferings of the One Whom they have loved and followed.

It is a scene arresting in itself, but to one who knows the Old Testament Scriptures it is a scene which rivets attention upon itself, for in it we see the fulfillment of prophecy. Here is the Seed of the woman, Who has

Lesson text: John 19:23—30; 20:19—20.

come to bruise the serpent's head (Gen. 3:15; Isa. 7:14, 9:7). Here is the Passover Lamb, Whose blood was shed to save the congregation of Israel (Ex. 12:1-13). Here is the bleeding Sacrifice whose blood was shed for the sins of the people (Lev. 4:5). Here is the Sufferer of the Psalms (Psa.22:1-18). Here is the despised and rejected Messiah of the Prophets (Isa. 53; Dan. 9:26). Here is the Shepherd Who is stricken and Whose flock is scattered (Zech. 13:7). Here is the Lamb of God which taketh away the sin of the world (John 1:29). In short here is the fulfilment of all that the prophets have foretold of the sufferings of Christ (1 Pet. 1:10-11).

And notice the significance of such a fulfiilment. It forever stamps the Bible as a book of supernatural and divine origin. Here met and were exactly fulfilled prophecies of such number and of such character as to absolutely prevent their fulfilment being accidental. To consider particularly the ones which are mentioned in our lesson, here we see the parting of the Saviour's garments and the casting of lots upon His vesture (Psa. 22:18; John 19:23, 24), two prophecies which were seemingly contradictory yet here they are perfectly and harmoniously fulfilled, and here we see them giving Jesus vinegar for His drink mingled with gall (Psa. 69:21). Now see how apparently insignificant these prophecies were. And yet see how minutely they were fulfilled. Then recognize that they are only samples of many others just as exactly fulfilled and you will see the value of them. No man could have drawn the pictures of the Messiah which we find scattered throughout the Old Testament and which found such perfect fulfilment in the Cross. Only the mind of God could have anticipated and recorded such minute details in the prophetic description of the suffering of the Saviour. And so in its fulfilment of prophecy we find that the Cross of Christ proves the Bible to be the very Word of God given in words which His Spirit inspired. II Tim. 3: 16-17; Matt. 5:18; I Pet. 1:19-21.

THE DEAD

But it does more. It proves the One Who died thereon to be God manifest in the flesh. The accusation has been made by some that Jesus was a mere man who conspired with His disciples to bring about His crucifixion and planned His death for the purpose of apparently fulfilling prophecy. How foolish it would have been for a man to have done such a thing as this, for how could he benefit by the thing which had been brought about by his own death? But apart from this, were He a mere man He would not have wielded the wills of the soldiers so that they would have fulfilled the prophecies as they did in gambling for his garments. Neither could He have swayed the impassioned priests to cry in the very words which the Scriptures had foretold they should cry (Psa. 22:6,7,8; Matt. 27:43), and many other Scriptures which were fulfilled could not have been subject to the will of a mere man. But being God, Jesus could and did deliberately set Himself to see to it that every prophecy should be exactly and literally fulfilled. So it is written that He, "Knowing that all things are accomplished that the Scripture might be fulfilled saith, 'I thirst.'" Even in the midst of His agonies He remembers the prophecies and in order that none of them might fail of its fulfilment He spoke these words, knowing full well what was the drink which they would give Him. What a staggering proof of the Deity of our Lord is thus presented! How it establishes our confidence in Him! Did Jesus deliberately set Himself to bring about the fulfilment of prophecy in His death upon the Cross? Yes! He did. And in the perfect success which attended His efforts we have a proof of Deity which man cannot gainsay. The same Mind which inspired the prophets to write the description of that event many hundreds of years before, now undertook to fulfil the things which He had caused to be written. And they were perfectly fulfilled. So the fulfilment of prophecy in the Cross, proves that it was God Who was dying there. Acts 20:28; Matt. 27:54.

II. THE FOUNT OF COMPASSION

"Woman, behold thy son . . . Behold thy mother!" (verses 26-27).

Now a most tender scene was enacted there that day and one which is full of interest to us. In the midst of His death agonies, Jesus had compassion upon His mother. His own infinite suffering could not make Him forgetful of her who had borne Him. He would gladly have spared her the suffering could He have done so and still have fulfilled the work which He came to do. But He came that He might die for sinners, and He could not spare His mother the sorrow that was hers as the sword pierced through her own soul. This did not prevent Him, however, from making every possible provision for her comfort. For looking upon her He said, "Woman, behold thy son!" and to John He said, "Behold thy mother!" (John 19:26-27.) He could no longer comfort and care for her in person, for He must die, so He delegated this task to that disciple who had known the most intimate fellowship with Him. What marvelous compassion it was which led the Saviour of the world to forget His own sufferings in thinking of the needs of His mother! But this is entirely consistent with everything else in that scene. It was just that compassion for all mankind which made Him willing to die upon that Cross. It was just such compassion which forced from His heart that marvelous prayer for those who were murdering Him, "Father, forgive them, for they know not what they do" (Luke 23:34). Behold then in the Cross of Christ the fountain of compassion for a lost and sin-cursed world. Matt. 9:36; John 3:16; Isa. 53: 12; Lam. 3:22.

III. THE FINISH OF SALVATION

"It is finished" (verse 30).

The compassion of Christ found its full manifestation in the cross, for there was provided a full salvation. That last cry, "It is finished," which burst from the dying lips of Jesus was a peal of triumph. It was not the despairing cry of one who has struggled futilely in a forlorn hope and now seeing defeat at hand cries out, "The end has come." It was the cry of a mighty Warrior Who has engaged in a grim battle with the Prince of the Powers of Darkness struggling to snatch from his grasp those whom he has bound. It is the cry of the victor as He sees the end of the battle and the defeat of His foe at hand. "It is finished!" What a cry was this! "It is finished!" That cry echoed through the vaults of heaven and thrilled angelic hearts with its portent. "It is finished!" That cry shook the kingdom of Satan to its foundation, and made foul fiends cower and cringe in terror. "It is finished!" That cry pierced the underworld of the dead and made a hallelulah Chorus break forth in the ranks of those who

had been saved in the hope of this very day, but it started lost souls in Hades to wailing and gnashing their teeth to think that they should ever have despised and rejected the offer of such a salvation as this. "It is finished!" That cry has come down through the halls of time, and wherever it has struck upon the ear of the doomed and despairing sinner it has caused him to start up with the light of a new hope dawning in his heart. "It is finished!" Let us echo this cry until all peoples who dwell on this earth have heard the joyful tiding of a finished salvation. Heb. 2:14-15; Titus 2:14; Col. 2:14,15.

Now in order that we may appreciate it more, let us see a few of the realms in which this salvation was finished.

It was finished in its extent for it embraced the world. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life," we are told in one verse (John 3:16). Again we read in Heb. 2:9, "We see Jesus Who was made a little lower than the angels for the suffering of death, crowned with glory and honor that He by the grace of God should taste death for every man." To be brief, we may say that the salvation which Jesus died to accomplish has been provided for every man in all the world in all ages, in every condition and in every position. None was left out. The salvation provided on the Cross embraces the whole human family from Adam to the Great White Throne, both the lowest and the highest. It is finished in its extent.

It is also finished in its duration. By the Cross Jesus provided ETERNAL life. Once let a soul come to the Cross and he has God's guarantee, sealed with the blood of Christ, that he shall never perish but is passed forever from death to life. He may creep up timidly and prostrate himself in fearful humility, weeping for his sins and half doubting that forgiveness is possible, or he may come boldly with a heart filled with wonder of such a love and the joy of knowing such a Saviour. But only let him come, and instantly that soul has eternal life. He is saved forever. He will never perish. So the Cross provides a salvation which is eternal in its duration. Our salvation therefore is finished because it can never end. John 5:24; I John 5:11; John

end. John 5:24; I John 5:11; John 10:28.

And again it is finished in its provision. There is not a sin that any

man has committed or can commit which was not laid upon Him there. There is no good work which is necessary to fit the soul for heaven, which was not performed (I Pet. 2:24; I Pet. 3:18: Isa 53:5, 6; Eph. 2:8,9; Titus 3:5: II Tim. 1:9; Eph. 1:7; Rom. 3: 22-25). And not only does the cross provide for the salvation of the soul from the penalty of sin: provision is there made also that the life may

and freed from the bondage of sin (Rev. 12:11; Rom. 6:14; Titus 2:14; I John 1:9). But more than this was provided there. Even as God, "brought again from the dead, that Great Shepherd of the Sheep, by the blood of the everlasting covenant" (Heb. 13:20), in like manner He will also "quicken our mortal bodies by His Spirit that dwelleth in us" (Rom. 8:11). So we see there is not a need in the salvation of mankind which has not been provided through the death of Christ. There is nothing left for us to do. Our salvation is finished in the perfect provision which is made for our every need.

IV. THE FIRSTFRUITS OF THE

RESURRECTION

But the cross was not the end of the story. Had it been, that cry from the lips of Jesus would have had an entirely different significance. would, indeed, have been a cry of defeat. The triumph in it was possible only because God had pledged Himself that He would not leave the soul of His Son in Hades, neither would He suffer His Holy One to see corruption (Psa. 16:10; Acts 2:25-32). The resurrection was necessary in order that the promise of the Cross might be fulfilled. And so Christ was raised from the dead. Therefore, we read in I Cor. 15:20, "Now is Christ risen from the dead, and become the firstfruits of them that slept." This is the significance of the last two verses' our lesson, which are taken from the twentieth chapter. And it was very wise for the committee to throw them into the same lesson with the Scripture which speaks of the death of Christ. This is one of the things which makes all the difference between a lifeless religion of form and a living faith in Christ. There are many poor deluded souls in Catholic countries and communities to-day who are worshipping a dead Christ. They have not gotten beyond the crucifix. The fact of His resurrection is unknown, or if known it is of no importance to them, and without the realization of what is involved in the resurrection of Christ the Cross is robbed of its meaning. Blinded as they are to this vital truth, is it any wonder that they still pursue dead works in order to commend them-selves to God? Thank God He has made known to us the resurrection. Thank God He did not leave His Son in the grave. Thank God He raised Him from the dead. And thank God He has promised that He will come again to raise up all who have fallen asleep believing in Him and to receive them unto Himself with all living believers. If to see Him now with the eye of faith causes unspeakable rejoicing, we will surely know the fulness of joy when we see Him face to face. At that time will we under-stand the joy of the disciples of whom it is written, "Then were the disciples glad when they saw the Lord." I Pet. 1:18; I Cor. 15:51-58; I Thes. 4:13-18; II Cor. 4:14.

Golden Text: John 20:31

"These are written, that ye might believe that Jesus is the Christ, the Son of God and that believing, ye might have life through His name."

LEADING QUESTION: In what way does each lesson we have studied this quarter prove that Jesus is God? (See the Golden Text.)

Lesson 1—"The Son of God Becomes Man"

I. Was Jesus God before His in-carnation? Did He cease to be God when He was born of a virgin?

2. Did Jesus have any part in creat-

ing the universe?

3. What is meant by the statement that "Jesus is the true light"? How does the light every man who comes into the world? Wherein is this different than the light which He gives to believers?

4. Why did Jesus, being God, humble Himself to take the form of

a man?

5. How did Jesus obtain the right to give life to all who believe in Him?

6. Can we know anything of God apart from Jesus?

Lesson 2—"Five Men Believe in Jesus."

1. What part has personal work in

the great task of soul winning?
2. Should every believer seek to win souls? Or is this only the work of the preacher?

3. What message should we present

if we would win souls?

4. What are some methods which will help us most successfully to win souls to Christ? Can you think of others which are not suggested in the lesson discussion?

Lesson 3-"Jesus and Nicodemus."

1. Can any soul be saved without being born again?

2. Can we fully understand the new

3. How may any soul be born again? What are the instruments which God uses to accomplish the new birth?

Lesson 4-"Jesus and the Samaritan Woman."

1. Why was it necessary for Jesus to go through Samaria?

2. What is the water of life? To whom is it offered? How is it received?

3. Why does God convict the sin-

ner of his sin?

4. What is true worship? some special form through which we must go?

5. How do we know that the Samaritan Woman believed in Jesus?

6. What was the result of her faith in Him? What lessons do we learn from this?

REVIEW

Entire Gospel of John Lesson 5—"Jesus Feeds Five Thousand Men."

1. What kind of people need to be saved?

2. Can we do anything to save souls? If so, what? 3. In what way can God use us to save souls? What must we do to make it possible for Him to use us?

4. What miracle must be performed if a soul is to be saved? Can God perform it?

Lesson 6— "Jesus Heals and Saves a Blind Man."

1. In what way is the blind man a picture of the sinner and his need? How does his healing help us to understand God's method of saving souls?

2. Is all sickness the result of sin or a judgment from God? What was Jesus' principal purpose in healing the sick? Should we expect such healing

now? Why not?

3. Can we be a friend of the world and at the same time serve God? (James 4:4). What does it cost us to bo'dly stand out in testimony and live for the Saviour? Why should we be willing to suffer for His sake? What will be the result if we do?

Lesson 7—"Jesus the Good Shepherd."

1. What are the sheep of this lesson? Are they believers or unbelievers? Are they saved or lost?

2. Can we expect God to guide us in this age? How can we make sure that He is guiding us? (Eph. 5:17; Rom. 12:1-2.)

3. What is the food which our Lord has provided for our souls?

4. Will the Saviour ever permit a believer in Christ to lose his salvation?

Lesson 8-"Jesus Raises Lazarus from the Dead."

1. Can God raise a dead man to life? Can He give eternal life to a dead soul? Has the unbelieving man life in himself? Can he get it by his

own efforts? How can he get it?

2. Can the believer participate in the work of saving lost souls? How?

3. Will God literally raise the dead bodies of believers in Christ from the grave? When?

4. Do the miracles of Jesus in any way prophesy Israel's future experience and blessing? How?

Lesson 9- "Jesus Teaches Respect for Law."

1. Are the governments ordained by God? Why does God ordain governments?

2. Should believers be obedient to

the covernment?

3. How many particular things can you name in which we should be obedient?

4. Where does our responsibility

to the government end? Are we ever justified in disobeying? If so, when?

Lesson 10-"Jesus Washes the Disciples' Feet."

1. How does Jesus' washing of the disciples feet prove that they were saved? How can a man prove to other men that he believes in Christ

and consequently is saved?

2. What does the Bible teach about sanctification? Is this an experience to be received after believing through days and nights of praying, or, is it something which God does for us when we believe? Should our Sanctification affect our lives? In what way? How does the washing of the disciples' feet help us to understand

3. What did Jesus mean when He said we should do as He had done in washing the disciples feet? Did He mean that we should actually wash one another's feet, or was He speaking of the spiritual meaning particularly? What is the spiritual ministry which we may perform and which corres-ponds to His ministry in washing the disciples feet?

Lesson 11—"Jesus' Last Words with His Diciples."

1. In what different ways did Jesus seek to comfort His disciples on that last night He was with them?

2. What is Jesus' present work?

3. Will Jesus come again?

4. Can we know that we are saved?

5. Can the believer really know God? How?

6. What did Jesus mean when He said that we should do greater works than He did?

7. Does God hear our prayers? Should we expect miracles today in answer to prayer? Why not?

8. Is the Holy Spirit now dwelling in the believer's heart? What does He do for us?

Lesson 12—"Jesus Dies and Rises from the Dead."

1. How many prophecies can you recall that were fulfilled when Jesus died on the Cross? What does this prove? Were all prophecies about Christ fulfilled then? If not, when will they be?

2. What motive led Jesus to die on the Cross?

3. Did Jesus do everything that is necessary to save us when He died upon the Cross or did He leave something for us to do? In what different respects was our salvation finished on the Cross?

4. Did Jesus remain dead or was He actually raised from the dead? Where is He now? Will He ever come again? If so, what will happen to believers when He does?

×

"PANTS AND SMOKE" Continued from Page 3

It is not, scripturally, within the province of the Church to seek to reform the ungodly. But it is the business of the Church to proclaim the purifying power of the message of Christ to believers. It is the task of the Church to call on all who believe in His name to faithfully represent Him by their lives. It is certainly the responsibility of the Church to declare the teaching of God's Word on clean living, proper dress, and separation from the world, and to show forth the fact that the professed followers of Christ should sedulously avoid copying the costumes, amusements, and manners of an age which is fast declining into horrid apostacy.

God expects His child to walk in harmony with His Word! The standard of the conduct of both men and women should not be, what does the world say? but should always be, What does the Bible say?

A Christian woman, who is obeying God's Word, will not wear male attire, nor have her hair bobbed, nor smoke cigarettes. The simple fact that "everybody's doing it" is not sufficient reason to lead a child of God into disobedience.

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We are confident that every one of our subscribers has enjoyed the introduction to the NEW "Grace and Truth." In design and general typographical effect its beauty cannot be denied, and its easily readable type will make a study of its pages a delight to all. We praise God for the conscientious efforts of the "Grace and Truth" artist and of the Publication Director who have made possible the sending forth of the testimony in so attractive a form. May He use its very beauty and readability to lead some souls to gets its message.

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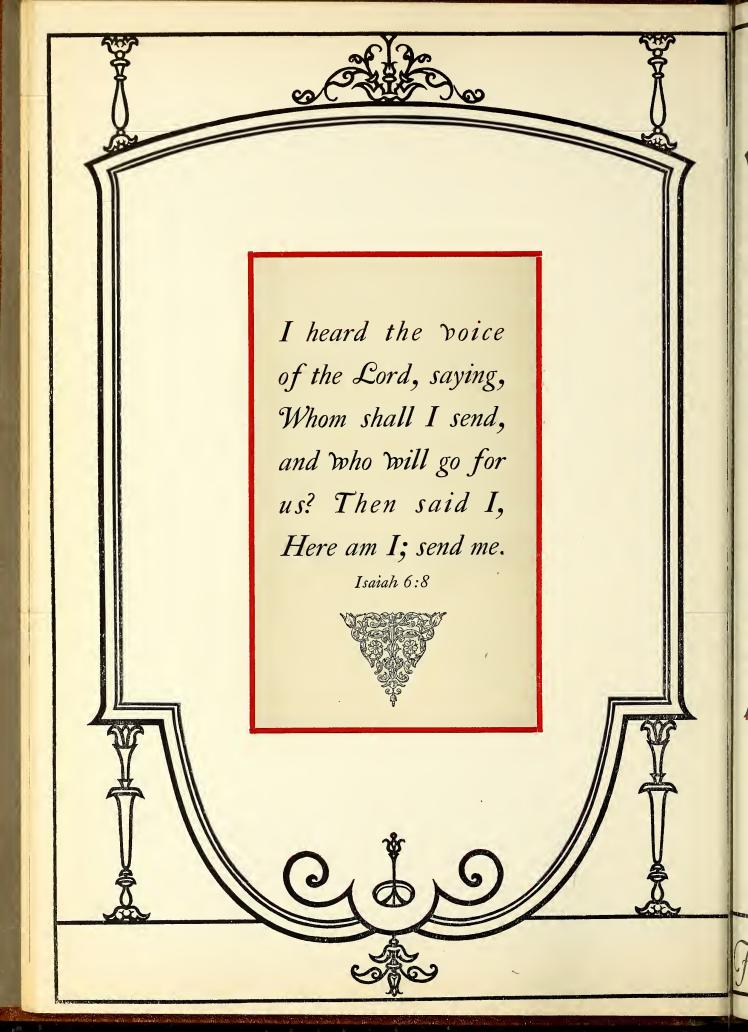


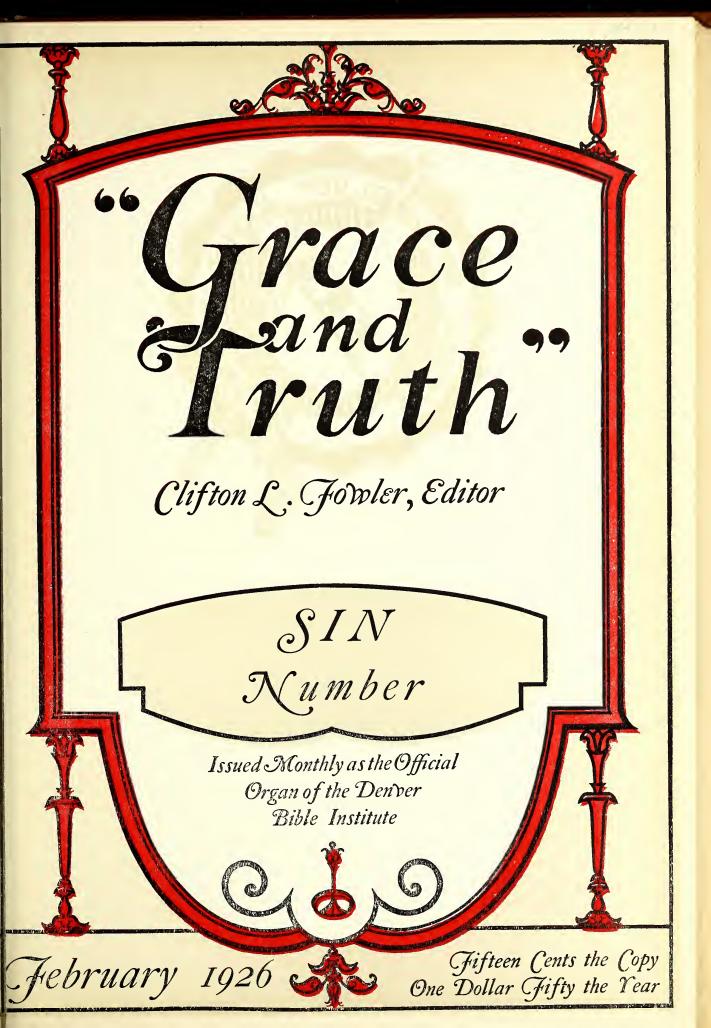
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"Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son— Jno. 10:30, and Holy Spirit—Jno. 4:24. VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN The personality of Satan. Job 1:6-7

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins, Rom. 3:25. RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

That men are justified on the single ground of faith in the shed blood of Jesus Christ, Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Disease Called Sin

OR SIX thousand years man has been in the grip of a deadly disease. Back in the Garden of Eden he exposed himself to the germ known as disobedience and immediately there came upon him an ocean of woe and sorrows that defy description. God, knowing the character of man's malady, placed him in quarantine.

Ever since that eventful day, man has been trying to diagnose his own case and to prescribe the remedy. At times he has reluctantly admitted that something was wrong with him but immediatelyhe has protested that it was only "skin deep" and has called for the ointments of philanthropy, and ceremonies, and prayers for the dead, and penance. But of late, e-pecially, he has been vociferous in his denials that even the

outer tissues are affected, and has railed against the suggestion that he has suffered the disgrace of quarantine. The foul breath is but an illusion, the bleary eyes are but the results of a merely selfish life, and the red blotches upon his flesh are only the marks of his brute inheritance. He is the chrysalis which is emerging from the larva of animalism into the imago of noble manhood. According to the modern moral physicians, the case calls for patient waiting while the processes of evolution complete their mighty task.

The Master Diagnostician is not so complimentary in his statements to man. The Divine Discerner of Diseases unequivocally declares that the trouble is in the blood, that the life forces have been corrupted, and that the germ of death has fastened itself upon man's whole being. It is the humanly incurable disease of leprosy. Instead of easing man's conscience with the

By the blessing of God,
the Dormitory Fund
of D.B.I. is constantly
swelling. There still
remains much more to
be added before the
rent-drain will be
stopped. Pray on,
Brethren, pray on!

thought that he is just about to blossom out into a fuller and deeper experience of life, God pronounces him to be fallen, degraded, and debased, and declares that separation in relationship and fellowship is not simply an imagination but a reality. But while there are no words of praise in God's diagnosis, there is wonderful encouragement in the remedy which the Great Physician prescribes. A great disease calls for a great remedy-ointments and palliatives will not do-so God provides for the one whose whole being is defiled "the blood of Jesus Christ His Son" which "cleanseth us from all sin," and to enable the one who has now the sentence of death within him to live again He gives a new life, and that "life is in His Son."

Oh that deceived and deluded man might turn from his idle dreams, believe what

God says concerning his condition, and accept the one and only remedy—Jesus Christ our Lord. —L. J. F.

And God Heard!

 I^N an hour of special exaltation and joy the Psalmist

"GOD HATH HEARD me. He hath attended to the voice of my prayer" (Psa. 16:19).

There is no joy in human experience which compares with the joy of communion with and response from the Father Who loves and cares for His own. Back in the days of Israel's bitter bondage to Egypt there came an hour when the pressure of persecution could be endured no longer. Then Israel groaned under the rigour of that bondage and cried unto God. The record of God's response is terse but sufficient. It simply says, "And God heard." What glorious words of inspiration to discour-

aged and downhearted Israel,—and God heard. The God of Israel still lives. The God of Israel still hears.

The Denver Bible Institute has been passing through, yes, and is still passing through, a financial crisis. During the past few weeks the pressure upon our current expense fund has grown so severe as to send us to our knees over and over again, for we knew our only hope was in God.

And God heard!

The cause of this great need was primarily the terrific rent-drain under which we have been staggering. But in addition to the rent-drain other needs in the realm of equipment were being so seriously needed as to cause us to earnestly call upon God claiming the promise, "My God shall supply all your need according to His riches in glory by Christ Jesus."

And God heard!

We have a conviction that God would not have us incur debt. This conviction is based upon that Scripture which says, "Owe no man anything but to love one another." When we saw the crushing rent-drain on the one hand, and the seemingly insuperable need of equipment on the other, our souls would have utterly fainted within us, but for the promises of God. So, counting on these blessed words of encouragement,—"Cast thy burden on the Lord and He will sustain thee," we cried unto the Living God for help.

Inasmuch as the unusual pull on our current expense fund was not generally known, nor were the several special needs of equipment for printing department, dormitory furnishings, etc., known to but a very few we were forced back upon the God of Israel Who slumbers not nor sleeps, asking Him to send in UNDESIG-NATED offerings. By undesignated, we mean offerings which are not given for some specific thing, but which come labeled, "To be used where the need is greatest at the present moment." Any member of our "Grace and Truth" family who has been reading the magazine more or less regularly will appreciate instantly how pressing this general need for additional equipment and miscellaneous furnishings must have become, when we say that the pleading cry for large undesignated offerings loomed up bigger in our prayers, for a few days at least, than the petition to God for School-owned dormitory buildings to stop the rent-drain! The need was an imperative one and we sent an S. O. S. to glory.

And God heard!

Within a brief period of less than a month the Lord moved upon two of His stewards living in widely separated points on the continent and in response to His direction these two children of God laid in the treasury of D. B. I. two undesignated offerings of a thousand dollars each. These two offerings coupled with the offerings of the many who for years have been faithfully supporting the testimony of the School, tided us over

one of the greatest current expense crises through which we have passed in the history of the work. It is true, there are still many hills to climb. It is true the needs which are crowding upon us this present hour are keen and insistent, but as God miraculously bridged the gap of yesterday's need, so will He make full provision for the call of today and the many tomorrows which are ahead of us. We are fully trusting Him for those tomorrows. We trusted Him for yesterday, and He backed up His work with glorious and miraculous performance.

This experience through which we have just passed is a glorious vindication of the faith-method on which the School is operated.

This is a convincing demonstration that God keeps His astounding prayer promises.

This is a thrilling encouragement, not only to the hearts of D. B. I. workers, but to the servants of God everywhere, to press on trusting Him, and knowing that He will "bring it to pass."

This refreshing response of God to the cry of His own, brings hot tears of joy to our eyes, throbbing gratitude to our hearts, and shame to our souls that we ever, even for a moment, doubted Him. Our God is faithful; His promise cannot fail.

"And God heard!"

The Two Extremes

HRISTIAN Work everywhere is facing a crisis, U a crisis of greatly underestimated proportions, the results of which are destined to be equally as keenly felt by the Fundamentalist as by the Modernist. Already the evidences of the crisis are upon us. Great denominations are calling for help in the manning of many hundreds of pastorless churches. Gigantic drives for millions, having been opened with a blare of trumpets and every apparent indication of successful consummation, are ignominiously dropped with the weary workers still many millions from the goal. The young people of today instead of giving their lives to the blessed Person Who died for them, now "invest their lives for social leadership" or else plunge headlong into a greek-fire emotional orgie of Pentecostal fanaticism. Simple and intelligent yieldedness to Jesus for unselfish and untiring service unto Him is becoming alarmingly scarce. Mission boards are standing with their backs to the wall and fighting for their very existence. year's financial retrenchments on the foreign field run into six figures and involve the recall of many missionaries. A stifling lethargy rests upon Christians at large. Even the faith mission boards, in some instances, failed to send their missionaries all of their already too meager allotments last year, while some of the denominational mission boards find themselves saddled with debt running into the millions. Many of the Bible Institutes are staggering under appalling debts (we are happy to say that this is not the case at the Denver Bible Institute), while practically every one of these Institutes is finding a terrible stringency in its current expense fund, some of them having gone behind on their ordinary running expense during the past year. Christian giving is waning. Christian money has become "tight." All these sad facts point toward an impending crisis.

What are the chief influences which have brought

this crisis upon us?

We unhesitatingly attribute the present unheard of condition in Christian work to two influences,—Modernism and Pentecostalism. They are the extremes, one magnifying intellectualism and professing to create an aristocracy of brains, the other magnifying asceticism and professing to create an aristocracy of spirituality. One extreme appeals to those seeking culture, the other appeals to those who are seeking a religious sensation. One group frankly allude to their particular crowd as the "educated" and "intelligent," while the other group modestly set themselves up as "holy." Modernism is the present day exponent

of the "vanity of the mind" while Pentecostalism sends its dupes groping after a supposititious assortment of the deeper things of God. These two widely separated movements have been and are the outstanding instruments of Satan in bringing about the present horrid decline in so-called Christendom. There are doubtless other influences which have contributed their share to the debacle of the modern church but ranking first among these sinister foes of truth stand Modernism and Pentecostalism.

A PARTIAL ECLIPSE

The call goes forth in this present hour for believers who will turn from the modernistic appeal to the lust of the mind, and who will refuse to be swayed by the Pentecostal lure into the supernatural realms of the diabolical. The testimony of God's Word is so clear as to fully warn all who will heed it from either of these follies.

God give us balance. God protect us from the extremes.

Infidels All!

OR many a moon the Modernists have pointed with pride to Luther Burbank as an exponent of their teaching of theistic evolution and to his work in the realm of plant culture as a proof of their theory of the transmutation of species. A few weeks ago this well known scientist dropped a bomb into their midst and the camp of the Modernists was thrown into an uproar. The Plant Wizard was honest enough to denominate himself an infidel, and while his statements have provoked com-

ment from many quarters, the Modernists have been the ones who have heaped upon him the most vehement denunciations of any. With our knowledge of the damnable doctrines of the Modernists we can but ask, "Why turn traitor to Burbank? Why sever this cherished friendship?"

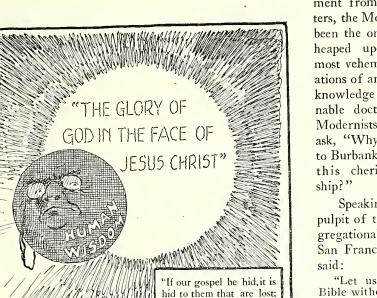
Speaking from the pulpit of the First Congregational Church of San Francisco, Burbank

"Let us read the Bible without the illfitting colored spectacles of theology just as we read other books, USING OUR OWN JUDGMENT AND REASON, LISTENING TO THE TENING TO THE VOICE WITHIN, not to the noisy babble without . . I prefer and claim the

right to worship the infinite everlasting almighty God of this vast universe AS REVEALED TO US GRADUALLY STEP BY STEP BY THE DE-MONSTRABLE TRUTHS OF OUR SAVIOUR SCIENCE" (Denver Post, Feb. 1, 1926).

With this the Modernists could most heartily agree for they have long since discarded the Bible and have exalted reason and offered sacrifices at the altar of "savior science." The effective part of the bomb was the attack on the doctrine of immortality. In a copyrighted article in the San Francisco Bulletin, he declared:

"A theory of personal resurrection is untenable." Burbank repudiates a personal resurrection, and here it is that the Modernists take up the cudgel. But cannot these apostates from the faith see that with the Bible gone Burbank's guess that immortality is not true is just as good as their guess that it is. With the Bible torn to shreds one conjecture is just as likely to be right as another. Modernists may argue till doomsday, they may revive and rehash the philosophies of the ancients Continued Page 38



in whom the god of this

world hath blinded the

minds of them which be-

lieve not, lest the light

of the glorious gospel of

Christ, who is the image of

God, should shine unto

II Cor. 4:3,4

them.'

task.

THE EIGHTEEN PRINCIPLES OF DIVINE REVELATION

Principle No. 15—The Foreshadowing Principle—The Editor

What about the recent revivals of some of the ancient empires and the return of the Jews to Palestine—are these events the fulfilments of prophecy? Many are declaring that they are. The Foreshadowing Principle of Divine Revelation holds the Bible's answer.

HE old adages which are common among us are sometimes good and sometimes poor. "Coming events cast their shadows before" is an adage which, when referred to the ordinary events of life, does not always hold good, but in the Word of God, those prophetic events, which the Holy Spirit gives positions of outstanding importance in God's program, are constantly being made the subject of divine foreshadowings. Throughout God's Inspired Book, the amazing "coming events" pertaining to Israel and the Gentile nations, are casting their imposing and mysterious shadows upon the sacred page. This familiar and time-worn adage concerning the coming events which cast their shadows before, finds an unexpected expression in Scripture in this one of the Eighteen Principles of Divine Revelation.

The Lord casts prophecy in two molds,—the Predictive Utterance and the Predictive Picture. Every great prophetic event of Scripture, whether the great prophetic events of the past which are now fulfilled, or the great prophetic events of the future which await fulfilment, has been presented by God in the Word in these two forms. Predictive Utterance puts the prophecy in the abstract and is usually an illustration of the activity of the Direct Statement Principle. The Predictive Picture unfolds the prophecy in the concrete, and is always an illustration of the principle which is before us in this study,—The Foreshadowing Principle.

The Foreshadowing Principle cannot and does not function independently of dispensational truth. Dispensational truth is one of the many expressions of the Right Division Principle.² When a predict on occurs in a Jewish dispensation, and is predicting the future of the Jews, or of the Gentiles as related to the Jews, the fulfilment can only occur in a Jewish age, although the foreshadowings of the fulfilment of that prophecy may occur in any age. If the Foreshadowing Principle were to transgress the Right Division Principle, that would explode the Agreement Principle and we would be bereft of God's Word. Like the Overlapping Principle,3 the Foreshadowing Principle lacks the support of a direct statement in the Word of God, and is compelled to rely upon the mass of cumulative evidence which lies scattered throughout the Scriptures to prove that God has really placed it there. This kind of evidence, although not quite so readily observed as direct statements, is equally as convincing when once it has been adduced.

We proceed to the definition of this unique principle which God has employed in the very giving forth of His Holy Word.

THE FORESHADOWING PRINCIPLE IS THAT PRINCIPLE OF DIVINE REVELATION under which God conducts rehearsals of the mig!ty events which He has prophesied before He brings to pass the actual performance, or fulfilment.

In view of the above definition of the Foreshadowing Principle, we may summarize God's dealing with H's

^{2.} The Right Division Principle was discussed in the April, 1923, issue of "Grace and Truth," page 168. 3. The Overlapping Principle was discussed in the June, 1925, issue of "Grace and Truth," page 179.

^{1.} The Direct Statement Principle was discussed in the March, 1923, issue of "Grace and Truth," page 137.

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people, in connection with the outstanding events of prophecy, thus:

- a. Prediction.
- b. Foreshadowing.
- c. Fulfilment.

The question which must now be answered is, "Does the cumulative evidence of Scripture demonstrate the presence, the activity, and usefulness of the Foreshadowing Principle?"

The foregoing brief introduction to the Foreshadowing Principle brings to light the fact that any investigation of the subject which may be regarded as adequate to meet the need of the inquiring Bible student must demonstrate the existence of the principle in the Bible; show up its intimate relationship to dispensational truth; and exhibit its practical value. We shall attempt this task.

THE EXISTENCE OF THE FORESHADOWING PRINCIPLE DEMONSTRATED

THE prophecy of the Virgin Birth, recorded in Isaiah 7:14, furnishes an illuminating example of a prophecy, the fulfilment of which is foreshadowed. Isaiah prophesies, "Behold a virgin shall conceive and bear a son and shall call His name Immanuel." The foreshadowing of this prophecy occurs in the next chapter when Isaiah himself went with carefully chosen and reliable witnesses to the prophetess. He did not enter into the marital relationship with her. When the Word of God speaks of that holy relationship it uses such expressions as "he knew his wife," or "they came together." The prophetess was evidently a virgin, thus answering to the requirements of the prophecy. The child which was born was miraculously begotten without human aid. If this were not the case there could be no significance to Isaiah's taking witnesses with him when he "approached" (Hebrew) the prophetess nor could the babe that was born have had any value as a sign to Ahaz. The child of the prophetess was a miraculously begotten child, even as the Lord Jesus Himself. This could easily be mistaken for the fulfilment of the prophecy but such is not the case. This remarkable incident is a foreshadowing. For while it partially fulfils, it fails utterly to round out and complete all the details of the Scripture prediction. Not until the birth of Jesus do we find all the ear-marks of a fulfilment. In Matt. 1:18 the record declares, "Now the birth of Jesus was on this wise: when as His mother was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Here is true fulfilling of prophecy. God's order is clearly indicated: prophecy in Isaiah 7:14; foreshadowing in Isaiah 8:1-4; and fulfilment in Matthew 1:18.

The prophecy of the fall of Babylon furnishes another example of the activity of the Foreshadowing Principle. In Jeremiah 50: 13 and Isaiah 47:11 the Lord is predicting the awful judgment which shall fall on Baylon. The prediction includes these specific details: "Because of the wrath of the Lord it (Babylon) shall not be inhabited but it shall be wholly desolate." And in Isaiah 47:11 it is predicted that this destruction shall come upon Babylon "suddenly." These prophecies declare that the fierce judgment which shall fall upon Babylon is so complete as to utterly depopulate her and leave her "wholly desolate." It shall also be sudden. Daniel's brilliant and thrilling story of Babylon's fall when the handwriting on the wall disrupted the feast of Belshazzar is said by many students to be the story of the literal fulfilment of the prophecies of Jeremiah 50 and Isaiah 47. The facts of the case do not warrant this conclusion. Babylon has not suffered a sudden fall in her history. Her decline is shown by the records of the past 2500 years to have been gradual. The location of Babylon is known; its ruins still stand; and wandering tribes of Arabs still establish their camps on her Yes, Babylon has fallen, but old familiar sight. the fall took place in such a way as to preclude its being called the fulfilment of prophecy. The details of the fall do not fit the details of the Lord's prediction.

IN is always disguised. Decked and glossed and perfumed and masked, it gains admittance into places from which it would otherwise be repelled. As silently as when it glided into Eden and as plausibly as when it talked to Christ at the top of the temple, it now addresses man. Could people look upon sin as it always is—an exhalation from the pit, the putrefaction of infinite capacities, the ghastly, loathsome, God-smitten monster that uprooted Eden and killed Christ, and would push the entire race into darkness and pain—the infernal charm would be broken.

—T. DeWitt Talmage

The fall of Babylon which has already taken place was not a fulfilment but a foreshadowing. The actual fulfilment of the prophecies of God concerning Babylon is yet future. Babylon is to be revived and when her revival has reached an unheard of climax of commercial, financial and political power, then shall every prophecy of God be fulfilled to the letter. Her destruction shall come with astounding suddenness, a veritable crash out of a seemingly clear sky, and shall be so devastating in its effects that the prophetic description of the fulfilment employs these sweeping words, "Thus with violence shall that great city Babylon be thrown down and shall be found no more at all" (Lev. 18:21). Babylon is but another clear example of the Foreshadowing Principle. We find the original prophecy in Jeremiah 50 and Isaiah 47; we find the foreshadowing of the fulfilment in Daniel 5; and we find the inspired description of the fulfilment in Revelation 17 and 18. The Foreshadowing Principle functions unfailingly throughout the Prophetic Word.

The Second Coming of our blessed Lord is one of the important prophecies of the Word which exhibits the Foreshadowing Principle. One of the prophecies of the Second Coming is found in Zechariah 14:1-3. Here the prophet is predicting the stormy scenes which will be taking place round about Jerusalem on the Day of the Lord. He predicts that the armies of the nations of the world will surround Jerusalem on that great day and that a part of the city will be taken in an assault, but that the besieging armies will be repulsed and a residue of the Jews will be left in the city. At this moment when the hope of the city's holding out any longer is practically gone, the inspired prophet declares, "Then shall the Lord go forth and fight against those nations as He fought in the day of battle, and His feet shall stand in that day upon the Mount of Olives." How graphic! He shall hasten forth from heaven to rescue the residue of His people Israel from the rapacious hordes of the armies of the Antichrist, and to set up His glorious Kingdom upon the earth. When the Spirit of God presents the foreshadowing of the Second Coming, He takes us to the top of a mountain and there in the presence of earth beings and heavenly beings the Saviour is glorified and transfigured. This astounding scene is recognized by Peter as a foreshadowing of the Second Coming, and, by inspiration, he shows us the meaning, "For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of His majesty" (II Pet. 1:16). He boldly claims to have been an eye-witness of the majesty, the kingly glory of Jesus Christ,-in other words Peter claims to have seen the Second Coming and Kingdom of Jesus on the day of Transfiguration. But was this a fulfilment? No student of God's Word will say so. On the contrary, the thrilling experience of the Transfiguration was a foreshadowing. The fulfilment, in this instance, is yet future. In Revelation 19:11 the Spirit of God prophetically describes the Second Coming of the Lord, "And I saw

heaven opened, and behold; a white horse, and He that sat upon him was called Faithful and True and in righteousness He doth judge and make war." When this event transpires then will God bring to pass the fulfilment of Zechariah 14:1-3 and the various other prophetic utterances of the Old Testament which point to the long yearned-for hour when Jehovah shall return to earth to reign. And thus we see that God's order concerning prophecy and foreshadowing prevails here as elsewhere. The prophecy of the Second Coming is found in Zechariah 14:1-3 and associated passages; the foreshadowing is found in the Transfiguration of the Lord as narrated in the Gospels and interpreted in Second Peter; while the fulfilment is described in Revelation nineteen but is still future. The activity of the Foreshadowing Principle in God's Word cannot be successfully controverted. The Foreshadowing Principle constitutes an established divine method in the presentation of (Copyright 1926, Clifton L. Fowler) prophecy.

(A second instalment of the Foreshadowing Principle will occur in the March issue.)

"Infidels All"

Continued from page 35

on the subject, but with Divine Revelation rejected they can never go beyond the conclusion of Robert Ingersoll: "We do not know, we hope and wait."

Burbank and the Modernists belong in the same pigeon-hole. Burbank and the Modernists are tarred with the same stick. And yet when Burbank says,"I'm an infidel," the sanctimonious Modernists are horrified, draw their robes of holiness about them and pass by on the other side. The Modernists cannot understand why their erstwhile bosom companion should suddenly display such lack of judgment and heedlessly spill the beans. Is it possible that this little slip on Burbank's part was caused by the fact that he has a nicely fattened bank account and needs not to fret concerning the proverbial rainy day, while the rank and file of the Modernists must need depend upon the generosity of the Fundamental members of their flocks to keep the wolf from the door? Could the Modernists' craven disloyalty to their former coadjutor be prompted by a meal ticket? It does not take great acumen to discover that Burbank and his former friends belong in the same classification. They are infidels all.

PROSPECTUS OF THE RIGHTEOUSNESS NUMBER

The Righteousness Which Is by Faith H. A. WILSON How Abraham Came by the Righteousness

of God STANLEY R. SKIVINGTON
The Riddle of the Universe L. J. FOWLER
The Romans' Epistle Editor
The Lord Our Righteousness Maurice G. Dametz

The Righteousness of God in Standing and StateJESSE ROY JONES

"Every Issue Meets a Need."

WHY DID CHRIST DIE?

by H. A. Wilson

prayerful investigation be-

come radiant with new

UST why was it necessary for Christ to die?" This question was recently asked by a prominent business man in Denver. The man who asked the question was an earnest believer in the Lord Jesus Christ. For many years he had been superintendent of one of the largest Sunday Schools in the city. He had taught in the Bible classes in his school. He had read widely on Bible study themes. And he was a man with much more than average instruction in spiritual matters. Still he asked the

question, "Just why was it necessary for Christ to die?"

Knowing the personal faith of this man one would not conclude that the question was asked in ignorance or unbelief, or that it was an evidence of superficial knowledge. Rather it was the mark of rare thoughtfulness. He had rested in faith upon the Cross of Christ as the sole hope for the salvation of of his own soul. And he had pointed others to the Saviour as the One Who was able and willing to save sinners. But he realized that there was more in the death of Christ than he himself had ever grasped, consequently he asked for further information about a subject which was dear to his heart.

The example of this man is worthy of our emulation. The most familiar truths of the Scripture upon more thoughtful and prayerful investigation

become radiant with new light, and thrill the soul with their revelations of new beauty. In order, therefore, to enter more deeply into the understanding and appreciation of that truth which is so dear to us, let us raise the question, "Why did Jesus die?"

THE first reason for the death of Christ is familiar to everyone who has really trusted Him for salvation. Jesus died that He might save the sinner from condemnation for his sin.

"All have sinned and come short of the glory of God," is the plain statement of Rom. 3:23. In this we find both a definition of sin and a declaration of its universality among men.

To sin is to come short of the glory of God, or (since the members of an equation may be transposed without changing their value) to come short of the glory of God is to sin. This is entirely consistent with the primary meaning of the Greek word which God here uses to speak of sin. It is a word which means "to miss the mark." The "mark" in this case is God's righteousness, and anything short of that is sin. In this connection it is also noteworthy that the word translated "come short" is

a word which means "to lack" or "to be in want of." It is the same word which is used when, in speaking of the prodigal son, it is said that "he began to be in want" (Luke 15:14). Surely this is significant, for the sinner in his own life having come short of the "glory" or righteousness of God is in sore need of it.

With this understanding of the character of sin in mind, surely few will be so foolhardy as to deny that all are sinners. Many, not understanding this, will protest that they are not sinners because from the standpoint of comparative human morality they are not so degraded as others. But usually the very people who most loudly protest their own righteousness will shrink back in horrified negation when they are accused of thinking they are as righteous as God. And in so doing they convict themselves of sin,

for sin is simply failure to measure up to the perfect righteousness of God. But whether men will admit its truth or not, the positive declaration of God's Word still stands—"All have sinned and come short of the glory of God."

light, and thrill the soul
with their revelations of
new beauty."

The truth of this statement is wonderfully illustrated in the answer
which the author gives
to the age-old query,
"Why Did Jesus Die?"

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when, in speaking digal son, it is said gan to be in war 15:14). Surely th cant, for the sinner of the Scripture upon more thoughtful and "glory" or right.

In view of this fact there is most solemn import in the further statement of the Word, "The wages of sin is death" (Rom. 6:23). The first statement, "All have sinned and come short of the glory of God," is the verdict which brings all the world in "guilty" before God and makes all men subject to the penalty of broken law. But this statement, "The wages of sin is death," is the

death sentence which the judge pronounces against the convicted soul.

Where may we look for hope with such a sentence hanging over us?

Surely not to our own works, for it was they which condemned us. And though it were possible for us to measure up to the perfect righteousness of God throughout the balance of our lives, still we would come short of that righteousness because of the failures of past years. And to meet our responsibility perfectly and faithfully for the coming years could not cancel the responsibility of past years. Still that awful verdict would be written down against us, "All have sinned and come short of the glory of God!" And still that merciless sentence must make the future hideous with its portent, "The wages of sin is death!" Nay! there is no hope within himself for a condemned sinner. We must look elsewhere.

But what is this we read?

"Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5).

His mercy! What a blaze of light in the midnight darkness of sin's despair! This is no vague abstraction. It is no will-o-the-wisp gleaming fitfully through the darkness, only to lure us to destruction or to taunt us with its lying promises, raising within our bosoms many unattainable hopes. Rather it is a clear, steady light, shining into our hearts from the face of Jesus Christ, the Sun of Righteousness. We say this because God's

If we confess our sins
He is faithful and just
to forgive us our sins,
and to cleanse us from
all unrighteousness.

I John 1:9.



mercy is inseparably linked with the death of His Son, for the Scripture says:

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Yes, there is hope for us. We are sinners. We cannot deny it. And being sinners we deserve to die. But Another has died in our stead. The Son of God has loved us and given Himself a Substitute for us. He, the guiltless One, has assumed the burden of our guilt and has borne its penalty, for it is written:

"Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18).

Believing in Him as our Saviour we approach the throne of God with joyous confidence, knowing that "now in Christ Jesus, we who sometimes were far off armade nigh by the blood of Christ" (Eph. 2:13). And we face the future with fearless hope, believing that "there is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

But now let us press a step further.

THE second reason for the death of Christ is closely related to the first. It is, in fact, the same truth approached from a different angle. It is this. Jetus died that He might vindicate the righteousness of God.

God is perfectly holy. Of Him the Scriptures say:

"The Lord is righteous in all His ways, and holy in all His works" (Psa. 145:17).

But this very righteousness of His Being makes it necessary for Him to judge sin. He is "of purer eyes than to behold evil and cannot look upon iniquity" (Hab. 1:13).

God, being, as He is, the supreme Ruler of the universe, is bound to punish all who transgress His laws. He could not be holy and do otherwise, for in the very nature of the case obligation to execute justice rests upon those who establish laws, otherwise those laws would be powerless and useless. For a civil officer to refuse to punish criminals is to make himself a party to their crimes. So for God to fail to pun'sh sinners would be to make Himself a sinner.

But more than this is involved. "Sin is the transgression of the law" (I John 3:4), and the law is the express on of the perfect will of God. When a soul sins he simply sets up his own will in the place of the will of God. Thus it is a question as to whether the will of God shall be done or the will of another. For God to brook sin, therefore, would be for Him to yield to the will of the creature. This He could not do and still be God, for He would recognize the will of another as superior to His own will, and this would make the sinner greater than God Himself.

How then can God righteously save the sinner? Obviously He cannot do it at the expense of justice.

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The only ground on which He can show mercy must be one on which at the same time His justice is perfectly satisfied. It is in the death of Christ that such a basis for mercy is afforded. We have already considered the Cross from the standpoint of the mercy shown the believer. Now let us see how it also vindicates God's

A wonderfully clear exposition of this is given in Rom. 3:21-26:

"But now the righteousness of God without the law is manifested, being witnessed by the law

and the prophets;
"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them

that believe: for there is no difference:

"For all have sinned and come short of the

glory of God;
"Being justified freely by His grace through
the redemption that is in Christ Jesus:
"Whom God hath set forth to be a propitiation through faith in His blood, to declare His rightthrough faith in His blood, to declare His right-eousness for the remission of sins that are past through the forbearance of God; "To declare, I say, at this time His right-eousness: that He might be just and the justifier of him which believeth in Jesus."

righteousness in saving the sinner.

This Scripture clearly answers the question, "How can God be righteous and at the same time save the sinner from the judgment due his sin?"

First it testifies that God has saved all who believe in Christ, though they all are sinners, for He has robed them in His own perfect righteousness. It then declares that this is done "freely"—"by grace"—entirely apart from any merit on the sinner's part. And the ground on which this is done is shown to be the shed blood of Christ.

Then notice the delightfully clear teaching which follows. God is said to have set Christ forth upon the Cross, not only to be a propitiation through faith in His blood, but also to demonstrate that God was righteous in passing over sins previously committed without judging them, and that He is righteous at the present time when He justifies the sinner.

Other translations, while they do not add anything to what is in the King James version, by the different way in which they put it help to make very clear that this is the real meaning of the passage. Weymouth translates it thus:

"He it is Whom God put forward as a Mercy-Seat, rendered efficacious through faith in His blood, in order to demontrate His righteous-ness—because of the passing over in God's forbearance, of the sins previously committed-with a view to demonstrating at the present time, His righteousness, that He may be shown to be righteous Himself, and the Giver of righteousness to those who believe in Jesus."

This makes the meaning very clear. God was righteous in passing over the sins of men who lived before the Cross, because He was planning even then to judge those sins in the person of Christ. He is righteous in passing over without judging the sins which men He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Proverbs 28:13

commit before they accept Christ, because Christ has borne His judgment against those sins. Only on this ground could He give men the opportunity to receive Him as their Saviour, whether before or since Calvary. Then again when a soul comes to Christ in faith God is absolutely righteous in declaring that sinner righteous and securing him forever from judgment against his sins, for He has already judged every one of those sins in the Cross of Christ.

Let us have done with all soft and silly talk about the "mercy" and "love" of God while in the same breath denying that Jesus Christ was judged for our sins. It is only because He was judged for them that God can be vindicated and proven righteous in showing mercy to hell-deserving sinners. If we divorce the mercy of God from the Cross of Christ we annihilate God's righteousness. Let us therefore uncompromisingly repudiate "Christian Science," and all such Antichrist philosophies which make much of God's "love" but scorn the Cross on which His justice was vindicated.

 B^{UT} the third reason which we shall consider for the death of Christ is just as closely linked with the first. Jesus died in order that He might command the fullest devotion to Himself in the hearts and lives of all who believe inHim.

This is plainly stated in II Cor. 5:19 which says:

"He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." What a wonderful thing is this! By right of creation God was entitled to the deepest worship and most faithful service of which the creature was capable. But sin alienated men from God and robbed Him of His rightful due. And instead of blotting man out in His righteous anger, God loved him and gave His Son to die for him in order that man might be bought back from the bondage of sin to the service of God.

Surely the mercy shown us in the Cross of Christ affords the greatest reason why we should give to Him the full devotion of our hearts, and the unqualified yielding of our lives to do His will and not our own. So it is entirely fitting that every appeal which God's Word makes for His children to yield to Him should be based upon the mercies of God.

But there is another matter involved here which makes even more plain the vital relation between the death of Christ and the service of the believer. Sin had rendered man incapable either of service or worship. It had blighted man's perception of God, and so marred His image as to make real worship impossible. And it had so defiled man's life as to make the best service of which he was capable an insult to God. In His death, however, Christ tore away the veil which hid God's face from man and revealed the true character which makes God the worthy object of worship for all created beings. In His death He so fully satisfied God's righteous judgment

against sin as to make it possible for men through faith in His blood to enter without fear into the presence of God. And in His death He provided the power which was needed to deliver us from the fetters of sin and to strengthen us to live lives pleasing in the sight of God. So, as the only approach to God in Jewish temples led past the blood-sprinkled altar of sacrifice, the sin-burdened soul can render service which is pleasing to God only after he has come to Christ as his Saviour. The death of Christ alone makes it possible for us to serve God acceptably.

Believer in the Lord Jesus Christ, "You are not your own, for you are bought with a price" (I Cor. 6:19-20). Christ has purchased with His own blood the right to your life. Are you denying Him His purchased possession? Are you living for your own selfish interests? Is it true of you as it is of so many that you "Seek your own, and not the things which are Jesus Christ's?" If so, recognize that Christ died for you, that henceforth you should not live unto yourself, but unto Him Who died for you and rose again.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service,

"And be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12:1-2).

GOD'S ATTITUDE TOWARD SIN NOW AND HEREAFTER

by Maurice G. Dametz

N editorial writer in a prominent Western newspaper has recently asked the question, "What has happened to sin? Have you heard anything about sin And continuing lately?" with his editorial, he says, "It seems to us a long time since we ran across the word in our reading-except in such reading of the Bible as we have done. It seems a longer time since we listened to a discourse on sin. Has

happened to sin?" This writer is indeed justified in his remarks, for the tendency of our times has been to make of sin, is gone. Gone is the conviction that sin is a blow in

I T IS a fact of common knowledge that the attitude of the modern man toward sin is changing very definitely. But the essential question is, "Is God's attitude in respect to the sins of enlightened mankind suffering a corresponding change?" Get the Bible's answer by studying here.

sin an attractive thing, to receive it hospitably into society and to eliminate all individual responsibility for committing it.

Professor James Orr has said, "What we name sin is from the religious point of view the tragedy of the universe." A glance at the first page of any dictionary will reveal that three-fourths of the words on that page owe their existence and significance to the fact of sin.

sin become unfashionable, or unscientific, or what has Yet men are dropping the word from their vocabularies. The old attitude of fear and shame and torment because

the face of God. Gone is the conviction that sinners are in the hands of an angry God. Gone is the conviction that sin arouses the just and awful indignation of God. Instead, there are the devilish notions of modern thought, that sin is a budding virtue, and that every man has the divine spark within. "Every fall is a fall upward," we are told. This blasphemous nonsense is given the widest publicity, and sin is made a thing to be smiled at, to be played with, to be apologized for-an experiment, the means of a thrill. And sin having been apologized for, and the hate of sin having been softened and blunted,

the modern youth says, "I'll try anything once." It has been said, that "somebody ought to write a book on 'how to sin successfully' or on 'sin as a fine art' for as a matter of fact, the only sin which seems generally recognized today is the sin of sinning clumsily." Some argue that sin is the result of circumstances for which men are not responsible, arguing that it is a fate or destiny. Others deny the reality of sin, saying that sin is only seeming. The one great reason for denying sin and apologizing for it, is that men may indulge in it.

What is God's attitude toward sin now? God is just. Fasten that in your minds and never lose sight of it. God is just and sin must be judged. Sin is never excused, nor the penalty ever remitted without redemption. God has given a

plain warning, "Apart from shedding of blood there is no remission" (Heb. 9:22). Now because of the universality of the atoning work of Christ, God in His great grace is holding back judgment for sin. In the Old Testament times, frequently outbreaking sin was immediately punished, but at present, we read that God is "Not imputing their trespasses unto them" (II Cor. 5:19). How marvelously gracious God is, but it is a grace and mercy linked to justice. In justice, God must bring punishment for the sin of the world, but in mercy He lets that punishment fall upon Jesus. Because of that great transaction of the Cross, God is not imputing trespasses now. But has God's attitude toward sin really changed? God's attitude toward sin can never change. God is just and all sin must be judged. God does not think lightly of sin; He must judge it. Man lives between two judgments. If man will not receive Jesus Christ Who was punished for sin on Calvary, he must receive the punishment of banishment and torture in hell for eternity. God cannot excuse sin-strictly speaking God does not even forgive sin. He cannot forgive sin as sin must be punished. That is why Christ died, and because Christ bore

the judgment due sin, God does freely forgive and justify the sinner (Acts 13:38-39).

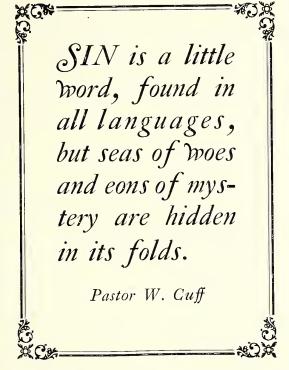
Sin is sin, and it must be judged. That is God's attitude. Sin still pays its wages, "The wages of sin is death" (Rom. 6:23). Because of God's grace, men think lightly of sin; they try to excuse sin by using petty names; they try to cover its damnableness and heinousness; they try to argue that good will come, but sin is still sin and "the wages of sin is death." You can call poison what you will, flatter it, camouflage

it, but it kills just the same. It is a cruel shame to minimize sin, to disguise it with highsounding names to camouflage the fatal quality of this moral poison—this abominable thing which God hates. Sin is still sin and it must be judged. Man apologizes for sin, calling it an accident; God calls it an abomination. Man calls it a blunder; God calls it blindness. Man calls it a chance; God calls it a choice. Man calls it liberty; God calls it lawlessness. Man calls it a trifle; God calls it a tragedy. Sin is still sin and it must be judged.

God regards sin as a deformity which impairs man's voluntary powers; which enfeebles his moral energy; which hardens his conscience, and deadens his spiritual sense. Sickness and disease are a de-

formity in the physical realm, and they are a type of sin. To be at variance with God is to be deformed. Oh, get the picture! "From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:6). That is God's picture of the rebellious, unsaved sinner. Reader, if you are unsaved, get God's picture of you. Oh that the deformity, hideousness and heinousness of your sin would strike your eye! Instead of purity there is impurity. Instead of beauty there is deformity. Instead of life there is death.

God regards sin as anarchy. Sin is that disposition in man which resists God. Sin is disputing God's authority. Sin is lawlessness (I John 3:4). Sin is conspiracy against God. Sin contradicts His holy nature and character. Sin is high-handed anarchy—Bolshevism against God. Sin is a blow in God's face and a stab in His heart. No matter how small a sin seems, it cannot get by God; it strikes at God whether great or little. The principle by which man commits the smallest sin is the same by which he commits the greatest. When we talk about



snakes, there is no distinction, big or little, they are all alike. The same is true with sin; all sin is anarchy, it is all consequently great in God's sight. Sin is sin and it must be judged, for God is just, and He is keeping the books.

Another fact about sin—sin isolates and separates. Sin isolates man from himself, breaking up the unity of life, bringing restlessness, wrecking the life, and making him irrational. Sin also isolates man from his friends. But most of all, sin isolates man from God. It isolates man from God in this life. "I was afraid and hid myself"—this was the language of the first sinner. He became dead, spiritually dead, separated from God. Sin separates. That sin which seems so pleasant at first turns the life into gall and bitterness. Sin leads finally to utter isolation from God. It plunges the soul into a gloom that ever deepens, into a restlessness that ever increases, into a remorse that will never be hushed. Sin must be judged and punished. God is keeping the books and He hath appointed a judgment day. Listen to the Word of God—"Because He hath appointed a day, in which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts i7:31). "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16). "And it is appointed unto men once to die, but after this the judgment" (Heb.

It is absolutely certain that there will be a judgment day. "God hath appointed a day in which He will judge the world." Men who are living in sin may laugh at it, but they cannot laugh it away. God has given a special guarantee of the judgment day and that guarantee is the resurrection of Christ. The resurrection of Christ is an absolute certainty of history. It is not a theological fiction or a dream. The judgment day is as certain as the resurrection of Christ from the dead, and the man who flatters himself that there is no judgment day; and fancies that he can go on in sin, and go on trampling under foot the Son of God, and get by with God, is living under a false hope. Sin is sin, and God is keeping the books, and He is a sure paymaster. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which was the book of life: and the dead were judged out of those things which were written in the books, according to their works . . . and whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:12-15). God is keeping the books. He is making a record of the life of every unbeliever and Christ-rejector, and He is a sure paymaster. Every

Christ-rejector will be there when the books are opened, to face the records. The things which were left undone will be found written in the books, as also the things which were done. The unbeliever will be overwhelmed at the amount of sin against God, and most of all by the greatest sin-the sin of constant rejection of Jesus Christ (John 16:8-9). The sentence will be pronounced, "I never knew you"; "depart from Me, ye cursed into everlasting fire, prepared for the devil and his angels" (Matt. 7:23; 25:41). Judgment is sure and hell is sure for the unbeliever. There is no escape, and the door of mercy will be forever shut. Christ suffered the agonies of hell on the Cross. The wrath and judgment of God against sin fell upon Him in full. He suffered the agonies of separation and isolation from God the Father, and the Christ-rejector must suffer eternal banishment from God in the tortures of the lake of fire. "Where their worm dieth not and the fire is not quenched" (Mark 9:48). Reader, if you are unsaved, remember that sin is sin and God is just, and He is keeping the books, and that He is a sure paymaster, and that you must decide between Jesus only, or hell. Which will it be?

God's attitude toward sin has not changed and never will change. Sin is sin, and God's holiness and justice, demand its punishment. Because of the work of Christ, God is holding back judgment now, and is graciously giving man a chance to accept His Son. Whosoever accepts His Son shall not come into judgment for sin (John 5:24; Rom. 8:1).

"Payment God will not twice demand, First at thy bleeding Surety's hand And then again at thine."

If the unbeliever does not accept the payment which Christ made, God must forever banish him from His presence. Christ suffered the full punishment of sin on the Cross; Christ-rejectors must suffer for eternity for their rejection of God's provision. God is a sure paymaster; He may not be paying now, but remember He is sure to pay in the end.

The believer can thank God that his name is on only one of the books, that is the book of life, and that his name is there to stay. Christ settled the believer's account long ago on Calvary. Child of God, thank Him that when you took Christ as your Saviour you received a standing in Him. Thank Him your name and your entire sin record was blotted out of "the books," and more than that "blotted out as a thick cloud" to be remembered no more (Isa. 44:22; Jer. 31:34).

"That Thou should'st love a wretch like me And be the God Thou art, Is darkness to mine intellect, But sunshine to my heart."



The Father laid on Jesus Christ the iniquity of us all, and treated Him as a sinner; delivering Him up to death as a vicarious Sufferer. -A.S. Worrell



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SIN AND SINS

by L. J. Fowler



FERE is another illustration of the Right Division Principle of Divine Revelation. An understanding of the distinctions in Scripture between "sin" and "sins" means everything to your joy and victory in Christian living. As you study, let it be with a "willing mind."



HE SIN question is never adequately dealt with apart from a study of both "sin" and "sins." It is therefore our purpose in this discussion to enter into an investigation of the following:

- 1. The Scripture distinction between "sin" and "sins";
- 2. The victory of the Cross over "sin" and "sins"; and
- 3. The appropriation of the victory over "sin" and "sins."

ALTHOUGH God in revealing Himself and His will to man is compelled to employ faulty human language, He always uses that language with greatest care. Inaccuracies in the use of words are common with men, but when the Spirit of God stoops to speak to human-kind through the medium of words it is ever with the most careful distinctions. In the use of the terms "sin" and "sins" God is exceedingly careful, revealing that He is a God of infinitely accurate distinctions.

What do we mean by the words "sin" and "sins," and what is the distinction which God makes between these two in His Word? The distinctive meaning given to both is very clear and definite. The term "sin" in the Scripture either means an individual transgression or the old Adamic nature of man. In this study we are interested in that use of the word which designates the Adamic nature. This use is very common in the Pauline Epistles. The expression "sins" is almost invariably employed to mean the deeds of man. A few propositions based on the Word will show that there is a clear line of

demarcation between the meanings of these two words in the Scriptures.

1. "Sin" is the disobedient nature which is inherent in the soul of man.

al deeds of disobedience committed by the deprayed soul of man.

In the 5th chapter of Romans the Apostle Paul discusses very carefully the subject of "sin":

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (marg., in whom all have sinned)" (Rom. 5:12).

Of course the "man" is none other than Adam. The declaration is clear, "Wherefore, as by one man (Adam) sin entered into the world . . . in whom all have sinned." The entire race is corrupted because of the original transgression. There are no exceptions—"in whom all have sinned." The fact of the universality of death is God's constant reminder that man is evil by nature. The same truth is given a further unfolding in the 17th and 18th verses of this chapter:

"For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. "Therefore as by the offence of one judgment

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5:17-18).

One offended and now all are condemned; one disobeyed and now the many are made sinners. God cannot be so unjust as to count all to have committed sin because

one sinned, hence the Holy Spirit must be using the term "sin" here to mean that man received through Adam a nature which is itself disobedient.

On the other hand the word "sins" is used in the Scripture to refer not to the nature itself but to individual acts of disobedience. In this same book Paul speaks of the "sins which are past" (3:25). The old nature was not something which was past in Paul's experience for shortly after this declaration he yielded to that nature, but the "sins" of the old dispensation were past. Therefore, in the use of this term he must be referring to the disobedient deeds which man has committed. In the Book of James the same use is made of the word "sins":

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:15).

"Sins" are the transgressions of man; they are his deeds, not nature. Many other passages set forth this phase of the distinction between "sin" and "sins" but these will suffice to show that God employs the word "sin" to refer to the "old nature," "the old man," or the "carnal mind," as it is variously termed, while He makes the word "sins" to refer to the deeds which man has committed.

2. "Sin" may have dominion over the soul.

2. "Sins" will be the fruit of the soul while it is under the dominion of "sin."

This second point in the contrast adds to the clarity of the proposition that God makes a distinction in His Word between "sin" and "sins."

That the word "sin" is many times used to mean the evil nature which brings the soul into bondage is seen in such passages as the following:

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:21).

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12).

"Knowing this, that our old man is crucified with Him (Christ), that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

"For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14).

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16).

Thus "sin" is a power which may reign over the soul, which the soul may serve, which may have dominion over the soul, and to which the soul may yield. The expressions used surely indicate that "sin" is something more than the individual acts of wrong-doing which a man may commit. Jesus said:

"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matt. 15:11).

That it is a corrupt nature in man that makes him to be a defiled creature is the truth declared by the Saviour There is that in man which brings him into servitude; he is no longer a "free moral agent," for a nature which is of the devil makes him to do the things which he would not do.

The fact that man has "sin" within him gives the certainty of "sins" in the life. Paul states this fact in Romans 7:5:

"For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death."

From the context it is clear that the Apostle is not using the word "sins" as he usually does to refer to many acts of transgression or to the fruits of the flesh, but to a number of old natures. The "we" makes necessary the pluralization of the word "sin." Now he is simply saying that when we are in the flesh, or under the dominion of our old natures, the motions or passions of our old natures worked through our members, or the faculties of our souls, to bring forth fruit. Hence, it must be true that "sin," or the old Adamic nature, is the cause of which "fruit" is the effect. "Sins" inevitably follow when "sin" is given the dominion over the soul One thing which stands as such a blot upon the history of Israel and such an offence to God is given the name. "The sins of Jeroboam." Jeroboam so fully yielded to the "sin" within him that the things of his history which are best known are his "s ns." He became "carnally minded" and simply granted "sin" permission to have dominion over the soul. Following this condition came spiritual death and in its wake sinful deeds of the vilest character.

3. "Sin" employs the law to bring the soul under legalism.

3. "Sins" are the deeds of the soul committed while seeking to keep the law in self-effort.

"Sin," the old nature, is of its father the devil (John 8:44). Since the devil is the master-liar and archdeceiver, we may expect that his progeny will be similar in character. A study of the subject will reveal that the old saying, "Like father like son," is eminently true in this case. One of the deceptions which "sin" works

CHRIST died for sins once for all, and the man who believes in Christ and in His death has his relation to God once for all determined not by sin but by the atonement.

—Denny

and which many Christians are utterly blinded to, is the deception of legalism. Like Romanism, the old nature would keep man either ignorant or deceived. As long as possible he keeps the soul ignorant of the righteous law of God. The devil knows that if the soul does not find out how exceedingly vile "sin" is, there will be little effort toward seeking salvation apart from itself. But as soon as the soul learns the will of God as revealed in His righteous law then the old nature, or "sin," seeks to lead the soul into believing that God's purpose in giving the law was that man might through his own efforts keep it. This is one of the most adroit deceptions which Satan has ever perpetrated upon the more enlightened peoples today. God leaves us in no doubt concerning His purpose in giving the law. We read:

"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound" (Rom. 5:20).

"Was then that which is good made death unto

"Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful" (Rom. 7:13).

The law entered that the "offence," or the character of "sin," might abound. The eyes of the race were blinded to the exceeding corrupt nature of "sin." So the law was given that "sin (old nature) by the commandment might become exceeding sinful." The law was given that men might see their complete inability to keep it and thus drive them to the Saviour. But "sin" succeeds in perverting this truth so that even Christians who have been saved by the blood of Jesus put themselves back under the law. Paul himself did this very thing. He says:

"For I was alive without the law once; but when the commandment came, sin revived, and I died" (Rom. 7:9).

Paul was alive in Christian living at one moment; but the next he was dead in backsliding. He got back under self-effort in law-keeping and "sin" came to life and produced spiritual death. He tells us how he was led into this form of backsliding:

"For sin, taking occasion by the commandment, deceived me, and by it slew me" (Rom. 7:11).

Paul was deceived by "sin," and so is any soul which

I SAW that if Jesus suffered in my stead, I could not suffer, too; and that if He bore all my sin I had no more sin to bear. My iniquity must be blotted out if Jesus bore it in my stead and suffered all its penalty.

—C. H. Spurgeon

seeks in his own strength to keep God's perfect law. Thus "sin" is that nature in man which employs something good—God's perfect law—to bring a soul under legalism.

As a result of "sin" bringing the soul under legalism, there are some very definite "sins" which follow. They are the "sins" which have always stood connected with Israel especially. In the days when our Lord walked in Judah His most scathing denunciations were against the "sins" of hypocrisy, Phariseeism, self-righteousness, and the like. Israel has rested in her own efforts at keeping the law but God says that the deeds which come from such efforts are "filthy rags." So it is with every soul which tries to do the will of God in his own strength. The soul has been deceived by "sin" and the "sins" of flesh-efforts must follow.

Here, then, is a mighty distinction in the Word. "Sin," unless it be an individual act of transgression, stands for the old Adamic nature in man which may rule over the soul, employing the law to produce self-effort in law-keeping. "Sins" are the deeds of the soul perpetrated while under the dominion of "sin" even though those acts may be done in an attempt to keep the law.

IT WAS to a world of human beings with this two-fold need that Christ came "to seek and to save that which was lost." Man is inseparably linked to "sin," and thus is condemned; and his record of "sins" before high heaven is darker than the darkest midnight, and because of this fact he is separated from the God Who is too holy to behold iniquity. If Jesus is to be the Saviour of the world, then He must lift the condemned one out of his woe; and He must remove all trace of "sins" from his record. This and this only can fully meet man's need.

The victory of the Cross over "sin" is so wonderful that every heart should beat with joy in contemplation of it. It was at the Cross that Christ once and forever defeated the old nature. Let us see how this victory was accomplished.

In the garden of Eden when Eve seemed a bit dubious about turning from God's specific command, Satan tempted her by the following offer:

"And the serpent said unto the woman, Yeshall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:4, 5).

Here we see Satan offering two things to the parents of the race. The first is life. In the sentence, "Ye shall not surely die," is the implication that if only they will eat of the forbidden fruit they will then really begin to live. The second offer is the offer of wisdom. Their eyes are to be opened, and they are to be as gods, "knowing good and evil." According to the promise of Satan, a deeper experience of life is to come and a new wisdom. They repudiated God's testimony and received the testimony of the devil, and through it the old nature. Satan's lies have

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always been clothed in half truths, and this was not an exception. Through their sin that day they did enter into a new life, but the end was death; and they did enter into new wisdom, but the end thereof was foolishness. With the old nature, then, man received a new life which was death, and a new wisdom which was foolishness.

When Christ died on the Cross, we are told that He destroyed two things. It was God's purpose that "by death He might destroy him that had power over death, that is the devil": and also that He might fulfil the promise, "I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent." Therefore, the Cross was the place of the defeat of the old nature's power of death and the old nature's wisdom.

But the knowledge that the Cross was a place of victory over sin does not only rest on inference drawn from the general teaching of the Scripture on this point, but also upon the plain declaration of the Holy Writ. The testimony of the Word on this point is radiantly clear. In Romans 6:6 we read:

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

In this passage three terms are used synonymously. They are, as will be observed by a careful reading,—"old nature," "body of sin," and "sin." They are all Divine appellations applied to the old Adamic nature. The fact that "sin," as used in this connection, is the old nature, has already been demonstrated. Hence, the glorious declaration is that "sin" was crucified with Him (Christ), and was destroyed. Marvelous boon this, to one who has known the agony of soul through being brought into bondage to the old nature! Refreshing truth here for the child of God who has been deceived by the carnal mind and led into self-efforts in law-keeping! In the standing of the believer the old nature is dead, his power is broken, his wisdom destroyed. Praise God for the triumph of the Cross!

But what has God done with the fruit of "sin"? Has He made any provision in the Cross for "sins"? The answer of the Word is not difficult to find. Such passages as the following leave no room for doubt as to God's provision:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures" (I Cor. 15:3).

"Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4).

"Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed" (I Pet. 2:24).

By a miracle God took our "sins" and placed them on Jesus! Wonder of wonders! Our iniquities, which were like scarlet and red like crimson, were transferred to the Substitute and He bore them in His own body! The result of that work at Calvary is beyond the ken of human mind. Only faith can grasp the fact. "Sins" have stained my record and this calls for cleansing, and remission,

and forgiveness. By virtue of the Cross, God tells us that "the blood of Jesus Christ His Son cleanseth us from all sin"; that in Him we have "remission of sin"; and one of our possessions is the "forgiveness of sins."

Thus victory has been provided over both "sin" and "sins." The Saviour has fully met man's need. By His Cross He destroyed the power and deception of "sin" and removed our "sins" "as far as the east is from the west."

THE method of appropriating the victory of the Cross, in God's plan, is so simple that many a soul has been stumbled at its very simplicity.

HO His own self bare our SINS in His own body on the tree, that we, being dead to SINS, should live unto right-eousness: by Whose stripes ye were healed. **5 **5 **5 I Pet. 2:24.

The appropriation of the victory for the soul's eternal salvation is by a simple act of faith. The words of Paul to the Philippian jailor, "Believe on the Lord Jesus Christ and thou shalt be saved," set forth God's one and only method of claiming the victory of the Cross. Since the salvation which Jesus Christ provided by His death and resurrection was both over the power and deception of "sin" and the elimination of the record of "sins," then to be saved is to have these two blessings. To the believers at Colosse the same apostle writes, "And ye are complete in Him." There is nothing lacking in the one who has trusted in the work of Calvary's Cross. The old nature has been destroyed, and "sins" have been blotted out. Instead of "sin," the "old man," God has provided a "new man which is renewed in knowledge after the image of Him that created him" (Col. 3:10). And instead of "sins," God has imputed righteousness. But notice that our completeness is not in ourselves but "In Him." By a wondrous work of grace the believer is identified with the Saviour so that the Spirit of God declares that he is "buried with Him" and "risen with Him." This is not a future prospect but a present possession. It is simply the truth that God gives to every one who puts faith in Christ a standing in Him which is complete. Hence the appropriation of the victory of the Cross for the standing is by an act of faith.

The claiming of the victory of the Cross for the daily

walk of the believer is not one whit more difficult than the act whereby the sinner receives a new standing in Christ Jesus. Both are by faith. The first is by an act of faith. The second—the taking of the victory for the experience in the state on earth—is by a continuous attitude of faith. In Romans, the sixth chapter, Paul declares the annihilation of "sin" in the standing of the believer in Christ Jesus, and then he says, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." God says that the old nature's power and his deceptiveness have been broken. All, therefore, that remains for the soul to do is to accept

JOR in that He died, He died unto SIN once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto SIN, but alive unto God through Jesus Christ our Lord.

what God says as true. We are simply to "reckon" that it is so. Christ died to destroy "sin" once, and came forth from the grave victorious over the one who has the power of death. Since He arose victorious over "sin" and we are identified with Him, therefore we are the victors through Him over the old nature's power and deception.

Many a child of God hesitates to take of this victory for the day by day walk because it seems so contrary to fact. The fact that the old nature is so much alive in the state and so frequently manifests itself in the experience of the soul, bringing drifting from God and coldness and indifference in spiritual things, seems to preclude the possibility of the thing which God says is true. But this is just the place for faith. When a man trusts Christ to save his soul and to give him eternal life he is doing a thing without any evidence that the promise will be fulfilled, other than the evidence of God's Word. Indeed, he may be at the time of accepting Christ in the direst circumstances, with no surrounding conditions whatever which would lead him to feel that God has made him "accepted in the beloved." But though his experience is entirely inharmonious with the fact, still the fact is true because faith accepts it as such. Wonderful are the results of such a faith. And it is such a faith that God wants as a continuous attitude in order that He might make real in our state the victory

of the Cross over "sin." As we "reckon" the fact to be true, God makes real the promise, "Sin shall not have dominion over you" (Rom. 6:14).

But does the victory of the Cross over "sin" have any definite relationship to our daily walk? Can this, too, be appropriated for the state on earth? Praise God, it can be! When Jesus died on the Cross, all our sins were placed upon Him. They were all future, it is true, but if God means what He says then every one was placed on the adorable Son. God called His name Jesus because He was to "save His people from their sins." Several results flow from this great fact.

There is the result of a life of separation from "sins." God never promises to remove the old nature during this life, but He does promise that we may live free from its fruits if we will obey the command, "Yield yourselves unto God." Since Jesus bore our "sins" there is no necessity of our bearing them. Whenever, therefore, believers go back and struggle under sins which they know God put on Jesus, "they crucify to themselves the Son of God afresh, and put Him to an open shame" (Heb. 6:6). They are simply saying that the Cross did not fully do away with the "sins." The victorious cry of the Saviour, "It is finished," becomes a mockery. But how encouraging it is to know that all our sins were borne by Him! There is nothing left for us to do but to enter into that victory and this is done by a moment by moment faith.

Another result is that blessed privilege which is ours through the advocacy of Christ. Because He has borne our "sins," God is now able to give to the believer who has sinned the right of claiming forgiveness. The statement is:

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Because of the finished work of Christ in bearing our "sins" God is now able to forgive us and to cleanse us from the defilements of "sins" in our daily walk and to restore fellowship with Himself.

There is also the result of peace which comes to the soul through the knowledge of "sins" forgiven. What struggling believer, who, having fallen into some sin, has not known the bitter agony of self-condemnation even after turning to God and confessing the thing which broke fellowship with the Father and with His Son Jesus Christ? Thank God! He does forgive and, "There is therefore now no condemnation to them which are in Christ Jesus." Godly sorrow for sin is a fruit of the Spirit, but the suggestion that because one has been snared into the committing of a sin God will not again receive into fellowship is of the devil. What peace there is for the soul who by simple faith accepts the forgiveness and cleansing of God for his daily walk and remembers that judgment for sin was borne by Another.

In the face of such a victory over both "sin" and "sins" and the great possibilities which it brings for transformation in our daily lives, we can only exclaim in the words of a favorite hymn of Spurgeon's, written by Horatius Bonar:

> "The cross it standeth fast, Hallelujah! hallelujah! Defying ev'ry blast, Hallelujah! hallelujah! The winds of hell have blown, The world its hate hath shown, Yet it is not overthrown, Hallelujah for the cross!

It is the old cross still, Hallelujah! hallelujah! Its triumph let us tell, Hallelujah! hallelujah! The grace of God here shone Thro' Christ the blessed Son, Who did for sin atone, Hallelujah for the cross!

'Twas here the debt was paid, Hallelujah! hallelujah! Our sins on Jesus laid, Hallelujah! hallelujah! So round the cross we sing, Of Christ our Offering, Of Christ our living King, Hallelujah for the cross!"

THE NEED OF A DISCERNING SENSE OF SIN

by Jesse Roy Jones

WE are facing the crying need of a discerning sense of sin today because of the appalling fact that there exists such a defective sense of sin in the hearts of men and women generally. The race as a whole seems to have been so successfully anaesthetized by Satan that the Scripture which says, "having their conscience seared with a hot iron" (I Tim. 4:2), is strikingly fulfilled. This sad state of affairs is significantly confirmed by H. B. Swete in his book, entitled, "The World's Greatest Need," where he says that "a sense of personal sin in these days is not common among those who recognize its universality, and what is more remarkable is that many are unconscious that they have sinned. Even a sense of personal guilt, which is a sense of permanent liability to be called to account for one's sins later on, is indeed more uncommon still."

Of course, murder and a few of the other grosser

forms of law-breaking are still looked upon by the masses as sin; but there are literally scores of sins which, though definitely classified in the same category as murder by God, are either winked at or excused on the part of the overwhelming majority. It is our purpose in this study to consider some of these so-called "minor" or "excusable" sins and then seek to show God's method of developing a discerning sense of sin.

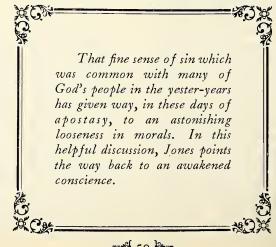
The sin of pride is not

average person speak of pride one would almost be led to believe that it were a noble virtue much to be sought after. This idea is greatly augmented by modern education, which is guaranteed to instill pride into the hearts of young people to such an extent that the appeals of the Lord Jesus Christ to their lives as revealed through the Bible are considered an insult and an infringement upon their enlightened intellects. Talk to the average high school or college student today about his need of a Saviour and take note of the response which you receive. Or, speak to the educated and refined Christian young person about giving his or her life to the Lord Jesus for full'time service as a token of gratitude for what He has done for them. As a rule (thank God for the exceptions) you will find a cultured manifestation of pride in response to your appeal which is calculated

considered a sin by many people today. To hear the

to give you a spiritual chill and almost cause you to apologize for even suggesting such a

But we find that God classifies pride in the same list with murder. In fact, pride was the thing which caused the devil's downfall and made him the originator of murder (Isa. 14: 12-15; John 8:44). And Paul, inspired by the Holy Spirit, warns ambitious, though uninstructed Christians against the sin of pride lest they also "fall into the condemnation of the devil" (I Tim. 3:6).



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In Prov. 6:16-17 we have a striking revelation of God's attitude toward the sin of pride. He classifies it on a par with murder and places it first in a list of seven things which He hates and which are said to be an abomination in His sight (murder comes third in this list). An interesting phase of pride as revealed in this passage is represented by the expression "a proud look" (King James Version). The margin renders it "haughty eyes." In the light of such a passage it is of little wonder that Paul exhorts Christians to avoid even the very appearance of evil (I Thes. 5:22). "Proud looks" or "haughty eyes" are singularly connected with affecting appearances. May God deliver us from this

Pride finds expression in many subtle ways. Self-righteousness, self-esteem and self-pity are perhaps the most common forms of pride. All three forms are equally abominable in the sight of the righteous God. And yet many a Christian would hesitate to come right out and call these things sins. On the contrary, we find them being condoned on every hand. But many things which Christians condone God condemns.

Self-righteousness is a sin which is peculiarly common to Christians. It may be defined as spiritual pride. Many a dear soul, in an effort to become pious, falls victim to this subtle snare. Very often a person who becomes deceived or ensnared into this sin seeks to cover up or excuse something wrong in his own life by becoming critical and censorious toward another member of the Body of Christ. It is not uncommon for a church member or even an officer in the church to get just

such an attitude toward another member or even the pastor. Perhaps the fellow member or pastor has really acted unwisely on some little point and there is real need for faithfulness on the part of his brother to call attention to the fact. But too often when such occasions arise the soul who finds fault does not meet his Christian responsibility to his fellow member or pastor, but rather tells the fault to somebody else-probably to another or several members of the church—and thus he becomes guilty of sowing seeds of discord among brethren, which is the seventh sin among those which the Lord says are an abomination unto Him (Prov. 6:19). A person in this condition plunges himself into a two-fold greater sin than that of which his brother may have been guilty.

Self-esteem is another form of pride similar to self-righteousness, but it does not always carry with it the religious element. Regardless of the religious phase of it, everybody is inclined to esteem himself just a little bit above the other fellow. But God's Word appeals to us to "let each esteem other better than themselves" (Phil. 2:3).

Self-pity takes on an entirely different form than either self-righteousness or self-esteem but is equally as much a form of pride. In an insidious effort to gain attention to self and put the other fellow in a bad light many a soul has gone on a sympathy hunt. Elijah tried to apply the principle of self-pity in his dealing with God, but met with a rebuke instead of sympathy (I Kings 19). God in no wise belittles sympathy but He knows when and where to withhold it. Very often it becomes necessary for Him to command us as He did Elijah, "Arise and eat" (Vss. 5 and 7); this being a typical expression of His appeal to us for occupation in Christ. For unless Christians learn by a definite act of the mind to feed upon the faithfulness of Christ, they are unprepared to make the progress which God would have them make in the Christian life.

THIS brings us to the other thought in our study—how to develop a discerning sense of sin.

The Word of God is declared to be a "discerner of the thoughts and intents of the heart" (Heb. 4:12). This reveals a wonderful secret to me. The heart or soul is here said to be the source of the thoughts and intentions which a person has, and the Bible is said to be

a discerner of these thoughts and intents. That is, it tells me whether the thoughts and intents that I have are good or bad. Consequently, if I acquaint myself with the Bible and apply it to my life I develop what we call a discerning sense of sin. I become expert in discriminating between those things which are questionable and those things which are pure. "Thy Word have I hid in my heart that I might not sin against Thee" (Ps. 119:11) is the inspired declaration of the Psalmist on this important

The Lord Jesus Who is none other than the Living Word says in Mark 7:21-22 that "out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness."

XCX. YOD'S Word states plainly how our sins are put away; not by, or because of, the praying and weeping and confession of the sinner, nor the praying and weeping and interceding of others for the sinner, for God to forgive him; "but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9:26). T. T. Martin

If there has been any uncertainty or question in the heart of the reader as to what is and what is not sin, these words of the Saviour should be considered very carefully, for we find in this list a most striking classification. And, lest any one should say, as do many who claim spiritual perfection in their earthly state, that it is no longer possible for them to sin, we are told in I John 1:8 that "if we (i. e., Christians) say that we have no sin (i. e., old nature), we deceive ourselves, and the truth is not in us." But, thank God, the Word goes on to tell us in the first verses of the next chapter that "if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous: and He is the propitiation for our sins." As Advocate, our Blessed Lord stands in a peculiar position to help every believer who will come unto Him. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25). This is God's challenge to every needy Christian to meet Him at the throne of Grace in the Person of His Son and there enter into communion with Him and learn the many and valuable lessons of prayer. The particular phase of prayer which He will teach us, where there is sin in the life, is confession. Confession of sin means forgiveness of sin. God assures us of this in I John 1:9 where He says, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1)

We now have a two-fold method by which we can

develop a discerning sense of sin, namely, through Bible study and through prayer. These two channels of occupation in Christ have a wonderful effect upon the soul and produce very definite results. By faithfully reading the Word we catch fresh glimpses of the sacrifice which our blessed Lord made for us at Calvary. We see that it was for our pride, our self-righteousness, self-esteem, self-pity and all other self-centeredness, our evil thoughts and wrong intentions, our vain imaginations and a host of other things which are classified in the same list with idolatry, adultery, murder, drunkenness, wrath, strife and hatred by the little expression "and such like" (Gal. 5:19-21), although they are not definitely named by God. We see through the written Word that just such "little" sins as we are inclined to excuse are the sins which made it necessary for Jesus to go to the Cross. Then, by continuing our faithful reading of the Bible and letting it find response in our lives we are led into that blessed form of occupation in the Lord Jesus known as prayer, in which we are conducted by the Spirit's touch into sweet fellowship with our Advocate—the Living Word-Who points out to us those things which He would have us put aside and gives in their place so much more that we begin to wonder why we ever found any pleasure in them at all. It is such blessed communion as this that transforms the life and causes those on the outside to see the fulfilment of that passage in II Cor. 5:17 which says, "Old things are passed away; behold, all things are become new."

Surely our infirmities He hath borne: And our sorrows He hath carried them. He was wounded for our transgressions; Was smitten for our iniquities: The chastisement by which our peace is effected was laid upon Him; And by His bruises we are healed. Jehovah hath made to light upon Him the iniquity of us all. For the transgression of my people He was smitten to death. Although He had done no wrong, Neither was there any guile in His mouth: Yet it pleased Jehovah to crush Him with affliction. Of the travail of His soul He shall see, and be satisfied: By the knowledge of Him shall my servant justify many; For the punishment of their iniquities He shall bear. He poured out His soul unto death; And was numbered with the transgressors: And He bare the sin of many; And made intercession for the transgressors. Lowth's Isaiah, 53:4-6, 8-12.

CAN A SAVED MAN SIN ENOUGH TO BE LOST?

by STANLEY R. SKIVINGTON

AN a saved man sin enough to be lost? Our answer to this question is most emphatically "No!" But in giving this answer it does not mean that a saved man may not sin nor does it mean that there are limits of sinfulness beyond which a saved man will not go. In I John 1:8 we read, "If we say that we have no sin we deceive ourselves and the truth is not in us." Notice the inference here that no one else is deceived by such a declaration but "ourselves." How we do like to de-

ceive ourselves at times. There is no Scripture that gives us the least idea that a saved man may not go to the very depths of sin. In fact, Bible history and every day observation seem to point to the fact that when Satan gets hold of a child of God he delights in leading him farther into sin than the great multitude of unbelievers would go. Satan is pleased with decency and even religion as long as Jesus Christ the Son of God is left out. ("And no marvel, for Satan himself is transformed into an angel of light" II Cor. 11:14.) But oh, the revenge he seems to take upon one who has received Jesus Christ as his Saviour and then has slipped back into his grasp! What a slur it casts upon the name of Jesus for one who has loved Him and confessed

Him to turn about and plunge into sin the depths of which the world that has rejected Jesus Christ looks upon as indecent. Satan desired Peter that he might sift him as wheat and when he got the opportunity he caused Peter to deny three times the Lord that he loved. Other examples of this from the Bible are David's murder and adultery, Abraham's lie and Lot's worldliness, drunkenness and incest. Such examples could be multiplied that go to prove that saved men do sin and may sin deeply. The fact that a saved man cannot sin enough to be lost does not depend upon his sin-lersness or slight degree of sinfulness but upon the salvation which he possesses. Is his salvation sin-proof? Let us observe three things in answering this question. A man does not possess salvation because of good deeds

but because of God's grace. A man does not receive salvation by a process of reformation but by one act of regeneration. A man's salvation does not depend on his continued sinlessness but upon God's imputed righteousness.

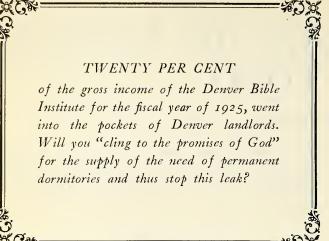
I. GRACE

 \mathcal{F}^{OR} by GRACE are ye saved" (Eph. 2:8), "The GIFT of God is eternal life" (Romans

6:23), "And I GIVE unto them eternal life" (John 10: 28). These passages all point to the fact that salvation is God's gift by grace. If we could just for a moment catch a glimpse of the full meaning of the words "gift" and "grace," we would realize how foolish it is to suppose that deeds, good or bad, could have any effect either to gain or to lose our salvation. We have naturally such a stilted idea of both of these words. We present gifts to one another, but how often they are given because of some obligation, or to put someone under a degree of obligation to us, or because of mutual affection. How seldom is a gift bestowed absolutely free of all motives save that of giving. A true gift has two definite characteristics.

ANY and varied have been the answers to this vital question, but a satisfactory solution of the problem can only be found as we appeal "To the law and to the testimony." Skivington does not permit any "ifs" or "ands" or "buts" to becloud the issue but sets forth clearly the answer of God's Word.

First, a true gift is absolutely free from any suggestion of pay, recompense, or obligation. This may be demonstrated by constrast by quoting a passage from Charles T. Russell's blasphemous writings, "This everlasting life will be granted only to those who when they learn of it and the terms upon which it will be granted as a gift seek for it by living according to the spirit of holiness. They shall reap it as a gift-reward" (Studies in the Scripture, Vol. V, p. 386). Will someone please explain what the terms of a gift are and also what a gift-reward is? When terms are placed on a gift, the gift ceases to be a gift and becomes a reward and the expression "gift-reward" is a contradiction of terms. It reminds one of the non-sensical little ditties that giggling school



girls are heard to recite occasionally:

"A barefoot boy with shoes on

Stood sitting on the grass," etc.

Paul declares the folly and impossibility of mixing these two elements when he speaks of the two terms "grace" and "works" in Romans 11:6:

"And if by grace then is it no more of works, otherwise grace is no more grace. But if it be of works then is it no more grace: otherwise work is no more work."

The second character stic of a true gift is that it is given forever. A person who presents a gift to a friend and then at a later date when some kind of trouble arises, seeks to retract the gift is looked upon as small. We call such a person an

Indian giver. The laws of our country recognize a gift as the transference of ownership and it is as binding as if the proper sum of money had been paid for the property.

With these two facts before us we have one very definite proof for the answer to our question, "Can a saved man sin enough to lose his salvation?" Since man receives his salvation as a gift of God's grace and since a gift has no demand with it nor is there any possibility of retracting it, we say a saved man cannot sin enough to lose that salvation.

II. REGENERATION.

TO THE minds of many people the expression "a saved man" has no definite meaning. For a person to testify that he or she was saved at a certain time, giving the date and exact hour, as many Christians can do, is meaningless to many people, some of whom have themselves believed in Jesus but are uninstructed as to

the teaching of God's Word. To all such, a person may be saved today and lost tomorrow and never be sure of it one way or the other but always hoping that he is saved and afraid that he is not. The first time that they will ever be able to say whether they are saved or not will be when they stand before the judgment seat and hear Him Who sits on the throne say, either, "Well done thou good and faithful servant," or "Depart from Me ye cursed." But praise God, this is not true. Right this moment a believer in Jesus Christ may know as certainly that he is saved as if he were before the throne of God hearing the words addressed to him, "Enter thou into the joy of the Lord." The expression "a saved man" is one that has no indefinite meaning in the light of God's Word.

A saved man is a new creature. A saved man is one that has been born again or rather, begotten again, since the Word speaks in this connection of the trans-

m'ssion of life rather than the manifestation of life. A saved man through this new begetting is the recipient of a new life which is eternal life. A saved man through this new begetting is made a member of a new family. He is a son of God. By a miraculous act of God, a man is completely changed when he believes and he can definitely say, "I am saved."

Natural generation speaks of the transmission of life. Regeneration speaks to us of the transmission of new life. The life transmitted by natural generation is a mortal life which begins its journey toward death at the moment it is transmitted, but this new life is said to be eternal life. The Spirit of God plainly declares in John

"But my God shall supply all your need according to His riches in glory by Christ Jesus."

Phil. 4:19.

Exery man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

II Cor. 9:7.

The purchase of the first unit of the dormitories for D. B. I. will cost approximately \$15,000, and will reduce the rent-drain obout one-third. Will you ask God what part He would have you have in the meeting of this crying need?

5:24 that this eternal life is not a thing that we receive when we stand before the judgment throne, but that we receive it when we believe. "He that heareth My Word and believeth on Him that sent Me hath everlasting life." Since a saved man has this life at the present time and since this life is everlasting life, what possibility is there of him ever being anything else but a saved man?

By this new life he becomes a son of God. The disobedience and sin of a son against his parents can never cause that son to cease to be the child of the father. This relationship is established by a mortal life transmitted by a mortal father. How much more secure would be the relationship of a child of God to the Father when that new life is eternal life transmitted by the Eternal Father? Praise God there is nothing, not even sin, which can sever this relationship!

Salvation is not a changeable possibility but an eternal fact with those that have believed in Jesus Christ. On the basis of the fact that the Bible says that a saved man is the recipient of new and eternal life we again assert that a saved man cannot sin enough to be lost.

III. IMPUTED RIGHTEOUSNESS.

N ORDER for a soul to enter heaven and to spend eternity in the presence of God that soul must be absolutely righteous, absolutely holy, absolutely blameless. In view of this we are moved to ask with the disciples, "Who then can be saved?" We find our answer in Rom. 3:22, "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." It seems like blasphemy for a human being to say that he is as righteous as God, but that is just what we may say in the light of this statement of the Word. We have already discussed the passage which says, "If we say that we have no sin we deceive ourselves and the truth is not in us." How can these things be? The solution is very simple. The passage concerning our sin is speaking of our state down here on earth as we live from day to day. The other passage speaks of the

righteousness which was imputed to us by Jesus Christ when we believed in Him. When God looks upon the believer, He does not see a poor, helpless sinner, but He sees one who is identified with His Son Jesus Christ. If Christ is righteous, the believer is righteous. If Christ is holy, the believer is holy. If Christ is blameless, the believer is blameless because he is one with Him. One passage says, "Yè are complete in Him" (Col. 2:10); another one says that God's plan is "to present you holy and unblameable and unreproveable in His sight" (Col. 1:22).

This imputed righteousness and holiness is the thing which God looks upon for salvation and not our righteousness. This perfect righteousness was imputed to us when we believed in Jesus and is dependent upon His finished work and not upon our imperfect conduct. Our life on earth may be one that will please God or it may be one of sinfulness but our deeds cannot in any way affect our perfect righteousness which we have in Him. When Christ's work on the Cross becomes of no avail then will our deeds be able to affect our perfection in Him.

So, as our third reason for saying that a saved man cannot sin enough to be lost we give this—that our salvation is dependent upon the imputed righteousness of God, and our deeds, whether good or bad, cannot make that righteousness any more complete (because it is already perfect) or any less complete (because it is upheld by the power of Christ). Our righteousness in Him is unalterable.

With such a provision how can a saved man sin enough to be lost? The grace of God is too great for man to find its limits. The relationship with God is too strong for man to break. The imputed righteousness of God is too perfect for man to mar. Is there any encouragement in these great truths for us to sin promiscuously because we cannot lose our salvation? Nay, but with the Apostle John we say, "These things write I unto you that ye sin not."

HEN I look into my heart and take a view of my wickedness, it looks like an abyss infinitely deeper than hell. And it appears to me that were it not for free grace, exalted and raised up to the infinite height of all the fulness and glory of the great Jehovah, and the arm of His power and grace stretched forth in all the majesty of His power and all the glory of His sovereignty, I should appear sunk down in my sins below hell itself, far beyond the sight of everything but the eye of sovereign grace that can pierce even down to such a depth. And yet it seems to me that my conviction of sin is exceedingly small and faint; it is enough to amaze me that I have no more sense of my sin.

—Jonathan Edwards

D. B. I. AT HOME AND ABROAD

by STANLEY R. SKIVINGTON

During the closing days of the first quarter and the opening days of the second quarter of school, Dean Fowler made a four-week conference tour in the East. He spent two weeks at the Cedar Ave. Baptist Church in Cleveland, Ohio; one week at the first Baptist Church at Elyria, Ohio; and one week at Gospel Center, St. Louis. God richly blessed his testimony on this trip. The following letter from Rev. J. C. Macaulay, pastor of the Cedar Avenue Baptist Church of Cleveland, speaks of the blessing brought to the people there.

"Dean Fowler ministered to us from November 8 to November 15, addressing three main gatherings each Sunday and one every evening throughout the week, speaking also at several afternoon meetings in homes and at Bible classes. Not only the series of messages given throughout the week, but every address delivered at the Sunday gatherings, was on a topic of vital and present importance.

"As a teacher, Dean Fowler is unique, both in his mode of thought and in his manner of presentation. His is an uniqueness that is at the same time pleasing and illuminating.

"He is also logical, and with consummate skill carries his hearers into a clear understanding of the most difficult questions, linking one thought to another as if they were dove-tailed. Something has been really demonstrated in each address, and that something always vital.

"Brother Fowler is Scriptural withal in his teaching. He is neither carried away with general opinions, nor afraid to speak on neglected topics. 'The whole counsel of God' is the range of his subject, and he is both fearless and faithful in the proclamation of it. He does not try to prove certain pre-conceived ideas by reference to the Scriptures: he comes to the Word with no pre-conceived no-tions, and allows the Word to teach

"Such unique, logical, and Scriptural teaching was bound to make a strong appeal, and the increasing congregations gave evidence of the widening and deepening interest. Many were the testimonies of blessing re-ceived: clear light on questions hitherto obscure, new interest in spiritual things, new desire to study the Bible, new aspirations for holiness, visions of life-service.

"The last service of the series was a memorable one. At the close of the

address, the Dean made one of the sanest appeals that I have ever heard for life-service. In response, twentyfive young people, twenty-three of whom belong to this church, came forward to indicate that they had either on a previous occasion given, or did now give, their lives to the Lord for definite service, believing them-selves called to the ministry of the Gospel. This very sight was a new challenge to us all to deeper and fuller consecration.

"May the Lord continually and increasingly bless the many-sided and important ministry of our dear

brother!

Dean Fowler has returned to the First Baptist Church at Elvria to again minister to their spiritual needs. We greatly miss Brother Fowler here at D. B. I. when he is gone on these trips but we arc glad for others to have the privilege of hearing his testimony.

Sister Mary Fickett ('23) is now in China. Letters received from her recently tell of her voyage, arrival and work in getting acquainted with the language. She reports some real testings and difficulties but still greater blessings; most of all the joy of being in His service and in His will. She expresses a deep desire for our prayers as her work there begins to open up.

A letter received recently from Erdie N. Nelson tells of his work in Mwanza Tanganyika Territory, East Africa. An interesting paragraph from his letter follows:

"Our work is progressing slowly and we rejoice to think of it as His work and not our work only that we are His servants. At present we are planning on building a three room schoolhouse. We have been using the chapel for school but as that has only one room it is not adapted for a school where several different grades are taught at once. It is impossible to keep order as strictly here in school as in America and quite often even large boys and girls must be given quite a bit of liberty or they will leave never to come to school again. After they have gone to school for a while they learn to know that the teacher expects them to do as they are told. That is something the children never learn at home.'

As we read of these various mission fields and their tremendous need as compared with the number of missionaries to supply the need, we can but make the prayer which Jesus commanded us to make in Luke 10:2, "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."

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Sunday, April 4, 1926.

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Golden text: John 20:29.

"Because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed."

The last two chapters of John tell us of four post-resurrection appearances of Jesus. The first was to Mary Magdalene as she stood weeping at the tomb. The second was to the disciples assembled in an upper room. The third was to doubting Thomas. And the fourth was to the disciples at the sea of Tiberias. The last two of these incidents are included in our lesson today. The second we have already touched upon in the previous lesson, but for the sake of the truths involved we will consider all four of these incidents together.

As we study this lesson we shall approach it from three different angles: the first involves the revelation which it furnishes of our resurrected Lord and of His personal interest in His children.

I. THE PERSONAL INTEREST BETOKENED

Each of these appearances show that Jesus had a personal interest in His disciples.

Mary was weeping at the tomb. Her heart was bowed down with grief and perplexity, and to her Jesus came with the needed comfort. All she needed was to see Him and be assured that He actually had arisen from the dead. In the light of that revelation her tears vanished like the dew before the rising sun. But the principal thing which we should note for the present is that Jesus cared enough about the distress of Mary to wish to comfort her in it. John 14:1-3, 27.

Again the disciples were gathered in an upper room, trembling for fear of the Jews. How many fears were theirs in those days following the crucifixion of their Lord! And even the message of the resurrection, which had been brought to them had failed entirely to dissipate these fears. But Jesus was not unmindful of them. As they were gathered behind closed doors He suddenly appeared to them with a greeting of peace and the ashes of their mourning were put off for the garments of praise and the oil of gladness. Jesus cared enough for that little distressed band of disciples that He did not leave them desolate but apLesson text: John 20:24—29; 21:15—17. peared to bring peace and assurance to their troubled hearts. I Cor. 10:13.

But there was one who was not there and who when told of his Lord's appearing was filled with distress and doubt. This man insisted that there must be some mistake. This was too good to be true, he could not believe it until he had seen some tangible evidence that it was really Jesus Whom the disciples had seen and not another. The need of poor doubting Thomas touched the heart of the Saviour. He cared so much for him that He appeared once more in order to give to him the needed assurance. Rom. 15:13; Col. 2:2.

Yet once again, Peter had been bowed down with shame because he had denied His Lord. Perhaps some seed of doubt still rankled in his bosom. Though he had been especially favoured by a personal message con-cerning the resurrection, perhaps it was still difficult for him to believe that the Saviour could trust him again to do His service after he had once so shamefully betrayed Him. So to him Jesus appeared with tender solicitude and encouraged him to a thrice repeated confession of his own weakness and testimony that in spite of it He really loved him. And again He renewed Peter's commission. In this we see His personal care for Peter. I John 1:9.

But all of these incidents gain ad. ded significance when we recognize that they occurred after Christ's resurrection. It was the resurrected Christ Who manifested such personal interest in His disciples. He was about to enter once more into the presence of the Father in Heaven and to receive the worship of the adoring host of angels. But He had not forgotten these whom He was to leave behind. When He met them He even called them by name. And while we must not expect miraculous appearances and visions of our Lord in this age, we may be assured that His care for us is the same as it was for His people in those days. What a comforting thing it is to know that the Man Who appeared to His disciples with many tender manifestations of love and solicitude is the same One Who now sits at the right hand of God interceding for us! How dear and how near and how real the realization of this truth makes Him! He

cares for us just as He cared for His disciples in the days of His flesh. We need have no fear of Him, having once placed faith in His atoning blood. He loves us and cares for us every one. Heb. 7:25; Jno. 10:3; Jno. 6:40; Jno. 17:12-20, 24.

II. THE PROPHETIC PROSPECT DEPICTED

Next, let us turn to the typical teaching of these incidents. We cannot question that Jesus was giving us an example of the love and care for the individual believer which has been His ever since His resurrection and ascension. But He was also giving a typical setting forth of His care for Israel, for the disciples were typical representations of that people as well as of every believer.

Each of these characters or groups is typical of Israel's condition, not only at the present time, but especially in the coming period of Great Tribulation. Weeping Mary suggests the sorrows which will be Israel's portion then. The trembling disciples portray Israel's fear in that time. Doubting Thomas clearly represents the condition of those who, though refusing to receive Antichrist, still have not yet clearly seen that Jesus is the Christ. And Peter with his lost testimony and joyless experience is an example of Israel's plight in the wilderness whither she has fled from the face of Antichrist. Rev. 12:1-17; Isa. 22:4-5; Jer. 30:7; Dan. 12:1; Matt. 24:8,15-22; Psa. 55:5; Jer. 49:5.

But the effect of Jesus' appearing in every case was typical of the effect which will be produced by His second coming. Israel shall then be comforted. Her fears will be allayed, for she shall be delivered from her enemies. Those willing souls who have not yet believed in Christ will cry with doubting Thomas, "My Lord and My God," when they see the wounded hands and feet of Jesus. And all of believing Israel will be restored both to their testimony and to the joy of their salvation. All these things will come to pass when Christ returns to establish His Kingdom and judge His enemies. Isa. 40:1-5; Isa. 51:3; Jer. 30:10; Zech. 12:10; Micah 4:1-7; Zech. 13:6.

III. THE PRACTICAL TRUTHS PRESENTED

Now let us glance at the practical

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ruths which this lesson presents. The first is a lesson of the suficiency of Jesus. One word from Him vas enough to dry the tears of Mary. Its presence made the trembling disples forget their tears and filled hem with gladness. Just to see Him nade the doubts of Thomas fly like he chaff before the wind. And the omfort and assurance of His love which Peter needed was given by just few moments' conversation with his ord. From this let us recognize that He can wipe all tears from our eyes. He can banish all of our fears and anquish our doubts, and He can fill our hearts with all joy and peace in believing in Him. There is not a tempation in which He cannot give us rictory. There is not a task for which He cannot give strength. He is fully

sufficient for every need of our lives. Rom. 15:13; Phil. 4:13; Heb. 13:5-6; Phil. 4:6-7.

In order for us to enjoy the fulness of our salvation, however, more is necessary than merely to recognize that our Saviour is sufficient. We need to learn the method by which we may draw upon His sufficiency. This may be done through occupation in Him. It took no teaching about the unreality of death to comfort Mary. All she needed was to see Jesus. No protestations concerning the folly of fear was needed to assure the disciples—the record is, "Then were the disciples glad when they saw the Lord" (v. 20). No exposition of Christian Evidences was necessary to settle the doubts of Thomas. He did not even need the proof which he thought he needed.

Just one glimpse of Jesus was enough to bring him to his knees crying in worshipful confidence, "My Lord and my God." And the shadows of Peter's life were dispelled by a vision of the risen Lord. Let us recognize the great truth which these incidents convey to us. Whatever may appear to be the need of our lives, our real need is to see Jesus. And we do not need to see Him in visible presence. All we need is to see Him with the eye of faith. What a promise He has left for the comfort of those who have not seen Him in the flesh but who have believed in Him, "Blessed are they that have not seen, yet have believed" (v. 29). I Pet. 1:8; Heb. 12:1-3; Isa, 26:3.

Sunday, April 11, 1926.

Second Quarter, Lesson 2.

THE STORY OF CREATION

Lesson Text: Genesis 1:1-3, 26-31.

Golden Text, "In the beginning God created the heavens and the earth" (Gen. 1:1).

The outstanding fact of this lesson is expressed in these words, "God created." It appears in two connections. We read in verse one, "In the beginning God created the heavens and the earth," and in verse twenty-seven we read, "God created man in His own image." Inasmuch, therefore, as creation is the central thought of this lesson, as is recognized in the title which the lesson committee has given it, let us make this central in our study and consider the relation of this central fact to other related subjects. In this way we can most clearly see the force of much that is included. The first thing that we shall consider is:

I. CREATION AND REVELATION

Let it be clearly understood at the beginning that our knowledge of creation rests entirely upon revelation. Deny that God inspired the words of Genesis one and immediately you plunge the subject of creation into dense darkness and open the door for every sort of infidel speculation about it. It is self-evident that we cannot have the testimony of men for there were none there to see. But we have here the testimony of an infallible eye-witness. It is no less than the testimony of the God Who created the universe, and we can depend upon His Word for He is the God Who cannot lie. Surely when the One Who made the universe tells us how it was done, it is foolishness for us to repudiate His testimony and grope among the blind guesses of Science, falsely so-called, to find the explanation. It is not surprising, however, in these days to find men seeking in various hypotheses for the explanation because they have indeed repudiated the revelation which God

INTRODUCTORY NOTE

For the balance of this quarter our lessons will be taken from the book of Genesis. This ground was covered in the brief course of "D. B. I. Sunday School Lessons" which appeared in the two issues of "Grace and Truth," November and December, 1922. It was also covered in the "Whole Bible Sunday School Lesson Course, which began with the October number 1923. Readers of "Grace and Truth" who have back files of the magazine will doubtless find help for the present lessons by referring to those discussions. We regret that we cannot furnish additional copies of these issues to those who desire them, but this is impossible inasmuch as we have been unable to supply the many requests for back numbers which we have already received. On this account it will be necessary in some cases to cover some of the same ground which was covered in those former discussions, for the material there given was of great importance in the study of this book. We will endeavor, however, in this presentation to give fresh discussion and additional light on every lesson. We are sure those readers who followed the former series will bear with us in such repetition as must appear for the sake of those who have not had this privilege.

gave in His Word. They are unwilling to admit that the Bible is inspired, but they recognize that only in this way could Moses or any other man have any authoritative information about it. So to get rid of this patent proof of inspiration, they class the story of Genesis with the myths of ancient Babylon.

Concerning the alleged similarities this much may be said. The myths of ancient Babylon have enough in common with the inspired story of Genesis to indicate that the essential facts of the Genesis record were matters of common knowledge. Doubtless the Babylonian creation epic was derived from traditions handed down through many generations, and there can be no question that these traditions had their origin in a divine revelation of the facts which had been previously given to men. But those facts are grotesquely twisted, and sadly perverted ideas of God are apparent in the Babylonian account. Comparison of this fantastic story with the sane and solemn grandeur of the narrative of Genesis one, will instantly reveal how thankful we should be that God has given us His own inspired story of creation. Yes, thank God, the critics and infidels are mistaken. Genesis one is the God breathed and infallible revelation of the facts concerning creation. II Tim. 3:16-17; II Pet. 1:20-21.

There is also another connection between the creation and revelation, for the creation itself contributes to our knowledge of God and supplements the revelation given in His Word. "The heavens declare the glory of God and the firmament showeth His handiwork," is the testimony of Psalm 19:1. This is doubtless a reference to the fact that the message associated with the stars and represented by the figures in the ancient charts of the Zodiac, if rightly understood, set for the clearly and connectedly, though in picture form, the essential truths contained in the Word of God concerning the Saviour,—His birth, His

substantiate this statement.

life, His death and His second coming. But it lints at more than this. Who can look intelligently into creation God? Who can consider its variety and perfection without seeing His wisdom? Who can regard thoughtfully the beneficence apparent in the interrelation of all creation, without standing in awe at the love and forethought of God in planning such good things for the enjoyment of men? Surely, real science, intelligently studied, will lead one to an enlarged conception of the Creator and to a deeper appreciation of His attributes.

II. CREATION AND EVOLUTION

But, sad to say, not all who study this wonderful universe which God has created have the eye of faith. They see many marvelous things which should lead them to know God, but they are unwilling to retain God in their knowledge and in their frantic effort to escape the abundant evidence of His existence with which they are surrounded, they immediately try to explain His handiwork by various theories which their evil minds concoct. Evolution is the one infidel theory which in so-called Christian countries, has done more than any other thing to blind man to the truth of God's creatorhood. They make the universe and its wonderful intricacies, from the outermost stars in space to the most minute form of life upon the earth, the result of natural laws and gradual growth. Thus they either rule God entirely out of His universe or give Him a place so remote in antiquity as to produce the same effect in the thinking of their students.

Unfortunately, some professing believers are so foolish as to attempt to compromise by making God responsible for first setting the universe in motion and then going off and leaving it to evolve. Such people argue that it makes no difference whether God created man or whether he was evolved from a lower form of life. But it does make a tremendous difference. Either man has been given a delegated authority in the earth or he has achieved supremacy by his own efforts. In the one case the Creator is recognized as supreme and man is made subject to Him. But in the other, man himself must be given the credit. The first, which is according to the Bible account of creation, gives God all the glory; but the second, which is the theory of evolution, gives man the glory and robs God of His due.

But we need not fear what evolutionists teach, nor attempt to harmonize their teaching with Scripture, for the part of evolutionary teaching which is contrary to the Bible is admitted by all honest scientists to be as yet merely unproven theory, and in the light of God's Word we know that it never will be proven. On the other hand, every scientific fact upon which evolution bases its teaching is admitted in Genesis, and the discovery of the chief among them is actually

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Take for instance the teaching of geology that the earth is millions of years old. Room for all the geologic ages which can be proven to have existed in earth's history is left be-tween Genesis 1:1 and Genesis 1:2. The first verse speaks of the primal creation, the second verse speaks of a subsequent ruin into which the earth was plunged due to the sin of pre-Adamic inhabitants of the earth. And the seven days of Genesis one are not a detailed account of creation but instead are an account of the re-conditioning of the earth to fit it for man's residence. In previous lessons we have discussed this truth at length so we will not attempt to discuss it more fully here. This position is recognized by many students, among them so eminent a scholar as Dr. R. A. Torrey who presents it in the discussion of this lesson in his valuable work, "The Gist of the Lesson." Gen. 1:1-2; Isa. 45:18. (Note: The Hebrew word translated "in vain" son." in Isaiah 45:18 is exactly the same word translated "without form" in Genesis 1:2. From this it is evident that the condition in Genesis 1:2 was not the earth's condition when it was created but rather the condition which came upon it subsequent to creation. Deut. 32:4 confirms this. Note also that God told Adam to "REPLENISH" the earth. Gen. 1:28)

Notice also that Mendel's discovery of the law of variation is very definitely anticipated in this chapter. Ten times it is stated that all life brings forth "after his kind." Could a more succinct statement of Mendel's Law be found than this? For Mendel's Law briefly stated involves two facts: The first is that in cross-breeding the characteristics of each parent are perpetuated in their posterity whether apparently or hidden. It is on this account that all succeeding generations of a cross tend to revert to the parent types. The second is that variation in many directions is possible but always within the limits of a species. Futhermore the fact that God created only Adam and Eve and that all mankind are descendants from them is in itself an evidence of variation. How, otherwise can the many racial differences and other differences which exist among men be explained? If scientists had believed their Bible a little more explicitly they might have discovered the laws of variation and heredity sooner than they did. But let it be distinctly understood that Variation is not Evolution despite the fact that all the evolutionists teach to the contrary. Well nigh infinite variation within the limits of a species is a proven scientific fact and is in full accordance with the Scripture. But real transmutation of species without which evolution is an empty bubble is neither a scientific fact nor is it Scriptural. Indeed, in the light of Scripture we make bold to say that it cannot be proven, and the fruitlessness of the multitudinous and frantic efforts of scientists to prove it seems clearly to

So we see that the first chapter of Genesis is in full accord with real scientific knowledge concerning creation.

III. CREATION AND REDEMPTION

But a word must be offered before we close about the relation between creation and redemption. In the first place, creation clearly illustrates the truths of redemption. The perfection of primal creation, its subsequent desolation and its recovery from that watery grave into which it was plunged gives in miniature the history of any redeemed soul. First is the innocence of childhood, then the desolation of the soul with the dawn of \$200 sin-consciousness, and finally the faith in Christ which permits Him to enlighten our darkness. God Himself calls attention to this in throwing together His commanding the light to shine out of darkness and His shining in our hearts "to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). It is said that an evangelist in the Civil War once led a hardened soul to Christ just by repeatedly reading Genesis 1:1,2 and then leading in prayer. In the expression, "Darkness was upon the face of the deep," that unbelieving man saw a picture of his own soul's condition-blinded by the god of this age, and in desperation of soul he cried for mercy and thus was able to pass from this condition to that pictured in the expression, "God said, Let there be light, and light was.

Again in the creation of Adam and his perfection when created we have a clear type of our Redeemer, the Lord Jesus Christ. To present this briefly let us throw the likenesses into the form of an analogy.

1. Adam received his being by a miracle.

2. Adam was in the image of God and enjoyed perfect fellowship with Him.

3. Eve was given life through the wounding of Adam's side.

4. Adam was given authority over all the earth.

5. Adam was ereated without sin.6. Adam was the first Adam.

1. Christ was brought into the world by a miraele (Matt. 1:18-21).

2. Christ is the image of God and enjoys perfect fellowship with Him (Col. 1:15; John 17:22).

3. The believer receives life through the death wounds of our Lord (John 3:16).
4. Jesus shall be given authority over all the earth in the coming Kingdom (Rev. 19: 11-16).

5. Jesus is without sin (Heb. 7:26).
6. Jesus is the second Adam (I Cor. 15:45).

Now may we call attention to one or two more helpful thoughts in this connection. The creation magnifies redemption by contrast, for though in creation man was made a living soul he could forfeit this life as he did so shortly. In redemption, however, man receives eternal life which cannot be forfeited (John 5:24; John 10:28). Again in the light of redemption, creation magnifies the grace of God, in showing that when He redeemed us He actually bought back that which was His already by right of creation.

It is a recognized fact among men that man is entitled to the fruits of his labor or to some equivalent recompense for those fruits. So His creative act entitles God to the worship of men and their service. Through the fall, man became incapable of pleasing service and worship but in redemption God again made both possible, thus giving an added reason for our worshipping and serving Him (I Cor. 6: 20, 21).

One more thought may be added, and that is that by analogy creation suggests the perfection of redemption. In creation man was given two things

which were endless in their existence. He was given a body and he was given a soul. No body or soul will ever cease to be. Every man will spend eternity either in the bliss of heaven or in the torment of hell. The body may die, but it will be raised in the resurrection. This is true of the unbeliever as well as of the believer (I Cor. 15:22, 42-44). In the endlessness of existence they share alike. But the believer possesses something which the unbeliever does not have. He has more than eternal existence. In addition to this he has eternal life. And this life was received by a new creation (II Cor. 5: 17). When he believed in Jesus Christ

God created in him a new nature, and placed within him eternal life. Now here is where the analogy between creation and redemption becomes helpful. Since God has planned that the physical existence of man shall never end, can we suppose for an instant that He plans less for the salvation of the soul? If that which is least be endless, shall that which is greatest have an end? Indeed no! When God gives a soul eternal life that life can never end. Thus by analogy, so far as man is concerned, the eternality of God's original creation proves the security of His new creation.

Sunday, April 18, 1926.

Second Quarter, Lesson 3.

THE BEGINNING OF SIN

Lesson Text: Gen. 3:1-12. Read Gen. 3:1-24.

Golden Text, "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22).

The third chapter of Genesis records the beginnings of man's experience with sin. This story is a good example of how all sin begins; it is a revelation of the awful consequences of sin; and it is an indication of the way of escape from sin and its penalty. This lesson affords a profitable study both for those who would live pleasing to God and victorious over sin, and to those who as yet have not realized the seriousness of sin and the wonder of God's grace in saving sinners.

In the temptation of Eve are embodied many of the principles which pervade all temptation. Hence, to understand the principles governing this temptation will help us to understand our own and to overcome when tempted. Let us, therefore, resolve this study into a consideration of the principles of temptation.

I. THE ENEMY ACTIVE

The "serpent" is the first person who is introduced to us here, and immediately this leads us to consider the person active in the temptation. Of course, by the name "serpent" we must understand that God is speaking of the devil, for this is one of the names which He gives to him (Rev. 12:9). So the devil himself was active in this temptation. He it was who came to Eve and seduced her into disobeying God's Word. We must not conclude from this, however, that he is personally active in the temptations which come to us. No doubt he may be in particular cases. But he is a finite being, able to be only in one place at a time, and he could not possibly be personally involved in most of the temptations that come to men. There was a special reason why he felt it necessary to be personally present in the temptation of Eve. She had no old sinful nature in herself, through which he could influence the soul. But

since the fall, Satan has a personal representative in the wicked old nature which is in every man. Now he works principally through this tool, though he uses also the world and the demons. When we are tempted, therefore it is not usually the personal activity of Satan but the lust of our own "flesh" (James 1:14,15).

II. THE DOUBT INSTILLED

Next we see that Satan instills doubt in the heart of Eve. He questions both the love of God and His Word. This is also one of the most subtle attacks which the old nature makes upon our souls. Just a tiny seed of doubt opens the door to sins which, save for the opening made by doubt, we would never for a moment consider. There is a real reason for the appeal of God's Word that the believer take the shield of faith (Eph. 6:16). Only in this way can we quench the fiery darts of the wicked one. Had Eve been strong in faith she would have repudiated the devil's suggestion and met him with the sword of the Spirit which is the Word of God (Eph. 6:17). It was with this weapon that the Lord Jesus Himself resisted in His time of testing, and successfully withstood Satan, where the first man was defeated. Eph. 6: 11-18; Matt. 4:1-11.

III. THE LIE PROPAGATED

But, not content with sowing the seed of doubt, Satan next propagated an outright lie. In the perversion of what God really had said which was evident in her reply, Satan saw that the pernicious seed had taken root in Eve's heart and she had really begun to question the love of God. He then became more bold and flatly denied the Word of God. God had said, "Thou shalt surely die" (Gen. 2:17). Satan said, "Ye shall not surely die" (Gen. 3:4). This is one of the favorite tactics which the old nature employs in deceiving the soul. After sowing a seed of doubt he then boldly denies the Word of God and per-

suades the soul to say concerning some plain statement of Scripture, "Yes, I know that is what it says, but it means something else." This duplicity and dishonesty is one of the outstanding characteristics of the Modernist. First, he raises doubt in the mind of his unwary student by asking Satan's question, "Has God really spoken?" In other words he questions the inspiration of the Scripture. Then he becomes more bold and actually sets himself up as judge of the truth or falsity of Scripture teaching and ends with denying entirely some of the most plain statements of God's Word. II Tim. 3:16, 17; II Pet.1: 20-21; Isa. 8:20; John 8:44.

IV. THE TRUTH PERVERTED

There is another very significant thing apparent in Satan's next words. It is the perversion of truth. He said, "God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods knowing good and evil." Now Satan was telling the truth in this statement, This is evident from the fact that after the fall, God testified that this actually had come to pass (see verse 22). But while he was speaking truth Satan employed one of his master strokes of strategy for he perverted that truth. We have already seen that he used it as a basis upon which to deny what God had previously said, but he did more than this. In the manner in which he used it, he made it appear that God was unwilling for man to become like Himself. He insinuated that God was withholding a privilege from man. Of course, we know that it was for man's own good that God gave this prohibition. For man the knowledge of good and evil would mean only unhappiness. But Satan made it appear a thing greatly to be desired. Furthermore, in the light of what he has done for us in Christ, we know that it is God's highest desire for man that he shall become like Himself. To this end He gave His only begotten Son to die on

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the Cross (I John 3:1-2; Phil. 3:20,21; II Cor. 5:15-17). So Satan's use of the truth was a lying thing, calculated to entrap souls. The perversion of truth in the same manner is one of the most effective weapons which the adversary has in the warfare against our souls. If the old nature can only get the soul to misapply some truth of God's Word he has secured his defeat (Rom. 7:8-14). And if a false teacher can only mix enough truth with his abominable doctrine he will lead hundreds of poor dupes into his delusion. II Cor. 11:14-15.

V. THE AMBITION SUGGESTED

Another principle on which Satan worked was the injection into the heart of men of an unholy ambition. The ambition which he suggested to Eve was the same wicked thing which had caused his own downfall (Isa. 14:13-14). It was the ambition to be "as God." This in itself is a perversion of a good thing. Men should earnestly desire to be like God in life and thought. And as we have seen it is God's desire and plan that we shall be like Him. But this commendable goal cannot be attained by putting our own desires before His. It cannot be attained by disobedience to His Word and hearkening to the whispers of Satan. When this happens it is nothing short of blasphemy for us to entertain such desires. What should rightfully be a holy passion, dominating our being, were we seeking it in His strength and according to His will degenerates into a sinful and selfish and prideful presumption when we seek it in any other way. And, of course for us to become as God, according to the plan laid down in the will of God, will not involve our taking to ourselves the worship that rightfully belongs to Him. Rather, our being made in the image of His Son will be one of the chief reasons why HE should receive the worship

both of angels and men. II Thess. 2:3-4; Rev. 5:8-10.

VI. THE OCCUPATION PRODUCED

Still another thing which Satan employed in the temptation was to produce a wrong occupation. He took the woman's mind away from God and got it occupied in selfish pleasure. This is always disastrous. There is nothing that will lead a soul into sin more quickly than to get his eyes off the Lord and on self. And it is safe to say that a wrong occupation always precedes a wrong deed. Sin is committed in the thinking before it appears in action. A man is always a backslider in heart before he outwardly transgresses the will of God. It therefore behooves all who would escape sin to be continually looking unto Jesus. Only in this way can we avoid wrong occupation and only by avoiding wrong occupation can we avoid wrong action. Prov. 14:14; Heb. 12:1-3; Col. 3:1-4; Phil. 4:8; Prov. 23:31.

VII. THE PENALTY INCURRED BY YIELDING

When Eve yielded to the temptation Adam went with her into the sin of disobeying the Word of God. This sin brought upon them terrible penalties. The sin of Eve defiled Adam and he was made partaker with her in it. And their sin defiled their posterity, for through it the old nature was begotten in their souls, and it has been passed on to all humanity through natural generation (Rom. 5:12; Psa. 51:5). Immediately the sin was committed the torments of conscience began and their guilty souls were made to fear God. Disruption of fellowship with Him was the inevitable result, for they became aliens and strangers to Him. Many sorrows were born in the day of their sin which have passed upon all their descendants as well. Their privileges were limited, for no longer could they have that access to the tree of life which had been their rightful privilege before the fall. And the seeds of death were planted in their body. What a terrible thing sin is! It separates souls from God and brings men under His condemnation. It blights their lives and dims their perception of spiritual truth. It brings sorrow, distress, woe and death in its wake. Rom. 6:23.

VIII. THE SAVIOUR PROVIDED

But, thank God, in His infinite mercy He has provided a Saviour from both the penalty and power of sin. Jesus, the Son of God, gave Himself for us that He might save us from hell and that He might deliver us from the horrid bondage of the old nature. Though we have sinned grievously, full and complete pardon in la is ours simply through faith in His shed blood. And if, after believing in Him, we again fall into sin, still that blood avails to keep us safe. But we need not yield to temptation. There is power in His provision to keep us from falling. By His death He delivered us from the dominion of sin, and if in the hour of temptation we will but look to Him for strength He will enable us to overcome. Acts 16:31; Titus 2:14; Rom. 6:14; Jude 24; I John

This wonderful provision of grace was testified as soon as our first parents had sinned. God promised it in His prophecy that Christ, the virgin-born "seed of the woman," should bruise the serpent's head, though in so doing He should be bruised Himself (Gen. 3:15). And He pictured it in the slaying of animals and clothing fallen man in their skins. This is a picture of Him Who has provided for us the robe of His own perfect right-eousness through His death on the Cross. Gen. 3:21; Heb. 2:14; Rom. 3: 22-26; Matt. 1:20-25.

Second Quarter, Lesson 4.

Sunday, April 25, 1926. an

THE STORY OF CAIN AND ABEL

Lesson text: Gen. 4:1—12. Read Gen. 4:1—26.

Golden Text, "Am I my brother's keeper?" Gen. 4:9.

The Old Testament abounds in rich types. Of this we have a clear statement in I Cor. 10:11, "Now all these things happened unto them for ensamples: (literally types) and they are written for our admonition upon whom the ends of the world are come." According to this Scripture we are justified in regarding the history of Israel as one grand type for the spiritual instruction of the believer. And inasmuch as the history of Israel occupies nearly all the Old Testament—parts of it being set forth even in the prophetic and poetic books—we see immediately that typical teaching pervades all the Old Testament.

Now a type, as the word is used in this verse, means the symbolic or pictorial representation of Truth. This is the great method of teaching used in the Old Testament. The truths which God taught by direct communication with Israel may be studied with great profit. But the pictures which she presents of the experiences of the believer's soul and the principles which govern God's dealing with

His people in any age are just as profitable. Nor need we feel the least bit hesitant about using this kind of teaching, for the God Who inspired the Old Testament chose to record only such incidents as have some symbolical or typical significance. He left out of the record those parts of Israel's history which He could not use to our spiritual profit. What He did write He wrote for our admonition and for our instruction.

Now the way in which this typical teaching can best be understood and appreciated is by analogy. Whenever we study the story of the characters of the Old Testament, or of the nation Israel, with the object in view of learning the truth which we need to know, we invariably employ the analogy principle. We do not always throw the likenesses which we recognize into a formal presentation of the analogy which exists but we use it none the less. And it is profitable occasionally to consider a formal presentation of the analogy, upon which the teaching hangs, in more detail than is ordinarily done. Let us follow this method in the study of the lesson in hand:

I. ABEL A TYPE OF THE BELIEVER

Abel is a clear type of the believer in Jesus Christ. His faith is especially noteworthy, as is the righteousness which God reckons to him through his faith. But his offering is the most important thing, because it is an evidence of his faith and the ground on which God justifies him. All this appears most clearly in the analogy.

ABEL

- 1. Abel made an offering (Gen. 4:4).
- Abel's offering was bloody offering (Gen. 4:4). "The fat thereof" signifies that the offering had been
- 3. Abel's offering was a lamb, a firstling of the flock (Gen. 4:4).
- 4. Abel's offering was made in faith (Heb. 11:4).
- 5. The blood of Abel's offering spoke of redemption to come; it was only a type (Gen. 4:4; Heb. 10:4).
- 6. Abel's offering was acceptable to God (Gen. 4:4).
- 7. Through his faith and the blood of his offering. Abel was declared righteous in God's sight (Heb. 11:4).
- 8. Abel was killed by Cain because his works were righteous (I John 3:12).
- 9. Abel did not receive all the blessings that were his through his faith. God has provided yet better things for him (Heb. 11:3; Heb. 11:39-40).

THE BELIEVER

- 1. The believer has an offering (Eph. 5:2; Heb. 12: 10-14).
- 2. The believer's offering is a bloody offering (Eph. 1:7; Heb. 9:22; 9:12, 14).
- 3. The believer's offering is a Lamb (John 1:29; Rev. 5: 6, 9).
- 4. The believer's offering is made in faith (Rom. 3:24-25; Acts 13:39; 10:43).
- 5. The blood of the be-liever's offering "speaketh of better things" for it speaks of redemption accomplished (Heb. 12:24; Heb. 9:26-28; 10:12-14).
- 6. The believer's offering is acceptable to God (Eph. 5: 2; Heb. 10:19-22).
- 7. Through his faith and the blood of his offering, the believer is righteous in God's sight (Rom. 3:27-28). 8. The believer will be persecuted if his works are righteous (I Tim. 3:12).
- 9. The believer in his experience has not yet received all which is his in Christ. God has provided still better things for us (Rom. 8:8, 23-24; I Cor. 2: 9-10).

II. CAIN A TYPE OF THE UNBELIEVER

On the other hand Cain is just as clear a type of the unbelieving soul who rejects Christ and relies wholly upon his own merits for salvation. How clear a type he presents can be appreciated only by considering the analogous resemblances which he bears to all other unbelievers.

- 1. Cain's works were evil; he was a sinner (I John 3:12).
- 2. Cain was of the wicked one (I John 3:12).
- 3. In his self-righteousness Cain thought to be justified by the fruit of his own labor (Gen. 4:3).
- 4. Cain's offering was a bloodless offering. There was in it no confession of sin or of his need of a Saviour (Gen. 4:3).
- 5. Cain's offering in its bloodlessness gave no evidence of faith in the Christ

THE UNBELIEVER

- 1. Even the best of works of the unbeliever are evil in God's sight; he is a sinner (Isa. 64:6; Rom. 3:9-18; Èph. 2:2, 3).
- 2. The unbeliever is a child of the devil (John 8:44; Eph. 2:3).
- 3. In his self-righteousness the unbeliever seeks to be justified by his own works (Rom. 10:3; Matt. 19:16; Rom. 9:32).
- 4. The unbeliever's offering of works is a bloodless offering. There is in it no confession of sin or his need of a Saviour (Rom. 10:3; Luke 16:11, 12, 14).
- 5. The unbeliever does not believe in the Christ Who came to die for his sins.Gen. 5:3).

Who was to come to die for his sin (Gen. 4:3).

- 6. Cain's offering was rejected by the Lord. Without faith he could not please Him (Gen. 4:5).
- 7. Had Cain's offering of the fruit of the ground been preceded by a blood offering, it would have been accepted (Ex. 23:16-19; Lev. 23:10-12).
- 8. Though Cain's offering was rejected God had provided an offering for him (Gen. 4:7). The word translated "sin" literally means a "sin-offering.'
- 9. Because of his unbelief and sin God judged Cain (Gen. 4:11-13).
- 10. Though he had added sin to sin God prolonged Cain's opportunity to accept His provision and be saved (Gen. 4:15). The context clearly shows that the mark set on Cain was not a punishment but rather a protection.

- The blood of Christ is an offence to him (John 10:26; Acts 13:41; I John 5:10-12).
- 6. The unbeliever's works are rejected by the Lord. Without faith in the shed blood of Christ it is impossible to please Him (Eph. 2:8, 9; Tit. 3:5; Gal. 12:16; Rom. 11:6; Heb. 11:6; John 3:18; 3:36).
- 7. If the unbeliever would but believe in the blood of Christ he could then do acceptable works (Eph. 2:8-
- 8. Though God cannot accept the unbeliever's works He has provided an acceptable offering for him (John 3:16; Acts 10:43; Acts 13:
- 9. Because of his unbelief and sin God judges the unbeliever (John 3:18-36).
- 10. Though they add sin to sin God gives unbelievers a full opportunity to accept the Saviour (II Cor. 5:19).

III. ABEL A TYPE OF CHRIST

In order to appreciate the full force of this type we must recognize also that Abel is a type of Christ. This is very significant for the truths which he typifies concerning the believer depend entirely upon the believer's relation to Christ. In the types which he presents of Christ, Abel sets forth the righteousness of our Saviour. But in his typical presentation of the believer he sets forth the righteousness which is ours in Him. Inasmuch as what we are by faith we are in Christ, it is therefore very fitting that the same type should present the Saviour and the believer who is in Him. Let us now see the analogy which sets forth Abel as a type of Christ.

ABEL

- (Gen. 4:2).
- 2. Abel was a "second." He was the younger son (Gen. 4:1, 2).
- 3. Abel was righteous (Matt. 23:35).
- 4. Abel was an acceptable offerer (Gen. 4:4).
- 5. Abel was killed by Cain (Gen. 4:8).
- 6. Abel's place was filled by Seth, a type of the resurrection (Gen. 4:25).
- 7. Abel was established in the person of Seth, but Cain was cast out in judement for 1 is sin (Gen. 4:12-14;

CHRIST

- 1. Abel was a shepherd 1. Christ is a Shepherd:
 (Gen. 4:2). The Good Shepherd (John 10:11).
 - The Great Shepherd (Heb. 13:20).
 - The Chief Shepherd (I Pet. 5:4).
 - "second" 2. Christ is (I Cor. 15:47; Heb. 10:8-9).
 - 3. Christ is righteous (Heb. 7:26).
 - 4. Christ offered an acceptable offering (Eph. 5:2).
 - 5. Christ was killed by Satan (Luke 22:3-6; John 13:2; Gen. 3:15).
 - 6. Christ was raised from the dead (Acts 2:23-32).
 - 7. Jesus shall be established in the Kingdom, but Satan shall be cast out (Rev. 20:1-4; Rev. 20:10; I Cor. 15:24-25).

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If the principles involved in this typical teaching be recognized, these analogies will be pregnant with spiritual blessing for the soul and also with instruction as to the principles to be employed in order to get the most out of the Old Testament.

But a word of caution should be given to the student who seeks to apply the analogy principle to the other parts of the Bible—especially to those parts in which miracles appear. It is this: we must never forget that the miraculous experiences either of the nation Israel or of individuals in the nation have not a physical counterpart in the experience of the believer. Rather, Israel's material blessings typify the believer's spiritual blessings. With this safeguard and with the additional recognition that all typical teaching will be in full agreement with the plain precepts of the Scriptures, the believer may safely and profitably apply the analogy principle in his study of all the Old Testament.

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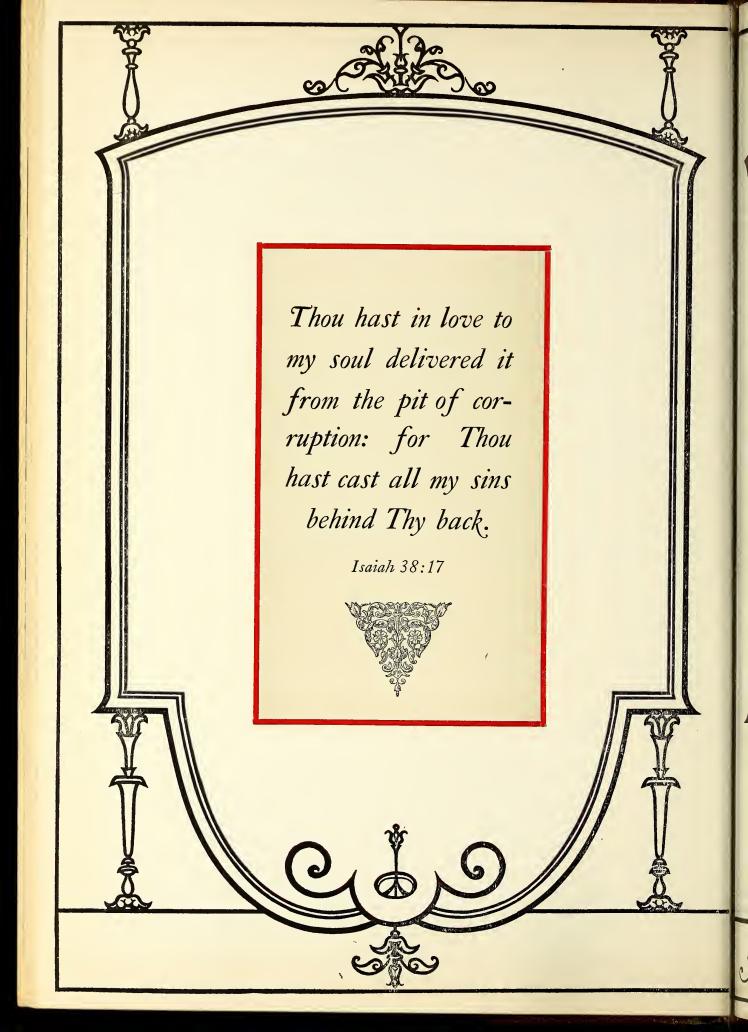
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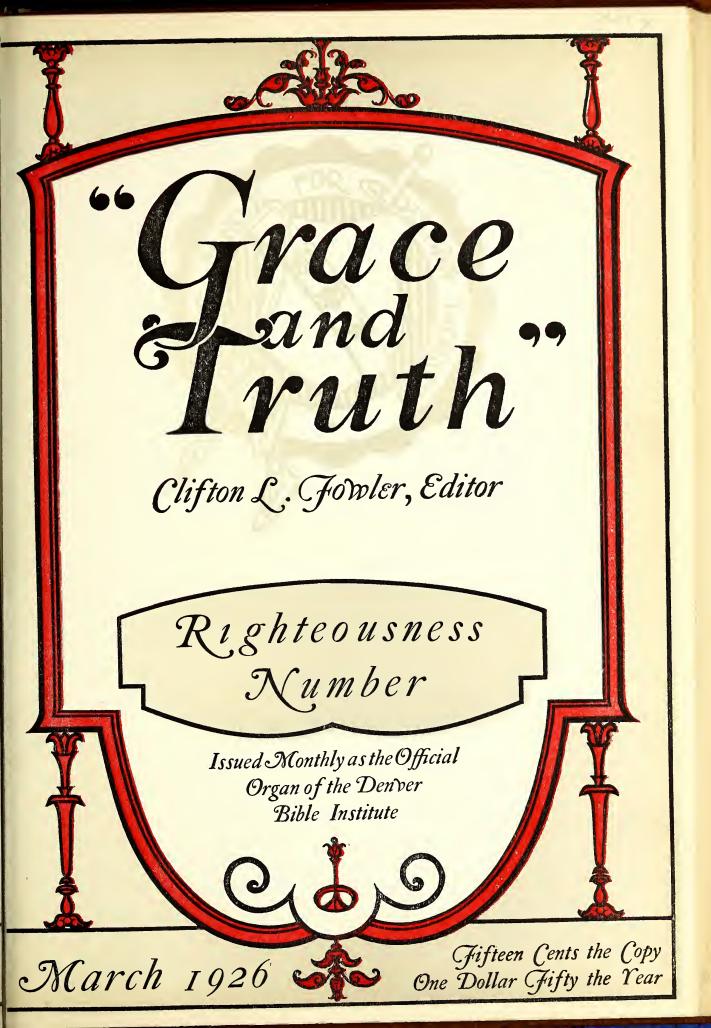
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The depravity and lost condition of all men by nature, Rom. 3:19.

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The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

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The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5. JUSTIFICATION BY FAITH

That men are justified on the single ground of faith in the shed blood of Jesus Christ, Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11. THE CHURCH

That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Price of Righteousness

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TO MANY a soul, righteousness is a paltry thing. It is a garment whose material can be drawn from the human heart and woven by the efforts of man himself. So negligible in value is it that it is thought to be in easy reach of every son of Adam. But rightcousness in divine evaluation is quite a different thing. This beauteous dress is of infinite worth and so exceedingly white as to be beyond the pale of even the imaginable for any fuller on earth. When blinded man offers his fifteen cents worth of good works to purchase this glorious raiment God can only reject the offer and point him to vermin-infested rags as the best that such a price can secure. The One Who knows values

declares that between the worth of the one and the worthlessness of the other there is a disparity as great as between the highest heaven and the deepest hell.

While God thus rejects man's estimate of values, He does not leave him without the purchase price. In love, God makes a gift to man of the choicest jewel of heaven. It is the Son of His love, the One Who was in the bosom of the Father from the beginning, the Only Begotten Son. And this One "Who knew no sin, was made sin for us, that we might be made the righteousness of God in Him." Here is God's only method of clothing man with the robe of righteousness—human works will not do. Only One is of sufficient value to make the purchase. Jesus is the price of righteousness.

The Soul-sleeping Error

THE wicked and unscriptural teaching that the souls of the dead, whether righteous or evil, have gone with their bodies into a long untroubled sleep is fastening

The God Who never faileth is awakening many souls to the need of sacrificial giving to the Denver Bible Institute Dormitory Fund that the terrific rent-drain may be soon stopped. Are you open to His dealing in your life on this subject?

itself with an ever augmented grip upon the fancy of man. As the age rolls rapidly on with its growing mass of sin and wickedness, it becomes increasingly necessary that some sedative, like the soul-sleeping heresy, should be administered by the adversary to keep poor, dazed and groping man from awakening to the peril of his sin-cursed and unbelief-ridden condition.

And the dose has worked. Thousands of souls, coming under the baleful influence of Millennial Dawnism, or Bullingerism, have been slid off into a spiritual innocuous desuetude by the enervating and deadening influence of this blighting falsehood of Satan.

The fact that all souls, believing and unbelieving, are conscious after death, either in

bliss or woe, has a healthful, wholesome, and stabilizing effect upon all life. Let this great truth be removed from the hearts of men, and sooner or later the inevitable and appalling results appear. The argument which has worked secretly, and ofttimes unwittingly, in the lives of men is the old lie of the enemy,—"Let's have our fun now, we'll be a long time dead." This degrading and destructive philosophy is the cancerous growth which is eating at the heart of American youth today. And yet, despite the widespread growth of the tacit acceptance of this heresy, there is not one vestige of Scripture upon which it may be founded. Soul-sleep-ism, the monstrous lie of Satan, is leading its muddled millions into the gates of death, beyond which there is no escape from consciousness.

In the religious thinking of the present hour there are two exceedingly dangerous and wicked extremes. They are Modernism and Pentecostalism,* the religion

^{*} See editorial, "The Two Extremes," in the February Number of "Grace and Truth."

of the mentality and the religion of the emotionality. Both should be avoided. Stretching between these two outstanding extremes lie the "misty flats" which are infested by the legion of Bible-denying hersies of this, the climax hour of the age. Prominent among this evil host of Satanic flat-dwellers is the soul-sleeping lie! Christians, beware!

Who Touched My Clothes?

IN the fifth chapter of Mark, verses 24 to 34, we read a striking little story which gives us an intimate glimpse into the innermost desires of our Lord's heart.

"And a certain woman, which had an issue of blood twelve years,

"And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

"When she had heard of Jesus, came in the press behind, and touched His garment.

"For she said, If I may touch but His clothes, I shall be whole.

"And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

"And Jesus immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press and said, Who touched my clothes?

"And His disciples said unto Him, Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me?

"And He looked round about to see her that had done this thing.

"But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth.

"And He said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

Any thoughtful soul, on reading this story, will ask at once, "Why did Jesus ask the question, 'Who touched me?' "Surely the wisdom and insight which enabled Him to know that He had been touched with the touch of faith would also make known to Him the person who had done it. It is inconceivable that He could know the one without also knowing the other. And indeed that He did know who it was is indicated in the statement that "He looked round about to see her that had done this thing." Why then did He ask this question?

The answer lies in the context.

Jesus evidently asked this question to encourage the woman to confess Him before men, as indeed she did shortly. The stealth with which she approached Him indicates that she was a timid soul, and resolved to keep her faith a secret. She needed this question to encourage her to testimony. Without it, perhaps, the testimony would never have been given. We may learn two lessons from this incident.

The first is that faith in Jesus Christ is absolutely all that is required to save a soul. Nothing else is neces-

sary, not even confession. This woman received the desired healing, which in our experience corresponds to salvation, while still a secret believer. Notice particularly that the healing preceded the testimony, and was accomplished before the testimony was given. It is true that testimony, by baptism and sometimes by word of mouth, is occasionally linked with faith in the Scriptures. But there are many more cases where faith is set alone as the condition of salvation. In the light of such passages and in the light of such a clear illustration as this we are compelled to conclude that the believing soul is saved through simple faith in Christ even though his faith be secret and his testimony withheld. Of course he will lose rewards through failure to confess, but he himself shall be saved.

But there is another lesson here. God is not content with secret faith. He wants those whom He has saved to confess Him before men. Though He had healed this woman already, thus knowing her faith, still He encouraged her to testimony by the kindly question, "Who touched My clothes?" And repeatedly, in the Word, He expresses His earnest longing that all who have been saved through His power and mercy shall bear witness to this fact. Recognizing that this is the deep longing of our Lord's heart shall we disappoint Him? Nay rather, "Let the redeemed of the Lord say so" (Psa. 107:2).

—H. A. W.

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PROSPECTUS OF THE SATAN NUMBER

(April 1926)

PROSPECTUS OF THE WORD OF GOD NUMBER

(May 1926)

Testament S. R. Skivington
How Many Isaiahs Wrote Isaiah C. R. Lindquist
Is the New Testament Inspired Maurice G. Dametz



THE ROMANS EPISTLE

by THE EDITOR

ROMANS is the book of God's righteousness. God's righteousness is perfect, it has no defects; hence Romans is a revelation of a perfect be devoid of righteousness, Romans is a book which as absolutely nothing to do with human righteousness, ve only to exhibit its worthlessness. The righteousness t forth in Romans has no imperfections, no marks of

umanity. The righteousness t forth in Romans is a ghteousness of impeccable urity, hence divine. The ghteousness of God finds its ullest revelation to man in the omans epistle.

God demands that a rightousness equal to His own shall e found in all who would well with Him for eternity. lis sublime holiness is such that would be incongruous for lim to plan to save and spend ternity with a being whose ighteousness was any less in erfection or extent than His wn righteousness. Such an rrangement could only result 1 the utter misery of the poor, nperfect creature thrust thus nto the presence of the dazzing white light of God's perection, and in the blighting f the honor of God Himself

or sponsoring the scheme. God designs a plan of rescue or human souls which purposes to give to every soul the accepts the plan a righteousness which is equal to His own. Nay, not equal to His own, but which is His wn. God offers to give His righteousness to man as gift. Romans is the book in which God shows human eings, whose righteousnesses are as filthy rags, how hey may become the happy possessors of God's righteousness, a righteousness which is without spot or blemish. The obtaining of this divine righteousness carries with the guarantee of eternal acceptance before the throne of God.

In the Epistle to the Romans, the Apostle Paul, Pod's special messenger to the Church age, shows up Pod's amazing plan under which sinners may be declared

to be the possessors of the righteousness of God.

The main outline of the book of Romans is arranged by the Holy Spirit in four divisions:

- I. Introduction, 1:1-17.
- 2. Standing, 1:18-11:36.
- 3. State, 12:1-15:13.
- 4. Conclusion, 15:14-16:27.

This unusually clear method of handling God's truths

concerning His grace-dealing with man is again employed by the Holy Spirit in the Epistle to the Ephesians, the outline of Ephesians being identical with this outline.

THE first and last sections. (introduction and conclusion) of the foregoing outline answer to one another in remarkable fashion, thus bringing out not only the doctrinal perfection of the book, but the structural unity also. In the introduction he declares he is "separated unto the gospel" (I:I) and not ashamed of it (1:16); while in the conclusion he happily reports, "I have fully preached the gospel" (15: 19). In the introduction he refers to the fact that the "gospel was promised afore by His (God's) prophets in the Holy Scriptures" (1:2) and

that this gospel was for both "Jew and Greek (Gentile)"
(1:16); in the conclusion he testifies that he has ministered the gospel to both Jews (Jerusalem) and Gentiles
(Illyricum) (15:19). In the introduction he has
"received grace and apostleship for obedience to the faith
among all nations" (1:5); and in the conclusion he
puts them in mind of "the grace" given unto him by
God as "minister of Jesus Christ to the Gentiles" (15:
15-16). In the introduction his salutation is "grace
and peace" (1:7); in the conclusion his benediction is,
"Grace be with you" (15:24). In the introduction he
testifies that the Roman Christians have a faith which
is "spoken of throughout the whole world" (1:8);
while in the conclusion he declares his confidence that

Continued on page 82

The Book of Romans is the climax of Divine Revelation on the subject of righteousness.

It is, therefore, of vital importance that the student who would understand the great subject discussed in this issue should get a comprehensive view of this book. To give such an epitome of the Romans Epistle is the purpose of this study.

X

THE RIDDLE OF THE UNIVERSE

by L. J. Fowler

AN, urged forward by his insatiable thirst for knowledge, has ever been seeking the solution for the mysteries of his existence. In this quest he has crystalized his problems, or, we may say, propounded riddles. Some have been the lightest jest; others have demanded the highest wisdom for their solving. He has found himself surrounded by riddles—the world, God, and even the whence, the why and the whither of himself he has found to be an enigma too great to be sounded

by the finite mind. But the riddle of riddles, the riddle which has baffled the deepest thinkers, the wisest philosophers and the most learned of all mankind is the riddle put by Job. Nor has the answer been sought only by the few of superior intelligence, but all men in all ages and in every clime have endeavored to unravel this puzzle. It is the riddle of the universe.

Before we face Job's riddle let us get the setting of this wonderful book. The book of Job is the story of God's blessing, chastening, and restoration and multiplication of blessing upon the man whose name is used as the title for this inspired record. By God's permission, Satan takes from Job his substance. Job remains true to the Lord, and even in the midst of the awful destruction and

gave and the Lord hath taken away; blessed be the name of the Lord." Satan then obtains from God the privilege to "touch his bone and his flesh." Job is afflicted "with sore boils from the sole of his foot to his crown." Dejected and discouraged he sits down among the ashes to scrape himself. When his three friends—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamath te—learn of his affliction they come with the professed intention of comforting him. Although Job was faithful in the first test, the second proves too severe for him and he drifts from the Lord, curses the day of his birth and justifies himself rather than God.

Seated thus among his friends, Job presents his riddle, and the major portion of the book is given over to an attempt by his three companions to find the solution to the problem, while he himself intersperses the discussion with his own backslidden statements and mocking remarks because of the lack of wisdom displayed by his comforters. The book ends with God's solution, and the manifestation of abundant blessing upon Job because of his repentance.

Having then a bird's-eye view of this book, let us proceed to a consideration of the riddle. It is first stated by Job himself in verse two of chapter nine:

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"How should man be just with God?"

In the twenty-fifth chapter, verse four, one of Job's friends, Bildad the Shuhite, repeats the riddle:

"How then can man be justified with God? or how can he be clean that is born of a woman?"

The preposition "with" in these verses is more correctly translated "before," or "in the presence of," and the words, "just" and "justified" carry the meaning of "be righteous." Hence the riddle may be restated thus, "How can man be righteous before God?"

Is the Book of Job antiquated? If you have thought so, there is a real surprise for you in this study. The riddle put by Job is shown to be the universal riddle, and the answers given by his friends are seen to have very specific counterparts in the philosophies of the present time.

THE story is told that one day Diogenes took a cock, plucked from it all its feathers, and placed it in the midst of his academy, exclaiming, "There is one of Plato's men," thus seeking to show the absurdity of Plato's definition of man: "A biped without feathers." But the mistake was Diogenes', for the definition which was given by the successor to Socrates was based on a tradition that man was once in a far happier state with respect to morals but that he had been degraded by vice and was now so lowered that he had become, in respect to his former condition, what a bird would be, stripped of his feathers. The tradition is an example of the traditions which are to be found among all peoples con-

cerning man's present condition. The idea is universal that man was once perfect and that he fell. Whether we examine the records of ancient Egypt, the monuments of the old Chaldean empire, or study the philosophies of India, or the legends of the once prosperous empires of South America,—wherever we go we find the testimony that man has descended from a more perfect state. When we look upon man in his vileness today, after all these millenniums of supposed development, we must say that Plato's definition of man is not so far wrong after all.

The Word of God leaves no room for doubt on this question. The simple story of man's experience in the garden of Eden can never be twisted so as to teach the modern idea that man fell upward. The spirit of God summarizes the whole teaching on the subject in Romans 5:12:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Not only is it true that because man is a sinner he will die, but the contrary is also true, that because of universal death man is proven to be a sinner. Schwann, the scientist who founded the cellular theory, frankly said, "I really do not know why we die." The Scripture gives the only explanation of universal death—sin.

Job and his three friends all admit this fact. Bildad says, "How can he be clean that is born of woman?" Although Job is filled with self-righteousness, he at last makes the admission, "Behold I am vile."

But the recognition of the sinfulness of man is only one-half of the riddle put by Job. The other half is this: God is holy. Job calls God, "The Holy One." The inspired Word abounds with this declaration. The Psalmist says, "The Lord our God is holy" (Psa. 99:9). Isaiah speaks of "The high and lofty One that inhabiteth eternity, Whose name is holy" (Isa. 57:15). Habakkuk the prophet says, "Thou art of purer eyes than to behold evil and canst not look upon iniquity" (Hab. 1:13). Since man is a sinner and God is holy, how can they come together? For the holy God to come down to man's level is unthinkable, and for vile and corrupt man to lift himself up to God is impossible. How can they meet? This is the riddle of the universe.

Down through the ages this problem has been the outstanding one which man has faced. Conscious of his own vile condition, though generally his mind deadened

to the depths of his sinfulness, and with the feeling that somewhere there is One more holy than he, man has searched with untiring energy for the solution of how he might become righteous or how God might excuse him for his sin. Even so great a thinker as Huxley, the naturalist, found himself overwhelmed with the unsolvable character of the problem and was forced to make this despairing utterance:

"I protest that if some great power would agree to always make me think what was true and do what was right upon condition of being turned into a sort of a clock and wound up every morning I

should instantly close with the offer."

But God did not make us machines but sentient beings of almost unlimited possibilities for either good or evil. As Milton wrote:

"God made thee perfect, not immutable;
And good He made thee; but to persevere
He left it in thy power; ordain'd thy will
By nature free, not overrul'd by fate
Inextricable, or strict necessity:
Our voluntary service He requires,
Not our necessitated; such with Him

Finds no acceptance, nor can find; for how
Can hearts, not free, be tried whether they serve
Willing or no, who will but

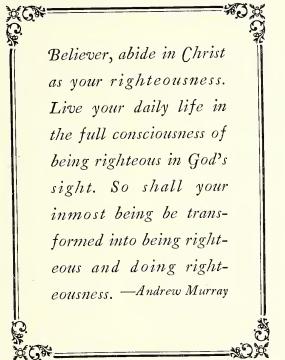
what they must
By destiny, and can no
other choose?"

Man chose, but he chose wrongly and because of that choice he is today facing the

riddle of the universe—"How can a man be righteous before God?"

JOB'S three friends present their solution of the riddle. Thrice Eliphaz speaks, thrice Bildad, and twice Zophar. Each one presents a different solution, and the startling fact is that although this book is declared by most scholars to be the oldest book of the Bible (probably written between 1500 and 2000 B.C.), nevertheless there is contained in the philosophies of these three men the three answers which men, apart from Divine Revelation, are still offering today. The three friends of Job represent the three lines of human wisdom which have been proffered in all ages as a solution of the riddle.

The three religions which they represent have been called by different names in different ages, but the methods which they suggest for bringing sinful man and righteous God together have always been the same. Today these religions are known as Demonism, Modernism and Ritualism. Each one of Job's friends, as do each of these three religious systems, offers a salvation based



on human works although the works are different in kind in each case. Let us proceed to a consideration of the three solutions of man.

Eliphaz the Temanite is the first to answer Job. His solution is based upon an experience in his life. He says:

"Now a thing was secretly brought to me, and mine ear received a little thercof.

"In thoughts from the vision of the night, when

deep sleep falleth on men,
"Fear came upon me, and trembling, which
made all my bones to shake.

'Then a spirit passed before my face; the hair

of my flesh stood up:

"It stood still but I could not discern the form thereof: an image was before mine eyes, there was silence and I heard a voice" (Job 4:12-16).

Eliphaz has had a vision. What he has to say to Job is based on a true ghost story. A spirit has visited him; he has seen a form and heard a voice. The result which was produced upon him seems to be true to form-his hair stood straight up. Now what did the voice say? The message from the spirit world is given in the verses which follow:

"Shall mortal man be more just than God? shall a man be more pure than his Maker?
"Behold, He put no trust in His servants;

and His angels He charged with folly:

"How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth" (Job 4:17-19)?

This spirit is doing the very same things that Satan did in the garden of Eden—he is accusing God of being unrighteous. "Shall a man be more pure than his Maker?" he sneeringly asks. "God was unjust in dealing with the angels," the spirit continues, "and will He not be even more unjust in His dealing with mortal man?" Note, however, that although Eliphaz falls into error of minimizing God's righteousness, he does not deny the necessity for righteousness in a man, for he says:

"Remember, I pray thee, who ever perished being innocent? or where were the righteous cut

While he admits the necessity for righteousness in man he robs God of His perfect righteousness. This philosopher would strip the Holy One of His holiness and bring Him down to the level of human righteousness. He would solve the problem by bringing God down to fellowship with man in his sinful condition. According to Eliphaz, the only way to bring God and man together is to reduce God to man's plane.

One can trace this line of philosophy throughout the history of mankind. It is the religion of demonism. Many in our day are seeking justification by this route, but the religions which are especially emphasizing it are Spiritism and Pentecostalism. Both of these heresies are seeking communication with the spirit world; both are disobeying the plain prohibition of God's Word about going after "familiar spirits."

In England alone there are a million and a half who have followed the fable of Spiritism. In America

there is a like number. Visions and voices are to man a common thing. Sir Oliver Lodge and Sir Arthu Conan Doyle spoke to crowded auditoriums throughou our country. Men and women are after an Elipha: experience; they want to see a form and hear a voice

Pentecostalism is of the same character although it demon manifestation take on more of a religious cast In connection with its visions and voices, Pentecostalism teaches that the Christian should seek the "second blessing," or the "baptism of the Holy Ghost." And when they get "it," as the experience is called, they become holy, and forever afterward they cannot sin It is simply Satan's means of robbing God of His holiness, for it makes His holiness to be no greater than man's condition after this so-called sanctification. Bu if God's righteousness is not any greater than the righteousness of those who are "holy sanctified" by this spurious baptism of the Holy Ghost, may we be delivered from such a God.

How can a man be righteous before God? Eliphaz together with the spirit religions which have followed in his train, answer that this may be accomplished by getting in league with the spirits and by bringing God down to man's level.

Bildad the Shuhite is the next to present an answer to Job's riddle. There are two of his statements which make it possible for us to instantly classify him in respect to the religious of the world. He says:

"For enquire I pray thee, of the former age, and prepare thyself to search of their fathers: "(For we are but of yesterday, and know nothing, because our days upon the earth are a shadow):

"Shall not they teach thee, and tell thee, and utter words out of their heart" (Job 8:8-10)?

He is simply saying, "Job, if you want to get your riddle answered you must study what the fathers, the ancients, have to say. Wisdom for the solution of your riddle is to be found in the 'traditions of men.' It does not take much reading of Modernism to discover that its appeal is to the same thing. Modernism is the philosophy of the Old Nature. It makes its bow to the wisdom of the ancients. Modernism worships at the shrine of such philosophers as Pythagorus, Socrates, Plato, Epictitus, Marcus Arelius, Seneca, as well as the later higher critics such as Spinoza, Wellhausen, and the like. They are occupied with human wisdom, and human wisdom without Divine Revelation, is nothing more nor less than Old Nature philosophy.

That Bildad's solution of the riddle is the same as that given by Modernism today is further seen in another statement:

"If thou wouldst scek unto God betimes, and

make thy supplication to the Almighty;
"If thou were pure and upright; surely now He would awake for thee, and make the habitation of thy righteousness prosperous.

"Though thy beginning was small yet thy latter end should greatly increase" (Job 8:5-7).

His actual solution of the riddle is, "Job, though you

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on't have much righteousness at the beginning yet if ou keep on working your latter end shall be greatly increased." It is simply the philosophy of evolution and evolution is the pet of Modernism. Instead of robbing God of His holiness, as does Demonism, Bildad's teaching would deny man's essential sinfulness and would get man to believe the lie that he is just in the process of evolving into something better. How can God and man be brought together? By man lifting himself to God's neight, is the answer of the riddle by Bildad. The enswer of Bildad is the answer of Modernism today as it faces the same riddle which man has been facing throughout all time. Turn to the wisdom of the ancients and evolve is the solution if we accept the philosophy of Bildad and his progeny.

Zophar the Naamathite is the next to speak. His philosophy comes from the lust of the eye. Remember that Job's disease has made him repulsive to all his friends. The word translated "boils" in Job 2:7 does not necessarily mean the affliction which usually goes by this name. Many scholars take the position that Job's affliction was something more dreadful than boils; that it was, in all likelihood, leprosy. This seems to be borne out in the fact that all of Job's family forsook him and despised him because of his affliction, and of the attitude of his friends Job said, "My inward friends abhorred me, they whom I loved are turned against me" (Job 19:19). The word translated "boils" is also translated "botch" in Deuteronomy 28:35, and God says of this disease that it "cannot be healed." It would appear that Job was smitten with that loathsome disease known as leprosy. To Zophar, his old familiar friend is exceedingly vile and corrupt, and so he tells Job that if he will but follow his prescription, "Thine age shall be as noonday; thou shalt shine forth, thou shalt be as the morning." He is using the terms "noonday" and "morning" in a poetical sense, meaning middle age and youth. Zophar offers to Job the fountain of youth, and promises that he will cease to be an astonishment to his friends, but will be "pleasant to the eyes." The implication is that if he returns to this condition God will accept him. Zophar's philosophy is the philosophy of the world with its appeal to the "lust of the eyes." It is the philosophy that God will accept man on the ground of his outward appearance.

What religion of works does Zophar recommend? A careful reading of the eleventh chapter will reveal that he does not fall into the error of Eliphaz by denying

the holiness of God, nor into the mistake of Bildad in eliminating the helplessness of man in the solution of the riddle. He believes that God is righteous and that God demands righteousness in man. His answer to the riddle is found in Job 11:13-14. This formula may be summarized thus:

- 1. Prepare thine heart—religiousness;
- 2. Stretch out thine hands toward Him-ceremony;
- 3. Put iniquity far from thee, and let not sin dwell in thy tabernacles—confession.

There is only one religious system today which can fulfil this description and that is Ritualism. Ritualism seeks to produce in its temples and cathedrals a reverence which is supposed to be especially effective in preparing the heart to approach God. Ceremonies constitute a definite part of man's acceptance before God in the religion of Ritualism. In the expression, "Stretch out thine hands toward him," one can almost see the myriads of Mohammedans as they thrice daily bow themselves in worship with outstretched arms. And where would Romanism be today without the confession and the indulgences which have, throughout the years, gone with it. The route to justification before God in the system of world philosophy as represented by Zophar is via Ritual'sm.

How can a man be righteous before God? Eliphaz, Bildad, and Zophar present their trinity of religions as a solution of the riddle. They offer the works of Demonism, Modernism and Ritualism as the means whereby sinful man may be brought back into fellowship with the holy God. Thus is closed the dialogue between Job and his three friends over this greatest of questions.

IN THE closing chapter of the Book of Job God makes very plain his rejection of the solutions offered by Eliphaz, Bildad and Zophar and indicates where the true answer is to be found. To Job's three friends God says, "Ye have not spoken unto Me things which are right like My servant Job" (Job 42:8). If these three philosophers have given the wrong answer and Job has given the right one, we ask, "Wherein did Job speak the truth?"

Like many a drifted child of God, Job mixes truth with error. The pendulum swings from side to side in his speeches; one moment he is declaring the wildest perversions of truth and the next he is uttering the very truth of God itself. An instructed Christian knows

God has given us, in Christ, a precious casket, and when we open that casket with the key of faith, the first gem that glitters in our view, in this wisdom of God is "righteousness."

—C. H. M.

that this is possible in the soul's experience. The truth or falsity of Job's statements must, of course, be tested with the rest of the Scripture. If, as God says, Job has uttered truth we may expect to find him pointing the way to the solution of the riddle. Let us see if our expectation is to be satisfied.

The first clear indication in the speeches of Job that he knows the solution to the riddle is in chapter nine, verses thirty-two and thirty-three:

"For He is not a man, as I am, that I should answer Him, and we should come together in judgment.

"Neither is there any daysman betwixt us, that might lay his hand upon us both."

Although he has apparently denied that the solution of his problem exists, yet he does say what could be the solution—mediation. God is infinite; man is finite. The only way for God and man to get together is for there to be someone who can be both infinite and finite. There must be a daysman, that is, a mediator. "Somehow," Job is saying, "there must be someone to go between us if I am to be accepted by God." In a subsequent speech Job points to the same solution of his problem. He cries out, "Who is He that will plead for me?" And a third time we hear the cry of his soul:

"O that one might plead for a man with God, as a man pleadeth for his neighbor" (Job 16:21)!

But what kind of a mediator does man need? Job answers this question also:

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth" (Job 19:25).

The kind of a mediator that man needs is not only one that is both infinite and finite, both God and man, but one who is also a redeemer, one who can buy man back from his slavery to sin and Satan.

God answers Job's cry in an unexpected way. A young man by the name of Elihu has been listening to the dialogue between Job and his friends and when they cease their theorizing then he speaks. Here is the record:

"Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

"Also against his three friends was his wrath kindled, because THEY HAD FOUND NO ANSWER, AND YET HAD CONDEMNED JOB" (Job 32:2-3).

That Job's friends found no answer to the riddle is reiterated by Elihu in the twelfth verse of the same chapter:

"Yea, I attended unto you, and, behold, THERE WAS NONE OF YOU THAT CONVINCED JOB, OR THAT ANSWERED HIS WORDS."

This young man condemns Job's self-righteousness and also says that the three philosophers have not found the answer to Job's riddle.

Now who is the young man and what has he to do with the answer to Job's plea for a mediator? Elihu says of himself:

"Behold, I am according to thy wish in God's stead: I also am formed out of the clay" (Job 33:6).

Surely here is the mediator. Elihu stands in God's place and yet he is clay. He is in type the God-man, picturing forth the Mediator, the One Who can lay His hands on both God and man. But not only does this young man stand in the place of God, though he is clay, but he also brings a message of redemption:

"If there be a messenger with him, an interpreter, one among a thousand, to show unto man His righteousness:

"Then He is gracious unto him, and saith, DELIVER HIM FROM GOING DOWN TO THE PIT: I HAVE FOUND A RANSOM" (Job 33: 23-24).

Elihu is God's photograph of the coming God-man Who will carry the message of redemption. God answers the yearning desire of Job's heart for a mediator who can redeem men's souls from the pit of corruption by sending, in the person of Elihu, a type-picture of the One Who is to come.

How can a man be righteous before God? God answers the riddle through Elihu, that it must be through a Mediator-Redeemer.

When we come to the New Testament we find unveiled the One Who is the anti-type of Elihu. This One was in the form of God yet He thought it not a thing to be grasped after to be equal with God, but made Himself of no reputation and took upon Himself the form of a servant and came in the likeness of man. Being found in the fashion of human clay He became obedient unto death, even the death of the Cross. By that death He became the Redeemer of all mankind, and on Calvary's Cross was fulfilled His saying, "The Son of Man is not come to be ministered unto but to minister and to give His life a ransom for the many." Jesus Christ, the one Mediator between God and man, has come; the only ransom which God could accept, has been found.

How can man receive the blessing of this work of matchless grace? Let the Word of God give the answer:

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.

you the forgiveness of sins.

"And by Him ALL THAT BELIEVE ARE JUSTIFIED from all things, from which we could not be justified by the law of Moses" (Acts 13: 32 30)

38-39).

"EVEN THE RIGHTEOUSNESS OF GOD WHICH IS UNTO ALL AND UPON ALL THEM THAT BELIEVE" (Rom. 3:22).

"Therefore BEING JUSTIFIED BY FAITH we

"Therefore BEING JUSTIFIED BY FAITH we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

The riddle of the universe is answered. Man may be righteous before God by believing on the Mediator and by permitting God to say for him, "Deliver him from going down to the pit; I have found a ransom."

The author wishes to acknowledge the deep debt of gratitude which he owes to Dean Fowler for the faithful teaching received on the Book of Job which was used of God to unveil the great problem and the great answer to this wonderful section of the inspired Word.

THE RIGHTEOUSNESS WHICH IS BY FAITH

by H. A. WILSON

THE heroes of the Old Testament with few exceptions were great rascals, but they were greatly blessed of God.

These two facts are apparently inconsistent.

But because they are so patent the superficial student is in danger of reaching one of two erroneous conclusions.

Seeing God's wondrous forbearance with the sins of these men, he is apt to form an exceedingly poor conception of God's righteousness. Unless he permits the Spirit to shed the light of the other truths taught in the Word upon these facts, he is likely to conclude that God is partial, since He bore with the same sins in these men which He sorely punished in others, and against which He pronounced terrifying anathemas in subsequent portions of the Scripture.

This particular confusion is apparent in the infidel

and the modernist as they rail against the "crude conceptions of God set forth in the Old Testament." Really their trouble is not with the conceptions of God set forth in the Old Testament, but with their own false conceptions of the God Who is set forth in the Old Testament.

But if they do not fall into this trap, such "students" are nearly certain to be taken in another. The only alternative which the natural man can see is that sin cannot be so serious as we have believed it. These men sinned grievously, but still God blessed them. If we admit the righteousness of God, therefore, surely it would appear that the particular sins of His special proteges could not have been so bad after all.

This is the error of the extreme sanctification teachers. They claim to be "sanctified." And in so claiming they tacitly

claim special favor from God, for their "sanctification" is supposed to have been received through a "second work of grace" or a "baptism of the Holy Spirit." Such people claim that they do not sin, but in honesty they are compelled to admit many things wrong in their lives. In attempting to explain this paradox, however, they refuse to call their wrongs sin, and prefer to dub them "mistakes." It is astonishing how many things are included in this category. The writer has personally known some "Holiness" people who call lying, stealing, oaths, and impurity of thought "mistakes." Others have been reported who actually go so far as to include adultery and other such things in this same classification. Strange as it may seem, therefore, one of the results of "holiness" teaching is to weaken the conviction of sin and to lead the soul to condone it.

But God has provided a safeguard for the willing

and believing student of His Word. The teaching of the New Testament, when permitted to shed its light upon the Old, will give us an appreciation of the grace, righteousness, dignity and majesty of the God of the Old Testament which will forever make it impossible for us to listen with equanimity to the blasphemous pronunciamentos of the modernist concerning the "unethical character of the God of the Hebrews." And it will give us a realization of the seriousness of sin so deep and settled as forever to make us righteously impatient with the God-insulting and Christdenying "holiness" of the Pentecostalist. For a thoughtful and prayerful study of the Old Testament in the light of the New will convince any reasonable and faithful soul that men become righteous in God's sight only through faith in the Cne Who bore our cins

How were men saved before the Cross,—by works or by faith?
Wilson's narration of the deeds of the Old Testament worthies leaves but one possible conclusion.

in His own body on the tree and shed His own precious blood to satisfy God's justice and vindicate His righteousness.

The great difference between the heroes of the Old Testament and other sinners was that they believed God. This made possible the great difference in God's attitude toward them and His dealing with them, for it brought them into covenant relation with Him and brought them by anticipation under the protection of the blood of Christ and robed them in His righteousness.

Let us now consider a number of them and see that their righteousness was a righteousness which was by faith.

ABEL

THE first man concerning whom God witnessed that he was righteous was Abel. We read in Hebrews 11:4: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts and by it he being dead yet speaketh."

Now it so happens that Abel was a man whose works were righteous. This is declared in I John 3:12 which says that Cain slew Abel "because his own works were evil and his brother's righteous." But when God testifies concerning the righteousness of Abel, He makes absolutely no mention of the righteousness of his deeds. He speaks only of his blood offering and of the faith in Christ of which it gave evidence. Surely He could not more effectively indicate that Abel's righteousness was a righteousness not dependent upon deeds but upon faith in the merits of Another.

ENOCH

THE next man mentioned in that great honor roll is Enoch. Of him this is recorded:

"By faith Enoch was translated that he should not see death; and was not found because God had translated him: for before his translation he had this testimony, that he pleased God" (Heb.

Enoch too, was a righteous man, for we are told twice in Genesis 5:22-24, "Enoch walked with God." But, as in the case of Abel, God makes no mention of Enoch's righteous deeds. His faith is the thing which is called to mind, and lest any should think that the record that he pleased God was based on righteous deeds, this special word of explanation is added, "Without faith it is impossible to please Him" (Heb. 11:6). No, the rightcousness of Enoch was primarily a righteousness of faith. His walk with God was only the fruit.

Now it is not our purpose to attempt to exhaust the record in the eleventh chapter of Hebrews. Rather we will limit ourselves to only a few others and will even discuss one who is not included in this record at all. But will be well to call attention to a very significant fact. Abel and Enoch, with Joseph, who is mentioned later, were undoubtedly especially righteous men in the lives which they lived. But in the same list with them, others are included such as Jacob, Rahab, and Samson whose lives are notoriously wicked in contrast with the first three named. This emphasizes the fact that before God righteousness is obtained by faith. The only thing Samson, for instance, had in common with men like Enoch was his faith in the Word of God and the One of Whom it spoke. But simple faith in Christ was enough to make this poor man as righteous in his standing before God as was Enoch, the exceptionally upright. Of course we know that God will consider the difference between their works when it comes to meting out rewards, but this is another story. We are talking of the righteousness which is necessary for salvation.

NOAH

FEXT let us notice Noah. Of Noah, Hebrews 11:7 , says:

"By faith Noah being warned of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.'

God says that Noah's righteousness was the righteousness which was by faith. And when we consider the sad and sinful incident which shortly followed his great deliverance we are bound to confess that it must have been so. For as soon as Noah could harvest the grapes from his vineyard, that poor old fellow got drunk and exposed himself to his own shame. But even if we were to admit that this was not habitual, still the record of God's Word is very clear,—Noah's righteousness was the righteousness which is by faith.

ABRAHAM

TBRAHAM is the outstanding example of imputed of righteousness referred to in the New Testament. But we will not attempt to discuss his case in detail inasmuch as this task is to be undertaken by another writer in this same issue. We wish merely to call attention to the fact that Abraham was in the same class with the rest of them. His righteousness was the righteousness which is by faith, and it must of necessity have been so, for he was guilty of many base and unworthy actions, one of which at least was of such a character as would lead the men of today who have any sense of morality and decency whatever to characterize him as a "hound" (see Gen. 12:10-20).

JACOB

ASSING over Isaac we come to his younger son Jacob, who without doubt is a clear example of the righteousness which is by faith. That Jacob was a before we leave the discussion of Abel and Enoch it righteous man we can only infer. Surely the record

of his life is one well-nigh unparalleled in the records of crookedness and dishonesty. He was a mean, despicable cheat. There were very few of the real characteristics of manhood manifested in his life. But he was a believer, according to the record of Hebrews 11:21 which says:

"By faith Jacob when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff."

Being a believer, of him it was true as well as it was of Abraham, that

"To him that worketh not but believeth on Him that justifieth the ungodly his faith is counted for righteousness" (Rom. 4:5).

This is enough to establish the righteousness of Jacob. But there is more evidence than this. The Lord Jesus Christ Himself once declared that:

"Many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven" (Matt. 8:11).

But a short time previous He had said:

"Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the Kingdom of Heaven" (Matt. 5:20).

It being a settled fact that Jacob shall be in the Kingdom of Heaven, he must therefore have been righteous, and not only so but his righteousness must have exceeded that of the Scribes and Pharisees. It is certain that the righteousness of his life was not of such a superlative character. So it is apparent that his was the righteousness which is by faith.

DAVID

DAVID is another whose presence in that Kingdom has been foretold, and he is another whose righteousness is a clear example of the righteousness which is by faith. God says of this man:

"I have found David, the son of Jesse, a man after My own heart, which shall fulfil all My

will" (Acts 13:22).

This statement has greatly puzzled many because of at least one incident in the story of David. We refer to the matter of Uriah's wife in which David was guilty of the double sin of murder and adultery. Surely God's pleasure in David seems strange in the light of such actions. But the mystery is cleared up when we take into account the righteousness which is by faith. God's pleasure in David self-evidently was not based on the righteous deeds which he performed but upon his faith.

LOT

 \mathcal{B}^{UT} now we come to Lot. We have purposely saved him till last. This man was one of the most consistently wicked men of whose life we are told in all the Old Testament. It is impossible to enter into a discussion of the depths of degradation and sin to which this man had sunk. Yet marvelous to say, God declares that this

deep-dyed sinner was righteous. He says in II Peter 2:7-8 that He considered:

"And delivered just (righteous) Lot, vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."

Three times in these two verses God calls Lot righteous. Perhaps the reason He repeated this expression thrice is because He knew that we would have difficulty in believing it, having once read the story of his life. Be that as it may, it is certain that if Lot had any righteousness it was by faith, for we can search his life with a microscope and we will fail to find any other kind, even when judged by imperfect human standards of morality.

Surely with such examples before us we cannot doubt that men are made righteous before God only through

But perhaps it is not yet apparent to some that the only basis on which God can righteously declare such scoundrels righteous is the sacrificial death of Christ. Let us therefore conclude our study by referring to the Scripture which declares this:

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

"Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

"For all have sinned, and come short of the glory of God;

"Being justified freely by His grace through the redemption that is in Christ Jesus:

"Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God:

"To declare, I say, at this time His righteousness: that He might be just and the Justifier of him which believeth in Jesus.

"Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

"Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3:19-28).

Surely the history of God's people magnifies His grace, for it clearly proves that when Jesus took our sins and bare our judgment, He gave to all who believe in Him His own perfect righteousness. Surely if Abraham and Lot and Jacob were counted righteous, and received marvelous blessings from God, merely because they believed the promises of a coming Saviour; we who have believed in the Saviour Who has come, need not stagger at the truly amazing declaration:

"The righteousness of God is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22).

THE LORD OUR RIGHTEOUS NESS

by Maurice G. Dametz

'Twill be a glorious day when Israel at last calls the "despised and rejected" One, "The Lord Our Righteousness." Then will blossom forth the beauties of the Kingdom. This helpful study deals with the subject of righteousness from the dispensational point of view.



"In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness" (Jer. 33:16).

THIS title which is used of Jerusalem is one of the titles of Jehovah—Jehovah-Tsidkenu, the Lord our righteousness. The title is found in one of the pages of prophecy and points us to Israel's blessed and glorious future. As the other Jehovah titles tell of His goodness to Israel in the past, this one tells of His goodness in the future. The title gives promise of what Jehovah will be to Israel as she is regathered as a nation. In that blessed day Israel shall know Him as her Righteousness, and shall also reflect His righteousness. The name of Jerusalem as well as of its King is to be Jehovah-Tsidkenu—the LORD our Righteousness.

GOD has desired to become Israel's righteousness in the past, but He has met with almost constant refusal on her part. Every time God has offered Himself or His grace to His people He has found self-will and rebellion. That self-will and rebellion now continue and will continue through a bitter chapter in Israel's future history. Every refusal of God's offers on the part of Israel is a rejection of His righteousness. Only when Israel becomes willing in the day of His power and beholds His face in righteousness shall He be made unto her righteousness.

Israel rejected the righteousness of God when she accepted the law. Many were the times she had already miserably failed and though again and again God mar-

velously manifested His grace in deliverance and provision, still she remained self-willed and disobedient. In view of the past failures and lessons, we would think that Israel would have humbled herself before God in recognition of her own weakness and inability to keep the law. Instead, she went about to establish her own righteousness. Instead of saying, "We cannot keep the law; we throw ourselves upon the grace of God," she, in pride and self-sufficiency, said, "All that the Lord hath spoken we will do" (Ex. 19:8). Thus, she rejected the Lord as her righteousness and went about to establish a righteousness of her own.

We see another rejection of God's righteousness in Israel's refusal of God's offer concerning a king to reign over her. Israel asked Samuel, the prophet, for a king,-"Now make us a king to judge like all the nations" (I Sam. 8:5). Samuel pleaded with the people and warned them of the consequences of a human king, but still they persisted in their request. Samuel took the matter to God in prayer and God reluctantly directed Samuel to make them a king. God was reluctant in answering their request, because He had for them something far better than a human king. He purposed that He Himself should be their King, and He said, "They have rejected Me that I should not reign over them" (I Sam. 8:7). Thus it is very clear that God Himself purposed to be their King. It would have been far better for Israel to have had God as her King, but she refused. She rejected Him and every rejection of God and His purposes is a rejection of His righteousness.

Again, we see clearly the rejection of God's righteourness by Israel in the rejection of Jesus, the Righteous

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One. Christ was born into the world with the exclusive title to the throne and kingdom He had come to establish. He offered Himself to Israel as her King, but she in blindness refused both King and kingdom, only to put the King to death. "He came unto His own and His own received Him not" (John 1:11). The nation Israel turned Him down, and this refusal was the expression of abounding iniquity that could only be purged by the

vicarious suffering of the Sinless Substitute, and this He did that the kingdom in righteousness could some day be set up and established upon the earth. Israel the nation, officially represented by Caiaphas the high priest, rejected Jesus officially, accusing Him of blasphemy (Matt. 26:65). How sad that blinded Israel knew not the time of His visitation. The King, rejected by the nation, was received up to glory, where He waits to be invested with all kingdom authority. As we read the book of Acts we see that the rejection of the nation Israel was continued and complete. The King came and offered His kingdom and she rejected both His kingdom and Himself. She would not have the Righteous One. She would not have Him for her righteousness.

Israel's rejection of the Lord as her righteousness is set forth in a future and sadder page in her history. In the past, Christ came in His Father's name and Him they would not receive. They treated Him and maligned Him as though He

were the devil's man. But "another shall come in his own name" and him they will receive (John 5:43). "Another shall come in his own name." This person is set in contrast to Christ. The one who will come in his own name will be Antichrist, the devil's christ, the pseudo-christ. He will come and offer a pseudo-kingdom to Israel. Israel will accept the offer and covenant with hell (Isa. 28:15,18). This covenant means that Israel will have the protection of Antichrist's governmental power. Poor, blinded Israel will believe that the long looked for kingdom has come. No longer homeless, but back in the land, with the false christ her protector and benefactor—yes, blinded Israel will verily believe that the glorious millennial era has arrived. But this Satanic spell of peace will not long be enjoyed. Rudely Antichrist's covenant is broken (Dan. 9:27. Isa. 33:8) and his true nature and character is revealed. The per-

secution of Israel follows. The time of Jacob's trouble has come (Jer. 30:7). Again and again Israel cries unto the Lord for vengeance and deliverance. The entire book of Psalms gives a record of Israel's worship and prayers in the Great Tribulation. God is called upon to "make haste in deliverance" (Psa. 70). The same cry is renewed again and again. It is because God's righteousness has been rejected that Israel shall thus

suffer, and God's righteousness is still rejected in her acceptance of the false Messiah.

ROM the dark scenes of the tribulation we turn to the bright and wonderful scenes of the Kingdom in which Jehovah-Tsidkenu, the Lord our Righteousness, will be in visible and glorious manifestation. In answer to Israel's cry, there will be opened heavens and the coming forth of the Lord in unspeakable glory. The Lord of glory will come forth out of the long silent heavens in power and glory. He, Who in the past dwelt in the midst of Israel in shekinal glory, will dwell in personal glory, and Israel shall be willing in the day of His power (Psa. 110:3). She shall behold His face in righteousness (Psa. 17:15), and the Lord shall be made unto her righteousness (Isa. 46:13).

When the Lord is manifested He will bless His willing people with righteousness. In Poalm 30 we hear the voice of restored and delivered Israel praising God:

"Thou hast turned for me my mourning into dancing; Thou hast loosed my sackcloth and girded me with gladness; that my glory may sing psalms of Thee and not be silent. Jehovah my God, I will praise Thee forever (vss. 11-12).

Israel shall know Him as her righteousness and break forth into joy and singing.

"In that day shall this song be sung in the land of Judah: We have a strong city: salvation does He appoint for walls and bulwarks. Open ye the gates that the righteous nation that keepeth the truth shall enter in" (Isa. 26:1-2).

Yes, Israel shall at last hail Him as Jehovah-Tsidkenu. "No outside court of curtains, with all its other inside veils, will He need when surrounded by that nation in that happy day: for they will all know Him by simple faith." He will be to them righteousness, their "Jehovah-Tsidkenu."



ND this Jehovah title will be the name of the beloved city of peace. Jerusalem shall be called "the Lord our Righteousness" (Jer. 33:16). Jerusalem, lifted from its ruin and desolation; Jerusalem, reconstructed, restored, redeemed, radiantly beautified, is to become "the Lord our Righteousness." Jerusalem will be the royal metropolis of the Mighty One of Israel. He hath ever desired Jerusalem for His holy habitation. In that day Jerusalem shall be lifted from her desolations of many generations. "For Zion's sake, saith the Lord, will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness" (Isa. 62:1). "Say ye to the daughter of Zion, Behold, thy salvation cometh; behold His reward is with Him, and His work before Him. And they shall call them, the holy people, the redeemed of the Lord: and thou shalt be called, sought out, a city not forsaken" (Isa. 62:11,12). And Judah shall sing this song: "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates that the righteous nation which keepeth the truth may enter in" (Isa. 26: 1-2). Jerusalem shall be a pedestal sanctifying the name of Jesus and publishing abroad His rule of righteousness throughout the earth. Yes, Jerusalem shall be the Lord our Righteousness.

WE MUST not forget the all important fact that the righteousness which will become Israel's in that day is the same as the righteousness which is "unto all and upon all them that believe" in Jesus as their Saviour now (Rom. 3:22), and that it is the righteousness which is based on the finished work of our Saviour on the Cross of Calvary. This fact is made very clear by the pages of prophecy. While Israel shall behold His face in righteousness, she shall look upon Him Whom she has pierced and mourn for Him (Zech. 12:10). And she shall ask, "What are these wounds in Thine hands?" (Zech. 13:6). And all the land shall mourn and be in bitterness for Him, and Jerusalem shall mourn as the Saviour Who died is recognized. When Israel beholds the light of the glory of God in the face of Jesus Christ, she will in willingness and brokenness cry out:

"Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.

"But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him: and with His stripes we are healed.

"All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. 53:4-6).

Oh, what a blessed recognition of Him Who died! Oh, what a glorious day in the history of Israel when she shall appropriate His finished work, and the Lord shall say of her:

"I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins" (Isa. 44:23).

It is then and then only that Israel shall become the righteousness of God, and His righteousness shall be displayed in the nation, for His law will be written in the hearts of His people (Jer. 31:33).

"Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break torth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel" (Isa. 44:23).

Israel and Jerusalem could never be "the Lord our Righteousness" were it not for identification with the Son of Righteousness, He Who liveth and was dead, and behold, is alive forevermore. The name of God's redeemed people and city shall be "Jehovah-Tsidkenu"—"The Lord our Righteousness," because of Christ's finished work and because the Lord will be personally present with them. The beloved city shall also have the name "Jehovah-Shammah"—"The Lord is there."

"The King there in His beauty, without a veil, is seen;

It were a well spent journey, though seven deaths lay between.

The Lamb, with His fair army doth on Mount Zion stand,

And glory—glory dwelleth in Immanuel's land."

God haste the day when the Son of Righteousness shall come!

The righteousness of God, i.e. a righteousness of God's completing, a righteousness of God's bestowing, a righteousness that God gives unto and puts upon all them that believe,—a righteousness that stands in the works of Christ, and that is imputed both by the grace and justice of God,—the righteousness by which we stand just before God from the curse, was performed long ago by the Person of Christ.

—Bunyan

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HOW ABRAHAM CAME BY THE RIGHTEOUSNESS OF GOD

by STANLEY R. SKIVINGTON

WHEN God in His inspired Word seeks to set forth the truth of justification, or righteousness, He invariably brings Abraham in as an example. In the third and fourth chapters of Romans, God presents the doctrine of righteousness most clearly and Abraham's righteousness is spoken of. In the Book of Galatians, God unfolds the way of righteousness and Abraham's name is used. Again in the second chapter of James righteousness is expounded and Abraham is referred to. If God holds Abraham's righteousness in such high esteem as to continually refer to it, we should indeed be interested to know how he came by this righteousness that we might also obtain it. "What saith the Scriptures?"

S INCE it is as essential for us to know the wrong way or ways of attempting to obtain

God's righteousness as it is for us to know the right way, let us first consider the negative side of the question, or, "What thing or things were not used to obtain God's righteousness for Abraham." God's Word declares that no one can ever receive His righteousness or be justified in His sight by works. This fact is stated many, many times in the Bible but since God needs only to say a thing once to make it true, we will not attempt to exhaust all such references. One clear-cut statement from the Book of Romans is sufficient. In the third chapter and the twenty-third verse we read, "Therefore by the deeds of the law there shall no flesh be justified in His sight." This passage, though a general one, in its application makes it impossible for Ahraham to have received his perfect righteousness by works.

In the second place, God's Word reveals that the life which Abraham lived could not have warranted a perfect righteousness. Let us notice a few deeds of Abraham's life which were not righteous.

The example of Abraham is a doubt-dispeller for any who have lacked assurance of salvation.

Skivington demonstrates that not only was Abraham clothed by God in the righteousness of Another, but also that every one who trusts Christ as Saviour receives a similar blessing.

In the twelfth chapter of Genesis and in the seventh chapter of Acts the Holy Spirit gives us the record of Abraham's call. God said to him, "Get thee out of thy country and from thy kindred and from thy father's house unto a land which I will show thee" (Gen. 12:1). Abraham did get out of his native land but his father and Lot went with him. Two points of the three-fold command Abraham disobeyed. He did not separate from his kindred (Lot went with him) and he did not separate from his father's house (the father himself went with him). Disobedience does not produce righteousness.

As a result of this disobedience Abraham was delayed in his journey to the Promised Land for a number of years until Terah (the father) died. Then he made another start for the Promised Land: separated

this time to be sure from his father's house (because his father had died), but the kindred (Lot) still went with him. Again Abraham disobeyed God. How could Abraham claim God's righteousness as a reward for his deeds?

God promised Abraham a son but when Sarah approached the age beyond which she would be unable to bear children and he himself waxed old in years, he began to think it was time to give some cooperation or God would fall down on His promise. So, at Sarah's suggestion, Abraham took Sarah's maid, Hagar to wife that he might have a seed. This custom was not an uncommon thing at that time among the heathen tribes but it was certainly contrary to God's purpose and the fact that Abraham was so doubtful of God's ability to keep His promise was sin. Thus again Abraham's life fell far short of the righteousness of God.

Another sin into which Abraham fell twice was that of telling others that Sarah was his sister instead of his wife thus letting two different heathen kings gain

possession of her, and he, the servant of the true God, became the object of ridicule in the sight of heathendom. There is nothing in these two incidents to make us believe that Abraham had any claim on God's righteousness through his own deeds.

Though Abraham's life was filled with many wondrous manifestations of faith and victory and godliness, yet as we view the incidents just discussed we can but say that if Abraham's righteousness depended upon the life he lived and the deeds he did that righteousness was far from perfect.

The third thing to observe under the negative side of this discussion is that the Bible specifically states that Abraham did not obtain the righteousness of God by works.

There are two verses which specially apply here and which should be observed carefully to avoid confusion. In Romans 4:2 we read, "For if Abraham were justified by works he hath whereof to glory but not before God." This passage does not say that Abraham had not obtained a righteousness or a justification by works. It does state that righteousness obtained by works is not a thing to boast about or to glory in before God. Our second passage, James 2:21, confirms our suggestion, that Abraham had obtained a righteousness by works, by raising the question, "Was not Abraham our father justified by works when he offered Isaac his son upon the altar?" Whatever righteousness Abraham had obtained by offering Isaac his son upon the altar or by any other good deed, this we know, that it was not God's righteousness because he could not glory in it before God. Hence God's definite statement is that Abraham did not come by God's righteousness through works. The righteousness which Abraham did obtain by works was a righteousness of his own which justified him in the sight of men. It requires a visible righteousness for us to be righteous in men's sight. This is just the thing which is being presented in the second chapter of James as shown by the eighteenth verse. "Yea A MAN may say, thou hast faith and I have works. SHOW ME thy faith without thy works and I will SHOW THEE my faith BY MY WORKS." But in God's sight, "ALL our righteousnesses are as filthy rags" (Isa. 64:6). The righteousness that we are in search of is God's righteousness, a righteousness which is acceptable to God whether men are able to see it or not, and we have seen that Abraham did not receive this kind of righteousness by works.

AVING found the Word of God so clear in its teaching as to that by which Abraham did not obtain God's righteousness we now turn to the Word with interest to find how Abraham did come by the righteousness of God.

As the Bible gives a very definite general statement concerning the impossible way of obtaining God's ghteourners, so it gives just as definite a statement as to the possible way of obtaining it.

We find this statement in Romans 3:22, "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." This verse makes no reference to Abraham but the fact that it uses the word "all" makes it necessary to conclude that he came by God's righteousness by faith for faith is set forth as the only way of obtaining it. Since faith is the way to obtain God's righteousness what has the Scripture to say about Abraham and faith? Did Abraham have faith? There is no other name in God's Book with which the word faith is so often connected as the name of Abraham. A number of the phrases of the New Testament which testify to Abraham's faith are as follows:

"Who walked in the steps of the FAITH of our father Abraham" (Rom 4:15)

"Who against hope BELIEVED in hope" (Rom.

"And being not weak in FAITH he considered not his own body now dead" (Rom. 4:19).
"He staggered not at the promise of God

through unbelief: but was strong in FAITH" (Rom. 4:20).

"So they which be of faith are blessed with FAITHFUL Abral:am" (Gal. 3:19).
"By FAITH Abraham obeyed" (Heb. 11:8).

"By FAITH he sojourned in the land of Promise" (Heb. 11.9).
"By FAITH Abraham offered up Isaac" (Heb.

These are only a few of the many passages that could be cited and chapters quoted that testify to the fact that Abraham had faith.

Since we have found that the only way to obtain God's righteousness is by faith and since we have found that Abraham had faith, it only remains for us to find if the Bible bears us out in our conclusion that Abraham came by God's righteousness by faith. The Bible does just this thing. Once it is stated in the Old Testament and thrice is it repeated in the New Testament:

"And he believed in the Lord and He counted it unto him for righteousness" (Gen. 15:6). "Abraham believed God and it was counted unto him for righteousness" (Rom. 4:3).

"Abraham believed God and it was accounted to him for righteousness" (Gal. 3:6).
"Abraham believed God and it was imputed unto

him for righteousness" (James 2:23).

The Bible is conclusive in its answer—Abraham came by the righteousness of God by faith.

Having found that faith was the thing that secured God's righteousness for Abraham, the question arises "What did Abraham have faith in?" The passages quoted above say that he believed in God. This is good but it is not very illuminating or specific and it is not all of the information that God has given us. The New Testament reveals that faith must center about the person and work of the Second Person of the Godhead—Jesus Christ. Is it possible that Abraham looked forward and saw Jesus in His atoning death on the Cross of Calvary and believed in Him as the One that was able to save his soul and to impute to him perfect righteousness? We have much proof from the Scripture that he did. In John 8:56 Jesus declared that Abraham saw His day and

ejoiced and was glad. Furthermore, in Galatians 3:8

"And the Scripture foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham saying, in thee shall all nations be blessed."

There are several things that we must notice in this assage. First of all, it says that the Gospel was preached o Abraham. Paul defines the term "gospel" in the third nd fourth verses of the 15th chapter of First Corinthians vith these words, "That Christ died for our sins accordng to the Scriptures and that He was buried and that He rose again the third day according to the Scriptures." Then, too, the word "gospel" means "good news" and never in earth's history was there such a burst of good news as when the angel of the Lord came forth from neaven and announced the good tidings of great joy to the hepherds on the hills of Bethlehem in the words, "Unto you is born this day in the city of David a SAVIOUR which is Christ the Lord." Jesus cannot be separated from the gospel. Many preachers are attempting to do it today but it is useless to give this world good news without telling about Him. So if the Gospel was preached to Abraham, Jesus was presented.

Next, let us notice when the good news was preached to Abraham. The words which God used to preach the Gospel to Abraham ("In thee shall all nations be blessed"), were first uttered when God called Abraham out of Ur of the Chaldees (Gen. 12:3). So we find that God's first approach to Abraham was with the Gospel of Jesus Christ, and, as Galatians 3:8 further shows, it was with the express purpose that Abraham might believe and be justified.

The first time that it is stated that Abraham was righteous is in Genesis 15:6, sometime after he got to the Promised Land, though we know from Hebrews 11:8

that Abraham had faith long before this and was therefore righteous. On this occasion God brought Abraham "forth abroad" and showed him the stars of heaven and said to him, "So shall thy seed be." As we picture in our mind old Abraham out on the plains of Palestine gazing toward heaven we ask, "What did Abraham see as he gazed at those stars that night and as he heard God's voice saying, so shall thy seed be?" We are told in Romans 1:20 that "the invisible things of Him from the foundation of the world are already seen, being understood by the things that are made," and in Psalm 19:1 we read, "The heavens declare the glory of God ... night unto night showeth knowledge." Then, again, we are told in Galatians 3:16 that God had particular reference to Jesus when He spoke of Abraham's seed. Is it not likely, then, that God that night told Abraham the Gospel story through the stars? The very. next words are, "And he believed in the Lord and He counted it to him for righteousness."

Without question, when Abraham first had faith in God he had faith in that glorious Second Person of the Godhead Who was to come to this earth and die for the sin of the whole world that He might be able to declare all those that believe in Him to be righteous.

God does not do things in a haphazard manner; He has not set forth Abraham's life and experiences, faith and righteousness, without a purpose. He reveals His purpose to us in Romans 4:22-24 when He says, "And therefore it was imputed to him for righteousness. Now it was not written for his sake alone that it was imputed to him; but for us also, to whom it shall be imputed if we believe on Him that raised up Jesus our Lord from the dead." As God dealt with old Abraham four thousand years ago, so does He deal with any poor lost sinner today who will turn to Him in faith.



Christ not only suffered for sin, but felt God against Him in that suffering as an angry judge. Hath He also purchased right-eousness for us? Yes, so that the Father freely giveth and bestoweth the same on us, and reckoneth it unto us; so that the satisfaction and righteousness of Christ being imputed to us, we may stand in God's judgment.

—Exposition of the Heidelberg Catechism





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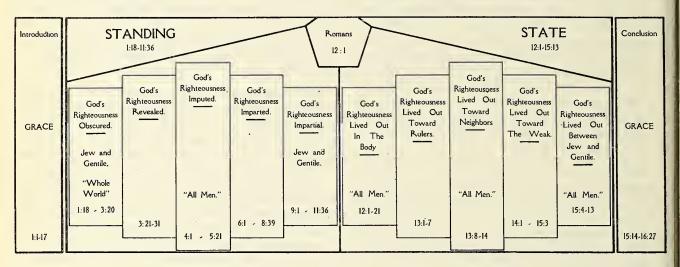
"The Romans Epistle"

Continued from Page 67

they are "full of goodness, filled with all knowledge, and able also to admonish one another" (15:14). In the introduction he is debtor to both Greeks and Barbarian, i.e., all the Gentiles (1:14); in the conclusion the Gentiles are debtors to the Jews (15:27). In the introduction he is praying for them that he "might have a prosperous journey by the will of God" to come unto them (1:10); in the conclusion he asks them to join

standing in grace is the instantaneous possession of every soul that accepts Jesus Christ as a personal Saviour. From Romans 1:18 to 11:36 the Apostle Paul is discussing the righteousness of God from the standpoint of the believer's standing. Romans 12:1 is the pivot passage of the book. At Romans 12:1 the transition from standing to state is effected. "I beseech you . . . by the mercies of God" points back to the first eleven chapters, while the command, "Present your bodies a living sacrifice," points forward to the remaining chapters of the book. When the appeal is by the "mercies of God," it is on the ground

Synthetic Outline Of The Book Of Romans



him in prayer that he might come unto them (15:30-32). In the introduction, when he is telling them he is coming to preach to them, he avers that the gospel reveals that the righteousness of God is imparted to man on the ground of naked faith (1:16-17); and in the conclusion he exultantly declares that he will come unto them in the "fulness of the blessing" of that gospel (15:29). The introduction and conclusion of the book are evidently designed of God to be most remarkably complementary to one another. In the introduction Paul announces the character of "his" gospel,—"the righteousness of God from faith unto faith;" and in both introduction and conclusion he convincingly shows his willingness to give his very life for the preaching of that gospel.

The body of the book is given over to a sweeping and illuminating discussion of the righteousness of God from two vital standpoints, standing and state. When a soul believes in Jesus, the miracle of the new birth takes place and the soul is introduced into a new position in a new family. He has a standing in righteousness before God on the ground of what Jesus did. He is a son of God. The soul is saved. It is important to note that salvation rests on the standing, which was fully wrought, completed, and fixed by Jesus Himself. The standing of a saved soul never changes. It is as immutable as the blessed Christ upon Whom it rests. The poor, caviling Modernist would call it "static." This astounding

of our wondrous standing in Christ Jesus. The command to "present our bodies" in our state is on the ground of that which has been wrought in our standing by Him. When the believer walks in his state with his faith fixed on the blessed Lord Who accomplished the "mercies of God" in his standing, then the righteousness of God begins to find manifestation in the state. The righteousness of God in the standing of the believer is a certainty. The manifestation of the righteousness of God in the state of the believer is a possibility. The condition which must be met before that possibility is brought into realization is stated in the pivot verse,—"Present your bodies."

THE "Standing Section" of the Book of Romans falls into five sub-sections. These five sub-sections are each masterly discussions of the particular point being raised. Toward the close of each one of these discussions the Apostle Paul states with startling clearness the conclusion at which he has logically arrived. The five conclusions placed together reveal in a glance the whole sweep of the teaching covered in the Standing Section of the book.

First,—in the "Righteousness Obscured" sub-section the sinfulness of man is clearly presented and the fact that that sinfulness has completely obscured the righteousness of God is shown. As the Apostle draws toward the end of this section he states what he has successfully

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proved, "We have before proved both Jews and Gentiles that they are all under sin" (3:9). Having made it quite clear what has been proved by his discussion, the Apostle Paul proceeds to his conclusion, which conclusion is harmonious with that which has been proved. The conclusion is in the twentieth verse of the third chapter,—"Therefore by the deeds of the law shall no flesh be justified in His sight, for by the law is the knowledge of sin."

Second,—in the "Righteousness Revealed" sub-section (3:21-3:31), we come to one of the loftiest peaks of all God's inspired Word. Here the Apostle declares the glorious truth that Jesus Christ was the sublime revelation of the divine righteousness; that God's righteousness as revealed in Jesus is witnessed by both the law and the prophets, thus giving it the authority of the Jewish Scriptures; that this righteousness is God's offer to a sincursed race "freely... by grace"; and that it may become the possession of anyone on the alone and only condition of "faith." After presenting his argument, the Apostle states his conclusion,—"Therefore, we conclude that a man is justified by faith without the deeds of the law!"

Third,—in the "Righteousness Imputed" sub-section (4:1-5:21) of Romans the Apostle takes up the method employed by God in actually presenting as a free gift to sinful men the righteousness of God. The first step of the making of sinners righteous is imputation. Old Testament examples are cited, showing the grace of God in justifying (declaring righteous). David is the first example referred to by the Apostle, showing that David himself "describeth the blessedness of the man unto whom God imputeth righteousness with works." Next, Abraham's case is most graphically cited. "He staggered not at the promise of God through unbelief; but was strong in faith giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness." And then the Apostle adds these illuminating words, "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead." The glorious conclusion to which the Apostle arrives in this sub-section is found in 5:18-19: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Glorious plan, wondrous provision! "Many" to be made righteous on the ground of One Man's righteousness. This is indeed pure and unadulterated

Fourth,—in the "Righteousness Imparted" subsection (6:1-8:39) God's method of making sinners righteous is advanced another step. His first step, as we have seen, is imputation. In other words, He Who has the right to issue any decree which is pleasing to Him

simply declares the believing sinner to be righteous. And if our God declares concerning the things that are not, that they are then they are. When God has taken His first step in making sinners righteous and imputed His righteousness, the salvation question is settled forever. When God proceeds to an elucidation of His second step in making sinners righteous, He is simply showing that mode of procedure which will make manifest in the life of the "declared righteous" one the righteousness which has been declared. This sub-section of Romans is the Holy Spirit's "Hand Book on How to be Victorious." The whole question of the old nature's attacks upon the soul are gone into at length. The wicked and deceptive methods of the flesh, or old nature, are exposed and the only revealed method of thwarting the old man fully set forth. The conclusion at which the Apostle arrives is filled with comfort, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh" (8:12). Glorious conclusion! Not debtors to the flesh; not obliged to follow the behests of the old man; not forced to serve the flesh! Praise God! emancipated, set free, delivered, shackles of sin broken and the soul led forth into victory. This is the Scriptural climax of God's method of making a believing sinner a participant in the righteousness of God. First step, God imputes righteousness; second step, God imparts righteousness. Both steps are centered in simple faith in the Lord Jesus Christ, and He has demonstrated in thousands of lives that He has strength sufficient to put over the whole program of the divine plan whenever He finds a willing soul.

Fifth,—in the "Righteousness Impartial" section the whole drift of the argument is to break down Jewish pride and to bring the Jew to see that God has the same blessings in Christ Jesus for the Gentile that He has for the Jew. After carrying the reader through three chapters of most interesting and amazing argument, the Apostle arrives at his conclusion in 11:32: "For God hath concluded (shut them all up together) all in unbelief that He might have mercy on all!"

This brings to a close the discussions which make up the "Standing Section" of the book. The "State Section," or that portion of the book which follows the shift which the Holy Spirit makes in Rom. 12:1, is devoted to a practical application of the truths set forth in the "Standing Section." In making these applications, the Apostle shows how the righteousness of God should be manifested toward members of the Body, and lived out toward rulers, our neighbors, the weak brethren, and also how this righteousness should find expression between Jews and Gentiles.

Romans is one of the outstanding epistles of the great Apostle and contains such truth as would yield a rich spiritual fruitage if the people of God would devote themselves to a mastering of its message.

Read Romans, study Romans, master Romans, and let the message of Romans master you.

THE RIGHTEOUSNESS OF GOD IN STANDING AND STATE

by Jesse Roy Jones

However clearly a truth may be taught in the Word, the devil will always find some benighted souls to wage warfare against it. The truth of Standing and State has its enemies among those of Pentecostal and Arminian beliefs. But to the willing soul there is nothing so comforting and so steadying as the wonderful fact of a new and unchanging Standing before God and the possibilities of new manifestations in the State of the believer on earth. Read here and be blessed.

"THEREFORE
BEING JUSTIFIED BY FAITH,
we have peace with God through our Lord
Jesus Christ:
"By Whom also
WE HAVE ACCESS BY FAITH
into this grace wherein we stand."

HIS is the opening statement in the fifth chapter of Romans where the Apostle Paul reaches a climax in his discussion of the great doctrine of justification which he has so wonderfully set forth in the two preceding chapters of this inspired epistle to the Church of Jesus Christ. Epitomizing the teaching of the third and fourth chapters of Romans, we find that justification is that divine act of God whereby He declares righteous the unrighteous person because of his faith in the Lord Jesus Christ. This, of course, is contrary to all human philosophy. Man's idea of gaining favor with God is by doing good works. But the Word of God plainly declares that "to him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5). Hence we see that the righteousness of God is not something that can be obtained by good works, but rather it is imputed to us through simple faith in His only begotten Son—in Him "Who was delivered for our offences and was raised again for our justification" (Rom. 4:25). This, we are forced to recognize, is doing that which from the human point of view is impossible. It is, in reality, "calling those things which be not as though they were" (Rom. 4:17). And that is just exactly what God alone can do, and does, since His righteousness is imputed on the ground of faith in Christ, and Christ is declared by the Word of God to be the Author and Finisher of our faith (Heb. 12:2). Therefore we can

say that "being justified by faith" is "being declared righteous by God."

"Standing and State" is that important teaching held by all thorough Bible students whereby a clear-cut distinction is made between what a person is in the sight of God and what he is in the eyes of the world. There are many expressions found in the Word of God, especially in the Pauline Epistles, which are easily detected by the most casual reader and which serve as unmistakable clues to this valuable line of truth. "In Christ" and "with Christ" are the outstanding expressions used by the Spirit of God to set forth the believer's standing in God's sight. "In the flesh" and "in the world" are the most familiar expressions used by the Spirit to set forth the believer's state. There are also two contrasting words which we should not overlook and which set forth in wonderful fashion this blessed truth. These two words are "sit" and "walk." Many earnest Christians, however, will not accept the truth of standing and state because they say that nowhere in the Bible can such words be found. In order to demonstrate to those who question the occurrence of these words and to show the agreement existing between them and the above mentioned words and phrases which reveal the truth, we will set forth in two columns the passages which contain the very words themselves and the other words and expressions which teach the truth of standing and state.

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^{1.} A word of explanation is necessary concerning the expression "in the flesh." Generally this refers to the physical body in which the soul dwells and which limits the soul in its state on earth. Quite frequently, however, it is used in connection with the old nature—the first Adam which resides in the flesh of every man, woman, boy and girl that is born into this old world. Consequently, in whichever connection we find the expression "in the flesh," it always has to do with the state of the person, whether it be the soul simply living in the flesh body, or the soul in the flesh under the dominion of the old nature.

Passages on Standing

"Moreover, brethren, I leclare unto you the gospel vhich I preached unto you, which also you have re-ceived, and wherein ye STAND" (I Cor. 15:1).

"Not for that we have lominion over your faith, out are helpers of your joy: for by faith ye STAND" (II Cor. 1:24).

"There is therefore now no condemnation to them which are IN CHRIST JESUS" (Rom. 8:1).

"But of Him are ye IN CHRIST JESUS, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30).

"Therefore if any man be IN CHRIST, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful IN CHRIST JESUS . . . (Eph. 1:1).

"And hath raised us up together, and made us SIT together in heavenly places IN CHRIST JESUS" (Eph. 2:6).

"But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your STATE."

"Not that I speak in respect of want: for I have learned, in whatsoever STATE I am, therein to be content" (Phil. 4:11).

Passages on State

"For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest IN OUR MORTAL FLESH" (II Cor. 4:11).

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live IN THE FLESH I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20).

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights IN THE WORLD" (Phil. 2:

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly IN THIS PRESENT WORLD" (Titus 2:12).

"As ye have therefore received Christ Jesus the Lord, so WALK ye in Him" (Col. 2:6).

The average grammar school student can detect the difference between that which the Spirit of God is conveying in the passages in the left-hand column and that which He is clearly stating in the passages in the column to the right. The passages to the left very definitely teach that the believer "in Christ Jesus" has a perfect and unchanging standing before God which is a spiritual relation obtained through faith in Him. The passages to the right teach that in our "walk" down here on this earth, conditions and circumstances are continually changing and the flesh-this body of our humiliation—is constantly being subjected to these ever changing conditions and circumstances which are not always pleasant or conducive to spirituality. Hence, it is our purpose in this brief discussion to show how the righteousness of God not only gives the believer a perfect standing, but that the same righteousness which is his in his unchanging standing before God may be appropriated in his ever changing state among men.

At the very outset we showed how the righteousness of God is imputed to the person who believes in the Lord Jesus Christ. This imputed righteousness gives the believer his unchanging standing before God (Rom.

8:1). This is the reason why God could say that David was a man after His own heart (Acts 13:22), although we know that David was guilty of both murder and adultery. We must not forget that David's iniquity did not affect his perfect standing before God any more than his good deeds had any part in obtaining such a standing. It was his faith that was counted for righteousness (Rom. 4:5). "Even as David describeth the blessedness of the man unto whom God imputeth righteousness without works" is the testimony of divine revelation concerning this man who met with favor in the eyes of God.

In like manner we find the same attitude taken by God in connection with Jacob. Everybody who has ever read the story of Jacob is forced to recognize the sinfulness of this important character in God's Holy Book. But the record of Scripture is that God "hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel" (Num. 23:21).2 Why? Because "his faith (was) counted for righteousness" (Rom. 4:5). Abraham, Isaac, Jacob, Moses, David and the innumerable multitude of others who are listed in "Faith's Hall of Fame," though not without sin, were in their standing before God declared righteous. These all "obtained a good report through faith" (Heb. 11:39).

"We have access by faith into this grace wherein we stand." Did you ever stop to think what that means, dear reader? The writer remembers two young men whose father was exceedingly wealthy. Both boys had access by right of family connection into their father's wealth. Neither one had any reason to lack any good thing, since they were sons of a rich man. Nobody could fail to identify the elder of these young men at any time or any place. He made good use of the privileges which were afforded him by his father. His raiment and his manners were always characteristic of a member of a family of wealth. But just the opposite was true of the younger boy. He abused the rights and privileges which were his. He fell into evil habits of drinking and carousing. He truly wasted his father's substance in riotous living. He neither dressed like the son of a rich man, nor had he the demeanor of a member of a family of wealth. On certain occasions he looked and acted more like a vagabond than the son of a rich man. What was the trouble? He had identically the same rights and privileges as the other son; he had the same access to his father's means as his brother,—and yet his appearance failed to bear testimony to the fact. Why? Simply because he abused the proper use of his standing. His standing was that of the son of a rich man. His state was that of a beggar or vagabond because of the misappropriation of riches which were his in his standing.

With slight modifications, the same story as related above can be told over and over again in connection with

^{2.} This passage refers primarily to Israel nationally, but since God uses the name "Jacob" and also his later name, "Israel," to designate the entire nation, there is undoubtedly a secondary reference in this statement to Jacob himself.

D. B. I. AT HOME AND ABROAD

by STANLEY R. SKIVINGTON

There have been several fine letters received recently from Harold Ogilvie ('18) and his wife, of N. Nigeria, W. Africa, who are working under the Sudan Interior Mission. Brother and Sister Ogilvie labored for almost five long years with apparently no fruitage from their labors. Now as their letters begin to bring reports of real manifestations of the power of the Gospel among the people our hearts are made to rejoice at the blessing God is pouring forth. The following is an interesting extract from a letter from Mrs. Ogilvie showing the power of God in transforming lives.

Akwa's baby died the other day. It is their heathen custom never to go near the grave of a relative. They say the spirit of the dead one will catch them and cause illness, so they stay far away from the grave. These folks have never seen a Christian burial nor have they had any teaching about it especially. But it is marvelous the way the Spirit teaches those who are His. As soon as the wee one died he went to call Acivge. The two of them dug the grave, then they went in, picked up the baby in their arms and had prayer, thanking the Lord He had taken the wee one to Himself and asking that they might walk uprightly in order that they all might be united in glory. Then Akwa and Acinge took it out and buried it themselves. He has followed none of the forms of mourning which is their custom. When one of the family dies they say, 'Poverty has overtaken me.' Akwa said to us today, 'Poverty hasn't overtaken me. That child is still mine and we are only separated for a short time. When I go to heaven my wee one will be there waiting for me.' This happening and the beautiful Christian attitude Akwa has taken regarding it is really wonderful. Acinge has been his spiritual advisor all along the way and the two of them are so willing. The Lord and His work seem so real to them."

The following is a helpful discussion by Brother Ogilvie of the missionary and his work which we hoped to publish in the Missionary Number of "Grace and Truth" but were unable to do so because of lack of space.

The dictionary defines a missionary as one who is sent on a mission. The word 'mission' is from the same root word as the word 'missile', which is something hurled, a weapon thrown. Weapons are usually thrown at one's enemies, and here we get the

primary meaning of the word 'missionary'. A missionary is a missile in the hand of God which He is throwing at the great adversary. Satan is doing all he can to hinder the work of God by any foul means he can devise. At the present the Lord is cofining His activities against him to throwing things at him, and these are those whom the Lord has sent into His work. Any one can pick up a stone and hurl it into the air. But dealing with beings who have free wills is not such an easy matter. In fact, it is impossible unless those same beings are yielded to the One Who wishes to throw them into His work. It would not take God long to batter down the strong holds of the enemy, provided He had the necessary missiles to throw at him.

"There may be several things working together which cause one to go into the work of the Lord. But in the final analysis the motive is always the same as the one which induced the Lord to leave the glory of His Father's house and come into our misery and sorrow, and this the Lord reiterated, a phrase which came to be the key word of His ministry here on earth, "Not My will, but Thine be done." The thought whether or not we are pleasing men must never be where the step they are taking will please their loved ones and friends, there will be a dearth in the rosters of missionary societies. When a thousand and one things arise that would tend to cause one to quit all and go to the homeland, the one steadying influence in one's life is to be able to say, "I am here because it is the will of God for me."

Apart from the Lord Jesus, Who was far more than man, the Apostle Paul was undoubtedly the greatest missionary the world has ever known. As we read of him as he goes from place to place in his untiring energy, and his great love, how it does put us to shame. Without trying to be an autobiographer, he has given us a very comprehensive study of his life in the epistles. We learn of his love to those to whom he ministered. He calls them his dearly beloved; he likens himself to a father, a mother, a brother, a guide. Study his travels if you would know of his zeal. Make a map of his journeys and ask God to make you more like him,—willing to spend and be spent for the Master. Try it for a while. Travel from ten to thirty miles a day, wet in the morning from the dew, and later suffering from the burning sun; go into a town

and find no accommodations, no food; have your sleep broken into by many interruptions; and yet pray always. What a master over mind and body Paul was. Ponder on the 11th chapter of II Corinthians. He was in a position to understand of what he wrote in Philippians 1:29: "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." The things he suffered never had the effect of keeping him silent as to the Gospel. He went from the experience at Philippi to Thessalonica, and reminds them there of that night in the words, "But even after that we had suffered before, and were shamefully entreated . we were bold in our God to speak unto you the Gospel" (I Thess. 2:2). He was stoned at Lystra, yet he returned to that city "confirming the souls of the disciples and exhorting them to continue in faith, and that we must through much tribulation enter into the kingdom of God" (Acts 14: 22). Not one regret ever entered his mind. Never was he sorry that he had chosen to follow the Lord. His life is summed up in the testimony, "I press toward the mark for the prize of the upward calling of God in Christ Jesus" (Phil. 3:14). The power of love, kindness and sympathy has never been measured to the full. Witness the pagan that said the white man had even stooped so low as to enter his house! Witness the grateful hearts because of some malady healed by the medicine of the missionary! Witness the tears that flow from eyes never before known to weep at the tender voice of compassion at the sufferings of a fellow creature in distress of soul! Yet the same methods of love and kindness as used by the Apostles are at our disposal, and they in the end produce the same results.

Missionaries are amongst the spiritual aristocracy, but it is sad to relate that at times they show some very human like traits which cause sorrow and shame. This the Lord never did. There was nothing on the inside for sin to appeal to. But the truth that He is God, is liable to be emphasized to the under emphasizing of the truth that He is man. While it is true that He had no old nature, yet the testing is more severe in the case of a sinless one being in the presence of sin and not heeding its suggestions, than that of a sinful being not yielding to the impulses of a wicked nature on the inside. The power of the enemy is not to be treated lightly. The Lord was victorious however, and His triumph shows for all time the way of victory over sin, namely, the fulness of the

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Holy Spirit and a right usage of the Vord of God. The servant of God hould not be surprised if the enemy ttacks. God is demonstrating that he saint has no love for sin. There has be a temporary yielding, yet the ears of repentance and the sorrow of teart show that there is no desire to

ollow the usurper.

Satan concentrates his fiercest atacks against those who would live he closest to the Lord, and thus the oul problems of the missionary are among the most complex. "For we vrestle not against flesh and blood, out against principalities, against oowers, against the rulers of the darkness of this world, against spiritual wickedness in the heavenlies" (Eph. 5:12). Our Lord, however, has gone hrough them all and met them to the glory of God. Is there a complaint hat the people come just for what they can get of our earthly goods? In John 5:26 we read that the people sought the Lord because they did eat of the loaves and were filled. Is there murmuring because we see so little results? Who has had a keener testing along this line than the Lord? In His darkest hour, when He most needed a sympathetic friend, all those whom He had gathered around Him forsook Him and fled. Is there a complaint that the native Christians are undependable? How about Peter? And yet not an unkind word came from the Lord, but His message was, "I have prayed for thee that thy faith fail not" (Luke 22:32). Perhaps this is where so many of our mistakes and failures lie,—a lack of prayer. We hear the cry, "We have so little time." The Lord was never heard to say that. He took time. And the reason that any problem that arose, no matter how sudden, never caught the Lord off His guard, was that He spent so much time in fellowship with the Father. "Men ought always to pray and not to faint." May God give us May God give us more missiles who are willing to be thrown into the work of the Lord against the enemy, such as we have considered here. "Be diligent to present thyself unto God as one proved trustworthy by trial, a workman not to be ashamed, declaring the word of truth without distortion." (II Tim. 2:15). (C & H)

Another letter is a circular letter signed by all the missionaries of this post making an appeal for prayer for the Iregue people among whom they are working. The Lord is dealing with the people causing them to come to hear the Gospel in great numbers. Let us stand by these dear folks in their request for the benighted people of this tribe, that many might come

to know Him.

Dean Fowler's recent Bible Conference in Elyria, Ohio, was from all reports, a remarkable evidence of the power of God's Word in the souls of men. During the meetings Ralph Obitts, a young man of the church to which Dean Fowler ministered, gave

his life to God for service and since then has come to Denver to become a student of D. B. I. Brother Obits has given us a report of the meetings from his own view-point and we know that our readers will be blessed by his words.

"Last November, Dean Fowler spent eight days with the First Baptist Church of Elyria, giving addresses on the Book of Romans. The church received great blessing at this time. The Deacons discussed frankly with Dean Fowler the fact that the church had some unusually pronounced spiritual needs. After several conferences the Dean was asked to return to definitely handle the spiritual problems of the church. The pastor, Dr. W. L. Walker, was most insistent on the Dean's considering and accepting this invitation.

"At the close of this first visit to Elyria, one of the young men of the church, John Paton, went to Denver to become a student in D. B. I.

"Dean Fowler accepted the invitation to enter into the spiritual problems of the church and began the second series of studies January 17th, continuing for two weeks. During the first week his subject was, 'How to Detect a Growing Christian,' and during the second week, 'Biblical Psychology.'

"The Lord poured out amazing and glorious blessing upon the ministry of the Word. One of the unusually delightful experiences of a life-time is to see souls melt into confession and repentance and to hear words of love and forgiveness. In addition to a generous love-gift from the church, the pastor presented Dean Fowler with a handsome Gruen Veri-thin watch as a token of appreciation of the work that had been accomplished during the meetings.

"Only one dark event marred the two weeks' services. As the series was drawing to a victorious close Dr. Walker, the pastor, was stricken with a nervous collapse and was ordered by his physician into complete rest."

Brother Jesse Roy Jones ('23) was also absent from us for two weeks while conducting the singing for evangelistic services held in the First Presbyterian Church of Sunrise, Wyoming. Rev. Morton, a Moody Bible Institute man, is pastor of this church and has in his time on the field built up a real substantial work for the Lord. The recent meetings resulted in a special revival among the people of the church which was manifested in a deep concern for the lost. The meetings were well attended every night and about forty souls came to know Jesus as their Saviour. A very effective work was accomplished among the children and several young people have decided to give their lives to the Lord for His service. We praise God for this report and though we missed Brother

Jones during his absence, we are glad that he had this opportunity to spread the Word.

Brother Maurice G. Dametz had the unique privilege of holding two weeks of evangelistic meetings in the Second Presbyterian Church of Fort Collins, Colorado, of which his father, Rev. Frank E. Dametz is pastor. The meetings were preceded by a week of special prayer services in which several souls were saved and a revival among the Christians was begun. This gave a wonderfully spiritual and enthusiastic foundation to the meetings from the very beginning. The meetings were all well attended and Brother Dametz reports that there was a response to the invitation given at the close of each service at all but three of the meetings held. The activity and response among the Juniors was the greatest feature of the campaign. Tract distribution from house to house was carried on tirelessly by this group. They also took an active part in the prayer meetings. As a result of these meetings many souls came to know Jesus as their Saviour and many were received into the fellowship of the church. We know that you rejoice with us in this report that the testimony of the Gospel is getting out and that souls are being saved.

Dr. J. C. O'Hair, pastor of the North Shore Congregational Church of Chicago, was the speaker in an eight days' Bible conference held in the D. B. I. Auditorium from February 24th to March 3rd. Dr. O'Hair's ministry attracted large audiences throughout the conference, and at some of the meetings the auditorium was filled to overflowing. The clear, fearless, uncompromising testimony of our brother is one that is much needed in this time of deception and confusion. We count ourselves especially favored of God to have had the opportunity of hearing him during this brief conference. This is the this brief conference. This is the second time that Dr. O'Hair has been with us. He has come to hold a very warm place in the hearts of D. B. I.

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BOOK REVIEWS

by C. REUBEN LINDOUIST

THE SECOND THINGS OF THE BIBLE

One of the most interesting discussions of the significance of the Numerical Principle as employed in the Scriptures.

Dr. J. C. O'Hair, the author of this booklet is a Fundamentalist and an eminent student of the Word. His uncompromizing stand in defence of the truths of the Old Book and his fearlessness in exposing the false cults of the present day, has placed him upon the Fundamentalist map. As the title indicates, this discussion is confined to the "Second Things of the Bible." No doubt most Christians who have read their Bibles at all have detected the use of certain numbers as employed by the Holy Spirit. However the primary purpose of this discussion is to show how the "Second Things" of the Bible are related one to another. In the opening lines Dr. O'Hair makes the following state-ment: "No study of the Bible that I have made has done more to establish and confirm my faith in the inspiration of the Book than this one into which we shall now enter." Get it; read it.

"The Second Things of the Bible," by Dr. J. C. O'Hair, Pastor North Shore Congregational Church, Chicago. May be purchased direct from the author or from The Institute Publishing Co., Denver, Colo. Size, $7\frac{1}{2} \times 5\frac{1}{4}$ inches. Price 15c postpaid.

GOD'S PICKED YOUNG MEN

It was indeed a unique idea which came to this author to write a series of discourses on the outstanding representative men of the Bible. As one reads these discussions, there seems to be one outstanding thought pre-sented, namely, that God can only use those who are really willing to go all the way with Him. In each particular instance we find that the life which was used of God, was a life dedicated to do His will and to walk by faith. This formula for Christian growth and victory is just as vital and effective today as it was in the days of Abraham, Moses and others. Dr. Pasma, the author, gives us a very clear discussion of some of these outstanding men who have been so mightily used of God in former ages, some to the extent of giving their lives for a living faith.

"God's Picked Young Men," by Henry K. Pasma, M.A. 96 pages, cloth cover, size 73/4 × 51/2 inches. Published by The Bible Institute Colportage Ass'n, 826 North La Salle St., Chicago. Price 75c net, postage, 6c. extra.

SOUL WINNING STORIES

A book teeming with inspiration and encouragement. There is nothing that stirs the heart of an earnest Christian quite so much as to read or hear of an incident in which a soul has been rescued from the clutches of Satan and turned toward the living Christ.

We find in this volume a group of incidents taken from personal dealing with men in all walks of life. In every instance we find that, "the gospel is the power of God unto salvation to every one that believeth," transforming even the vilest of sinners.

A careful meditation upon the contents of this book should stir the reader to renewed passion for lost souls and inspiration for personal

"Soul Winning Stories," by Rev. Louis Albert Banks, D.D. author of "Religious Life of Famous Americans." Published by Geo. H. Doran Co. New York City. 223 pages, size 734 × 514 inches. Price, cloth \$1.50 net.

PHIL TYLER'S OPPORTUNITY

Words cannot express the comment which must be made concerning this book. The story is full of life, adventure and originality, at the same time full of vital testimony for young men.

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"Phil Tyler's Opportunity," by Frederick Burnham. Published by The Bible Institute Colportage Ass'n, C'icaso, Ill. 124 pages, size 5×7½ inches, cloth. Price 75c.

THE CHRISTIAN LIFE

Just off the press. This little book--- 88 }--

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INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. Wilson

Sunday, May 2, 1926.

scond Quarter, Lesson 5.

GOD'S COVENANT WITH NOAH

Lesson Text: Genesis 9:8-17.

Golden Text:

"I do set My bow in the cloud, and etween Me and the earth" (Gen. 9:13).

God's covenant with Noah is a little em of typical teaching. But it must e studied in the light of the incidents which precede it, or its beauty will ot be appreciated. Many days before his the flood had burst in all its fury ipon the earth. All living creatures outside the ark were slain when the vaters came, but this family had been hut up in the ark by the hand of God nd had passed safely through. For rany days they had been in the ark, u' now the flood waters had subsided and t'ey had come out safely to re-people the earth. They have just fins' ed worshipping God in a sacrifice and He has blessed them. And now wih that blessing still ringing in their ears they hear the covenant wich is the subject for our study

In this covenant we find four things, at least, worthy of special consideration.

It was:

I. A COVENANT OF GRACE

Noah and his family had not deserved to be saved from perishing in the flood. They were sinners like the others who had been judged. Of course, there is reason to believe that they were not guilty of the particular sin of intermarriage between human beings and fallen angels which had so defiled the earth and made judgment an imperative necessity. This seems to be the indication of the expression, "Noah was a just man and perfect in his generations" (Gen. 6:9). But this does not mean that Noah had not sinned. On the contrary the Scriptures are very specific in their statement that, "All have sinned and come short of the glory of God" (Rom. 3:23; Rom. 3:10). And, furthermore, the record says that Noah "found grace in the eyes of the Lord" (Gen. 6:8). Had Noah not been a sinner and investigation this would and unworthy of salvation this would not have been a true statement, for grace can exist only in the absence of merit (Rom. 11:6). The very fact that he found grace proves that he needed it. No, the difference between those who perished in the flood and Noah was not principally one of righteous or unrighteous deeds. It was primarily this-Noah believed God while

Read Genesis 5:28 to 9:29.
others persisted in unbelief in spite of Noah's faithful preaching (II Pet. 2:5). The righteousness of Noah was not a righteousness of good works, but the righteousness which is by grace through faith. (Heb. 11:7)

So it was with this covenant, Noah and his family did not deserve the mercy which was manifested in it. And if there be any room for question about the fact that Noah was a sinner before the flood, there can be none afterward, for the account of his drunkenness is given in the same chapter in which we are told of this wonderful covenant. No, this covenant was a manifestation of mercy, pure and simple. Noah's preservation after the flood like his preservation in it grew out of the simple fact that he believed the Word of God. And the gracious character of this covenant is further emphasized by the fact that it was unconditional. Its fulfilment did not depend upon any sustained worthiness in the lives of those whom it benefitted, but upon the faithfulness of God. We need to bear this in mind as we proceed in our study, lest we be confused, for every blessing which the believer enjoys is his, not through any merit of his own, but purely through the grace of God. (Rom. 4:1-5; Eph. 2:8-9)

II. A COVENANT OF SECURITY

In this covenant God guarantees the security of Noah and his family. Never again would He send the flood upon the earth to destroy all flesh. No matter how threatening a cloud might appear it would never discharge sufficient water to inundate the earth again. And no matter how hard it might rain these people need have no fears. The storm would never become such a flood as that previous storm. But even though the rising clouds and beating storms might affright with the memories which they would evoke of the former experience, still they would be safe, for God's covenant guaranteed their security.

So, too, the believer in Christ is guaranteed eternal security from judgment by the covenant promises of God's Word. Having once put faith in Christ he need nevermore fear the day of judgment. God has pledged His Word that the believer "shall not come into judgment" (John 5:24, literal translation, see R.V.). It is true

he may feel the chastening hand of God (Heb. 12:5-11). And on account of his sin the chastening may even bring him down to the grave, but in the day of judgment he will stand unconfounded and uncondemned (I Cor. 11:32). It is true also that he may lose his rewards if his life is wasted (I Cor. 3:11-15). But in that day he himself shall be saved, even though it is only as one who has passed through a fire and has suffered the loss of all his cherished possessions. Surely, the believer in Jesus Christ need have no fear. But even though his faith be weak and his heart filled with doubt and anxiety, simply trusting in Christ he is as secure as the Word and the grace of God can make him. (John 10:28-29)

III. A COVENANT OF MEMORIAL

Another significant fact is that in this covenant there was a memorial of the past judgment. God said, "Neither shall all flesh be cut off any more by the water of a flood" (Gen. 9:11). For Noah and his family judgment was past. There would never be another. According to the plain statement of God's Word, having once passed through the flood they would never again be in peril from such a judgment. And every time they looked upon the bow in the clouds they would be reminded of the judgment which was past while thanking God for their security from any such judgment in the future.

So it is also with the believer in Christ. He is secure from judgment because for him judgment is forever past. He has already passed through it. Incredible and incomprehensible as it may seem, God declares that when a soul believes in Christ that soul is dead and risen again from the dead (Rom. 6:3-8). And in the fact of his death is involved the judgment of all his sins. So we can truthfully say that the soul who has believed in Jesus has been through all the fires of God's judgment for sin and come forth again unscathed. While we cannot understand this great mystery of God's grace it will help somewhat to remember the analogy. Noah did actually pass through the waters of the flood, but not a drop of it touched him. He was in the ark and the ark bore all the force of the storm. So while the believer has literally passed through hell fire, not a spark of it has kindled upon him. It was in Christ that he passed through that awful judgment and He it was Who bore it all for us. Yes, we are secure forever from judgment because judgment is forever past, having been poured out without measure upon the person of our blessed Lord as He hung upon the Cross of Calvary. And God has sworn that He will not again punish our sin. (John 3:16; John 5:24; Rom. 8:1 R.V.)

IV. A COVENANT OF ASSURANCE

And now let us recognize another fact. In this covenant assurance was given to Noah and his sons if they would but receive it. Ominous clouds might arise on the horizon, and storms might rage all around them. Every circumstance might be such as to fill the soul with terror, but they need not fear for in this covenant

assurance was provided. And the assurance did not depend upon the token. That might be hidden from sight by the very storm itself. And even when the storm had passed the rainbow might not appear. But even in the absence of the token they might have full confidence and freedom from fear and worry for they had something better than a passing splash of color in the skies. They had the eternal and immutable Word of God as a resting place for their faith.

And so it is with us. While fear cannot make us less secure it is needless. We may, if we will, be filled with happy assurance of our salvation. But remember this cannot be by considering circumstances. Our lives at best are tempestuous and filled with storm and strife. We are not always in the sunshine, and unless we are we cannot see the bow in the clouds.

But we have something more dependable than the happiest experiences of life, something which does not alter even though our lives be poor and weak and sinful. We have the Word of God. It is only by faith in His Word that we can escape the agonies of doubt and fear which Satan presses upon the harassed soul to discourage it. Even in the most adverse circumstances we may rely upon God's unchanging Word and then when we see the sunshine once more and once more behold the bow of promise, it will seem the brighter because we have been sustained through the storm by faith in the Word of God. "These things," says the Holy Spirit, "have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life" (I John 5:13). Thank God for the faithful Word that He has given to assure our hearts!

Sunday, May 9, 1926.

Second Quarter, Lesson 6.

ABRAM AND THE KINGS

Lesson Text: Genesis 14:13-24. Read Genesis Chapters 1 to 24.

Golden Text:
"In all these things we are more
than conquerors through Him that
loved us" (Rom. 8:37).

Many of those portions of God's Word, the historicity of which has been most severely attacked by the destructive critic, have been most gloriously and fully confirmed by the discoveries of Archaeology. Among them is this story of Abram and the Kings. Until a few years ago the critics repudiated the historical character of the events described in this chapter and made light of them, for nowhere in profane history had they found any reference to them. But now, on this point at least, the critics are silenced and the Word of God is vindicated, for Archaeological discoveries have positively proven that the events narrated in this chapter actually did occur as narrated and that the kings spoken of were actual historical characters. Amraphel, for instance, has been identified as Hammurabi, and we have in our possession today a copy of laws which were framed by him and written at his orders. And the discoveries which furnish this delightfully satisfying information were made less than thirty years ago.

But the trustful soul is more interested in grasping the teaching of the Scriptures than in proving their veracity. He has found eternal life through their testimony, and he has found that in the most intimate points in which they touch his own spiritual life they exhibit the most amazing insight and accuracy. He is satisfied that none else than God could have given such a book, and he can well afford to assume that the Scriptures are correct in all historical and scientific details. So rather than attempt-

ing to discuss the evidences which prove the historicity of this story let us at once turn to its spiritual content.

I. ABRAM'S VALIANT SERVICE

Abram's warfare with the kings was an act of service.

He was not serving his own interests for he had no personal quarrel with them nor did he expect to enrich himself by this battle as subsequent events clearly prove. Neither was he seeking to render service to the defeated kings. What had he to do with them? He was a citizen of another world. But he was serving in the interest of his nephew Lot who had been taken captive by the kings. And while blood relationship may have made it easier for him thus to endanger his own life, there was another relationship between them which was even more potent than that to command his services. Lot was not only a nephew-he was also a brother in the Lord. He was a backslidden brother it is true, but he was none the less a brother. So it is written that "when Abram heard that his brother was taken captive," armed his servants and pursued the captors (Gen. 14:14). And still another reference is made to this relation in the account of Abram's return. It is said there, "He brought again his brother Lot" (Gen. 14:16). These statements surely show a closer relation than blood ties; they show the relation of a kindred faith.

Now in serving a brother in the Lord, Abram was also serving God. This is one of the highest purposes and ideals which God has for the believer in Christ. It is to produce just such service in our lives that He

says in Gal. 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thy-self, lest thou also be tempted." God wants believers to engage in warfare with the powers of darkness, seeking to restore weak brethren who have been taken captive by them (II Tim. 2:25-26). But how many excuses we find for not doing this. We are so prone to say, "It is his own fault that he is in this fix, why should I help him?" Not so did Abram reason. Doubtless Lot was to blame for his predicament, for he had settled down in Sodom when God had called him to a higher plane of living. But nevertheless he was a brother in need and Abram's heart went out to him. Without thinking of the many excuses which might have been adduced he immediately undertook to deliver him

But he could do this only because he himself was walking with God. In this he not only exemplifies the work of restoring a brother overtaken in a fault but also the essential qualifications for such a task expressed in the words, "ye which are spiritual." Had Abram himself been living in Sodom he could not have delivered Lot for he would have been a captive with him. And so the believer who would do service in restoring erring brethren must keep himself separated from their sins. Only in the life of separation can we win the respect of the brother we are trying to restore and make him willing to listen to our testimony, and only in such a life can we draw on the resources of God for the battles which we must wage with the adversary as we seek to deliver his captives. (Rom. 12:1-2; II Cor. 6: 14-18; James 4:4)

(Heb. 3:13).

II. ABRAM'S VITAL FELLOWSHIP

But now see how Abram exemplifies another truth in the Scripture. After calling on us to restore the brethren who are overtaken in a fault God's Word warns us of our own danger in these words, "Considering thyself, lest thou also be tempted." It is no accident that the appearing of Melchizedek is recorded after we are told that the King of Sodom went out to meet Abram. The order is exactly as it should be, for the coming of the King of Sodom was to bring with it a snare for Abram. He had need to consider himself well lest he fall into the same trap which had taken Lot. It was doubtless to strengthen him for this testing that Melchizedek appeared to Abram.

As with Abram, so for the believer the hour of victory and blessing is an hour of special danger. When we stand we need to take heed lest we fall (I Cor. 10:12-13). And the best preparation which we can have to pass through any temptation or any spiritual danger is that which Abram received. Melchizedek turned his mind toward "the most high God, Possessor of heaven and earth" as the source of all blessings (Gen. 14.9-20). It was in the strength of this revelation that Abram met the temptation which the king of Sodom placed in his path. When he answered his seductive offers and rejected them his eyes were on "the most high God, Possessor of heaven and earth." So the believer needs to take time to enter into intimate fellowship with his Lord. He needs to let his mind be occupied with Him. This alone can

turn the hour of temptation into an hour of glorious victory for him. (Isa. 26:3; Phil. 4:6-7; Heb. 12:1-3; Eph. 6:10-18)

And now a word in answer to the questions of those who wish to know who Melchizedek was. There is a great diversity of opinion among students on this subject. But in the light of Heb. 7:1-4 we cannot help but regard Him as a pre-incarnate appearance of the Lord Jesus Christ Himself. There is none but He Who really fits this description. In explanation of Heb. 7:2, it is profitable to note that the real meaning of the word Melchizedek is "king of righteousness" and the literal meaning of the word "Salem" is "peace."

III. A VICTORIOÙS TESTIMONY

But next let us consider the gloriously victorious testimony which Abram gave to the King of Sodom.

The temptation to personal aggran. dizement would doubtless have been very alluring had Abram not caught a vision of the riches of another world. In the light of that vision he was able to see things in their true proportionate value. With the "Possessor of heaven and earth" to bless him he needed no contributions from worldlings or unbelievers. How easy it is to separate ourselves from the tinsel pleasures of this world when we see the pure and golden delights which are ours in Christ. How easy to put aside the flattering prospects of earthly pomp and power and wealth for the poor and despised and frugal lot of a toiler in the Master's Vineyard when we catch a glimpse of the

nobility and riches which are ours in heavenly places in Christ. What a costly bargain he makes who barters the eternal rewards of faithful service for the passing pleasures of sin! How much better the crumbs from the king's table than all the feasts which this world can spread! (Heb. 11:26)

But still more than this was involved in this temptation. Abram would have sacrificed his own best interests had he received the gifts which the King of Sodom pressed upon him but he would also have robbed God of His glory. That unbelieving King would have boasted that he had made Abram rich, whereas all of Abram's blessings came from the hand of God. This man of faith was willing to trust God and he was jealous for His honor. He wanted Him to have the pre-eminence. He was not willing to leave an opportunity for anyone else to share in the glory which rightfully belonged to his Lord. What a lesson for us! What an example for the individuals, the churches, and the denominations who would sell the honor of their Lord for the paltry offerings of unbelievers through tolerating worldliness. And what a rebuke for those who in order to retain a few thousands of dollars which would be sacrificed by boldly standing out against such things place themselves in the position of compromise with modernism. God make our spiritual vision clear and keen! And may we always put His glory before our own personal profit! (I Cor. 10:31; Col. 3:17; Jas. 4:4; Matt. 6:24)

Sunday, May 16, 1926.

Second Quarter, Lesson 7.

ABRAHAM AND THE STRANGERS

Lesson Text: Gen. 18:1-3, 6-10. Read the entire chapter.

Golden Text:
"All the nations of the earth shall
be blessed in Him" (Gen. 18:18).

To the thoughtful student one of the strongest proofs of the inspiration of the Bible is the wealth of spiritual truth which may be gained from a study of even the most apparently casual incidents which are recorded in it. No other book in the world will submit to such treatment and yield such uniformly profitable results from the intensive study of any part. And there is a reason for this. We must not suppose that every incident, even of the greatest importance, in the lives of the patriarchs or the history of Israel or the experiences of the surrounding nations has been recorded in the Bible. Indeed, were we to undertake to write a history of Israel with full knowledge of the details we would be bewildered by the very abundance of the detail, for the period from the call of Abraham to the birth of Christ covered over two thousand years. We could not pos-

sibly include even all the incidents which would be of greatest interest to the reader. We would be hard put to it to decide what to use and what to omit. Careful study of the history in the Bible, however, convinces us that it was not the work of man. It bears every unmistakable sign that God Himself sifted the material and included in the record only such things as He could use to teach spiritual truth for our instruction. Therefore, we may say with confidence, "What things were written beforehand were written for our learning" (Rom. 15:4). And again, "These things happened unto them for ensamples and they are written for our admonition" (I Cor. 10:11). The story of Abraham meeting with the strangers is no exception to this, for upon close investigation it delights the soul with the treasures of truth which it discloses.

I. AN EXAMPLE OF HOSPITALITY

The first thing which we find in

this story is that it presents an example of hospitality. This is one of the virtues which God has enjoined upon the believer in Christ, for He has said we should be "given to hospitality" (Rom. 12:13). And in another place, reminding us of this very story, He says, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares" (Heb. 13:2). How good and wholesome and delightful is the home in which this virtue of hospitality has not been forgotten!

But there is more in this example than the mere hospitality which ministers to the temporal needs of strangers. It also suggests the ministry of a believer to the spiritual needs of another soul. Did Abraham refresh his guests with cakes hot from the oven? We should feed them with the bread of God which came down from heaven (John 6:32-35). Did he nourish them with the flesh of a calf? We should cause them to feed upon the "Lamb of God" (John 1:29).

Which, think ye, is the more important to refresh weary bodies or to feed hungry souls? We may not all be in a position to minister to the material needs of strangers but every believer in Christ through knowing Him is in a position to minister to their spiritual needs, and surely we should make the most of this ministry. In this we will most surely be entering into the spirit of hospitality. And let us not forget on the other hand that to stress the material and forget the spiritual is to lose the spirit of hospitality.

It is significant, too, that though Abraham's guests were strangers he regarded them as sent to him for a purpose. He felt they were sent to him for the special purpose of affording him an opportunity to minister to their needs. We need to cultivate this attitude of mind. Instead of passing thoughtlessly by, we need to regard those who are daily thrown in touch with us as sent of God in order that we may bear testimony to them. How different this would make our reception of peddlers, of book agents, and tradesmen! How many of them might be led to the Saviour if we but had the discerning eye to see in their visit an opportunity to preach the gospel. Let us cultivate such a vision and let us make it a practice to speak to every soul with whom we have opportunity to speak, about the things of our Saviour, or at least to hand him a tract with a good clear gospel message. God only knows what such a ministry may mean if we are faithful in it.

II. A CHALLENGE TO FAITH

Next we notice that there is in this lesson a challenge to faith. The promise of a child was too much for the poor, weak faith of Sarah. She had passed the time of life when women ordinarily bear children, and the natural processes which indicated she was in a condition to bear had ceased. She laughed in scorn because of unbelief when she heard the promise that she would bear a child and she was properly rebuked for her faithlessness. Evidently, however, her poor staggering faith was strengthened later for we are told that "Through faith, also, Sarah herself received strength to conceive seed and was delivered of a child when she was past age, because she judged Him faithful Who had promised" (Heb. 11:11). Perhaps it was this very experience which convicted Sarah of her unbelief and awakened her to the faithfulness of God. But whatever was the means which God used to stir faith in her soul it is just like Him later deliberately to forget her weakness and to record only the fact that she believed and counted Him faithful Who had promised. Surely this was a challenge to her

faith for it seemed a thing impossible. But we are glad that both Abraham and Sarah were given faith to believe God.

In this there is a lesson for us. Let us not stagger in unbelief at any of the marvelous promises which God's Word holds out to us. Let us lay hold upon those promises by faith and count Him faithful Who has given them. It is a serious thing to doubt when God has spoken. It casts a reflection upon His wisdom and faithfulness and it robs us of the blessings which He intends that we should enjoy. Only in faith can we bring greatest glory to His name and only thus can we enjoy to the full the blessings which were purchased for us through the shed blood of Christ. When God speaks, what He says is true. When He makes a promise, no matter how remote may seem the possibility of the fulfilment, we may depend upon it that such a promise must come to pass. Let us, therefore, rely more and more upon His faithfulness and let us glorify Him by boldly stepping out upon the promises of His Word. (Heb. 11:6; I John 5:10-13)

But let us carefully safeguard ourselves from fanaticism by strict observance of the essential distinction which He has made in His Word. Let us not be so foolish as to claim for ourselves the material promises made to Israel, such as the promises of healing and of material prosperity. If we make this mistake we shall not glorify Him but only bring confusion and shame because those promises were never given to believers in this age. Such promises belong to us not in their literal material fulfilment but only by spiritual application. We might as well claim the literal fulfilment to ourselves of a "seed" given to Abraham and Sarah as to claim for ourselves the promises of healing made to believers in other ages. Real faith will not lead us into foolishness or fanaticism but it will be exercised always in accordance with the plain teaching of God's Word. (II Tim. 2:15; I Cor. 10:11)

III. AN EXHIBITION OF FELLOWSHIP

But we further see in this story a most wonderful exhibition of fellow ship between Abraham and his Lord.

"Fellowship" in its literal significance means, "to have in common" or "to share." Surely Abraham shared in the things of God when God made known to him His secret and God shared in the things of Abraham when in intercession this man rolled upon Him his burden for Lot. In this let us learn two lessons.

The first lesson which we may learn is that the "secret of the Lord is with them that fear Him" (Psa. 25:14).

The nearer we draw to Him the mo we are able to understand His wor ings and His plans and purpose Surely Abraham was near his Lord be made His confidant. But eve believer may be really in touch wi Him as was Abraham and may sha as truly, though not in the same ma ner, in the most intimate disclosur of the plans of His heart. The or condition which is essential to enjointhis fellowship is that we be willing and obedient and yielded to Hin When we are in this position before Him, His Word can open up to the with new meaning and we will see it things which are withholden fro others less willing and less yielde While statesmen grope in a maze of perplexing political problems seeking to read the future destinies of nation we will enter into our closet an kneeling before an open Bible w will read the clear revelation whic it contains of the march of event many years in the future. Others ma grope in the gloom of human philosophies and confused religions seekin in vain for some ray of light to pierc the darkness and give some assurance of the life to come, but we will por over the pages of the Word of Go and read there the certain doom c all who will not believe in Christ an will rest in assured faith upon it promises of eternal life to al believers. And many other wonderfusecrets will our Lord share with us i we will but yield to Him. (John 7:37 John 14:21, 23; Rom. 12:1-2)

The second lesson which we learn here is that God has revealed to u such things as impending judgment in order to lead us to intercession Abraham interceded for Sodom, but in reality he was interceding for Lo who was in danger of perishing in the downfall of that wicked city. God listened to his prayer, showing that He is pleased when His children enter into intercession. And then when He was unable to grant Abraham's prayer in exactly the manner which had been requested He really did answer it in another way. He did not save Sodom from destruction for the sake of ten righteous men, because there were not that many there. But He did rescue Lot from the destruction of the city and this was really the burden on the heart of Abraham. Let us permit God so clearly to reveal to us the real conditions among His people and the serious consequences of these conditions that we will be led into intercession for them. Perhaps many precious souls are facing shipwreck of faith who may be saved from it if we will let God use our intercession for them. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). (I Tim. 2:1-2; Eph. 6:18-19)

A robe I must have of one whole piece, broad as the Law, spotless as the light, and richer than an angel ever wore—the robe of Jesus.

—Berridge

Sunday, May 23, 1926.

Second Quarter, Lesson 8.

ISAAC AND HIS WELLS

Lesson Text: Genesis 26:12-25. Read Genesis Chapters 20 to 26.

Golden Text:

"A soft answer turneth away wrath: but grievous words stir up anger" (Prov. 15:1).

While they cannot take pleasure in iniquity, it is nevertheless a source of blessing to all believers to realize that the heroes of the Old Testament were men of like passions as themselves. They were men whom God richly blessed and favored. But they were weak and sinful human beings like all others. Though God has gloriously revealed His blessings upon them He has not failed also to reveal their faults and failures and weal nesses. And we should be very trankful He has not, for in giving this revelation He has both magnified His own grace and encouraged us with the realization that the same mercy which so richly blessed them has been extended to us.

Isaac is no exception to this. He was a man who in his sins and virtues presents a typical representation of the average believer. And he was richly blessed in God's mercy. From his sin we may take warning; in his virtues we may recognize an example; and in his blessings we may receive encouragement.

I. THE SINS OF ISAAC

The sins of Isaac are in a peculiar measure suggestive of sins which mar the lives of believers today and hinder

the testimony of Christ.

Isaac was dishonest. When in a time of famine he went into Gerar in the land of the Philistines, he lied about his wife, saying, "She is my sister." He proved weak in the same realm in which his father had been weak before him (see Gen. 20:1-11). And this in itself should be a warning to us. Sins which we have clearly seen in the lives of others are very likely to be found in our own lives though many times we are not fully conscious of them. Surely, it was not without cause that the Holy Spirit led the writers of the Bible to warn believers so frequently against dis-honesty and to exhort them to tell the truth. The very frequency of such warnings and appeals leads the thoughtful student of God's Word to realize that this must be a sin to which the believer is peculiarly subject. (Col. 3.9; Eph. 4:25; Eph. 4:21)

Isaac was guilty of conformity to his surroundings. It is God's desire for His children, that though we are living in a wicked world we should be a peculiar people, shining as lights in the darkness of that world. He commands us not to be conformed to this world but to be transformed in the midst of it. In other words we

should not "fit in" to our sur-roundings. In this Isaac failed to measure up to God's ideal for the lives of His children. He was afraid of men. So instead of boldly declaring the truth and trusting God to protect him, he weakly fitted in with the circumstances in which he was situated. He lived among unbelievers who had little regard for the truth and who were likely to covet his wife, even to the point of doing violence to Isaac. So to save his own skin he accommodated himself to their low ideals and standards. He lied about Rebekah, concealing the fact that she was his wife and laying her open to insult and desecration by the wicked men of that place. Indeed, that unbelieving king put Isaac to shame when his sin was found out, by exhibiting that he had higher ideals for him than Isaac entertained for himself. Both in the fear of men which prompted it and in the spirit of the thing which he did, the average believer of today in his life presents a pitiful antitype of the sin of Isaac. How many of God's children weakly go with the crowd to the dance, the theater and the card party or into worse things, simply because they are afraid of what their companions will thin ! How quickly the fear of criticism or persecution leads men to drag the fair name of their Lord in the mire and subject His cause to dishonor and reproach! (Rom. 12:1-2; Titus 2:14; Phil. 2:15)

Isaac also clung to evil associations. Even after Abimelech had clearly indicated that his presence was undesirable to him, this man was reluctant to leave the Philistines and their country. How sadly true it is today that even after they have been repudiated by their worldly and unbelieving associates many Christians are reluctant to separate from them. Perhaps there is nothing which brings more disaster into the lives of young converts than the well nigh universal tendency to cling to unbelieving and worldly friends. And one reason why it is so disastrous is because it is so common. When a soul has trusted Christ or has given the life to Him, he needs at once boldly to separate himself from all associations pertaining to his former manner of life. He may be assured that he can retain the old unbelieving or worldly friends only at the cost of a breakdown in his own spiritual life. Or, if he must associate with them let him confine his associations to clear ringing testimonies for his Saviour and endeavor to win them to Christ and they will spare him the necessity of separating from them, for they will do the separating themselves. (II Cor. 6:14-18;

Gen. 12:1; Prov. 1:15; I Cor. 5:1-13)

II. THE VIRTUES OF ISAAC

But now let us turn to the brighter side of this picture. If Isaac abounded in faults he also possessed many vir-

The first of the virtues which we notice in Isaac is that of confession. When Abimelech detected his deception and challenged him with it, he did not try to conceal his lie but frankly confessed it and at the same time confessed the craven cowardice which prompted it. The straightforward manliness of Isaac's confession is strangely in contrast with his unmanly cowardice in seeking to shield himself even at the expense of his wife. In this he sets a good example before us. We should, of course, walk with God in such close communion that we will not be overtaken in sin. But if we should fall by the wayside, when we are convicted of our sin we should frankly confess it, first to the Lord and then to those who are involved. (I John 1:9; Jas. 5:16; Prov. 28:13)

The next thing which is apparent in this story is the twin virtue of consideration and forbearance. To a remarkable degree Isaac embodies these desirable traits. When his servants had dug a well and the Philistines strove with them for it Isaac was most kind in his dealing with them. He was indubitably entitled to the use of the wells. Had his father not dug them before him? And had not his own servants cleansed them from the earth with which the Philistines had stopped them? But Isaac did not insist on what was without question his own right. Rather he gave place to wrath and left the fruits of his own labors to the enjoyment of others. How much more happy the lives of God's children would be and how much more of a blessing they could be to others if they would only emulate this example! How many personal quarrels and church difficulties would be avoided if only God's people were willing to suffer wrong for Christ's sake and to do it kindly and patiently. This is a rare virtue and one which we need to cultivate. (Matt. 5:44; Rom. 12:17-21; Eph. 4:32; Phil. 4:5 ["moderation" in this verse literally means "consideration"])

Again we see in Isaac's life exemplified the virtue of separation. It is true he did it reluctantly and ur ler the pressure of adverse circumstances. But Isaac did finally separate himself from the Philistines. this he was to be commended. is the position which every child of God should take. It is the plane of life to which God calls us. And only in a life of separation can we enjoy to the fullest the blcssings which God desires to give us. So long as we cling to the world and permit ourselves to be occupied in its cheap attractions we are robbing ourselves, for we are making it impossible for God to pour out the fullest measure of His blcssings upon us. It is noteworthy, therefore, that the richest blessings and revelations of His Word came to Isaac following his confession of sin and separation from those men, the fear of whom had led to the sin. (II Cor. 6:14-18; Rom. 12:1-2)

But the crowning virtue of all was the faith of Isaac. This was evident in his sojourning in Gerar according to the command of the Lord, instead of going into Egypt (vss. 2, 3), his plans for which doubtless occasioned the admonition not to do so. His faith was also manifest in his building the altar at Beersheba and calling upon the name of the Lord there. Faith was without question the fountain from which the other virtues sprang. It is noteworthy in this connection that it is the faith of Isaac that is especially named in the New Testament. This one thing bulks larger in God's estimation than all the

Second Quarter, Lesson 9.

Golden Text:
"I am with thee, and will keep thee, in all places whither thou goest" (Gen. 28:15).

Two things are especially parent in the story of Jacob's vision The first is the mercy of at Bethel. God and the second is the carnality of Jacob. Being the recipient of mercy, Jacob is a type of the believer; but in the fact that he was weak in faith and life he clearly represents the carnality of the backslidden Christian. For those who wish to be mature in spiritual things the life of this man presents a profitable study. Many times it is more easy to recognize our own faults when we see them in the lives of others than to see them in ourselves, and inasmuch as all have the same carnal nature, the yielding to which produced Jacob's weakness, we should carefully consider our own lives in the light of his experience, lest we cherish the same sins ourselves.

I. A MERCIFUL GOD

Before we study the carnality of Jacob, however, let us study the manifestation of God's mercy. There are at least two reasons why it is well for us to do this first. A clear vision of His mercy will keep us from discouragement when we are brought face to face with our own sins, for it will assure us that He is both able and willing to strengthen us in the

righteous deeds which he could do. Though his faith was poor and weak it was enough to make possible God's manifestation of mercy in forever blotting out his sin from remembrance and extending to him the blessing promised to Abraham. (Heb. 1:6)

The cumulative effect of these virtues was a transformation which gained for Isaac a testimony with the heathen King whom he had both wronged and disgusted with his sins. From this let us learn that if we would reach the unbeliever we must live in separation from his sin and in close fellowship with our Lord. We cannot reach him by partaking in his sin or compromising with him. It is the transformed life which pleases God and has power with men. (Rom. 14:17-19)

III. THE BLESSINGS OF ISAAC

We cannot close, however, without a word concerning the blessings of Isaac, for in them lies the greatest encouragement and assurance for our souls to be found in all this lesson.

Isaac's participation in the promises made to Abraham was received purely by grace. This we see from

two things. The first we have already noted. It is the utter unworthiness of Isaac. It was not because he was so much better than others that God so richly blessed him in making him partaker of these promises. It was only because he believed God and in this faith gave Him a channel through which to manifest His grace. It is only in this way that any soul is saved or made partaker of the blessings of Abraham (Gal. 3:7-14). Such things cannot come by our own merit (Rom. 11:6). The second fact which emphasizes this is that God definitely declared that He would bless Isaac for the sake of Abraham (vs. 24). So the believer receives the salvation of his soul and all subsequent blessings not for his own sake but for the sake of Another, even Jesus Christ, Who gave Himself for us upon the Cross of Calvary. So we see that by blessing unworthy Isaac God pictured the mercy which He has extended to us in spite of our unworthiness. And in frankly revealing the unworthiness of the one whom He so blessed He has made plain that unworthiness in our own lives cannot frustrate His mercy if we but believe in Him. (Eph. 2:8-9;

Titus 3:5; Eph. 1:3; Eph. 2:13; Eph.

4:32; I John 2:12)

Sunday, May 30, 1926.

JACOB AT BETHEL

Lesson Text: Genesis 28:10-22. Read Genesis Chapters 27 and 28.

battle to overcome them. And again we can appreciate the exceeding sinfulness of sin and be stirred with the realization of the need for victory only in the light of God's mercy.

(a) A vision of salvation. The first thing apparent in God's manifestation of His mercy is a vision of salvation. Worn and weary with his journey, and perhaps greatly discouraged as well, Jacob was given a vision. He saw a ladder which reached from earth to heaven and upon it the angels of God were ascending and descending.

The interpretation of this vision is a little difficult, owing to the fact that this is the only reference to a ladder in the Word of God. But there is a statement which our Lord made to Nathaniel in which he apparently refers to this vision and gives the interpretation. To that true son of Israel he said, "Hereafter ye shall see heaven opened and the angels of God ascending and descending upon the Son of Man" (John 1:51). In the vision it was a ladder upon which angels ascended and descended, but in the interpretation it is the Son of man. The ladder therefore is a type of Jesus.

This makes possible an intelligent appreciation of the significance of the vision. The ladder was set upon the earth, suggesting the humanity of Christ Who came down to earth to save sinners. Its top was

in heaven suggesting the Deity of Christ, He being God even while manifest in the flesh. And in the fact that it was a ladder—a thing by which men climb to heights above—is set forth the way men may enter into heaven. In this is revealed the way of salvation. How thankful we should be that the ladder reaches ALL the way to heaven! Jesus is not only the only way of salvation, He is also the all-sufficient way of salvation. He saves all who put their trust in Him. (Psa. 146; Acts 4:12; John 5:24; John 3:16)

(b) A promise of grace. Next we see a promise of grace. To that poor wanderer God extended the promise made to Abraham and Isaac (Gen. 28:13-14). Jacob did not deserve such mercy surely, for he was weak and sinful. Indeed, as one writer has well said, "Jacob was so bad that none but God Himself could do for him" (C. H. M. Notes on the Pentateuch). The graciousness of this promise is further emphasized in the fact that God declared that He would do everything which He had promised. He left nothing for Jacob to do in order to bring abo t the fulfilment of the promise. It was altogether a matter of God's own faithfulness. This promise, therefore, is a clear example of grace, for it was given to a man who was wholly unworthy of it and its fulfilment was dependent not upon his own works

ut upon the faithfulness and power f God. (Rom. 11:6; Eph. 2:8-9; Tit. :5)

(c) A guarantee of security. To his promise God added another of more personal character (Gen. 28: 5). He guaranteed the security of acob. He promised to be with him nd to keep him and to bring him gain to this land. How groundless ow were his fears! He was in the afe keeping of his Lord. How fitting, oo, that the promise of restoration vas included in the promise of securty! Whenever a sheep is lost the hepherd goes after it until he finds it. o whenever a soul who has believed n Christ is wandering from Him the pirit of God will never rest satisfied intil the wanderer has been brought ack again. No matter how far Jacob vandered God had pledged Himself o bring him again to the land of promise, and to the believer He has oledged not only that He will never ast him out but that no man shall pluck him out of His hand. (John 5:24; John 10:28-29; Luke 15:4; John 6:37)

Like Jacob, the believer has caught vision of salvation. He has trusted he Lord Jesus Christ as Saviour. He has received many promises of grace and he has received the guarantee of security. How wonderfully merciful God has been to us!

II. A CARNAL BELIEVER

Now we come to the sad part of this story. We would not do justice to this lesson were we to fail to consider Jacob's weakness. Even before this time he had exhibited the marks of a carnal believer. Instead of trusting God to fulfil His promise he had resorted to fleshly and deceptive expedients to bring it about. And instead of trusting God to protect him he had fled in craven fear from the brother whom he had wronged. This is a common thing among Christians.

And a clear evidence of it is found in the fact that the teachers of today who have lost their message or who have lowered their standards lay a tremendous emphasis on their own activity and very little upon the power of God. The old nature will get a believer to DO every time if in this way he can keep him from trusting. (Psa. 46:10; Phil. 4:6-7)

Now see some of the other marks of carnality which were manifested in Jacob's actions after he had re-

ceived this vision.

(a) Ignorance of spiritual realities. When Jacob awoke, the first thing which he said was, "Surely the Lord is in this place and I knew it not" (Gen. 28:16). How characteristic this is of carnal Christians. They seem to have lost all consciousness of God's presence. They live only for self and God has little place in their lives. But the presence of the Lord is not the only spiritual reality of which such believers are ignorant. They seem unable to see any of the deeper teachings of the Word. Speak to them of prophecy or of the things of salvation and they will give you an attentive hearing. But speak to them of the deeper things of the Christian Liand they are bored. Carnality does most certainly hinder spiritual perception. In this Jacob was true to type. (I Cor. 3:1-3)

(b) Discomfort in God's presence. He was afraid and said, "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven" (Gen. 28:17). Had his heart been right with God—had his soul been submissive and his life yielded to the will of his Maker—doubtless this man would have been overjoyed at the vision of his Lord which had come to him in the night watches. But in his carnality he thought the presence of God a thing to be feared. What a difference there is between the holy and reverential

awe of the man who has been walking with God, when in a new way he realizes His presence, and the craven fear of the backslider in heart at any signal manifestation of his Lord's presence. But it is always thus. The worldly and fleshly Christian is never comfortable in godly company or in a deeply spiritual meeting where his Lord is self-evidently in the midst. If anything, he is more uncomfortable in such company than the unbeliever. It is this which underlies a commonly recognized condition among Christians. Those who are often at the theater or the dance or the card table are seldom at the prayer meetings or the deeply devotional services of their church. What a shame it is that we should permit our sins so to divide between us and God that we actually fear to be in His presence. And what a difference it would make in our lives if we would consciously walk in the presence of our Lord day by day. Let us walk so close with Him that there will be no fear in His presence but rather it will be our constant delight. (Job 23:15-17; Psa. 26:8; Psa. 84:1-2; Psa. 16:11; I John 4:18)

(c) Weakness of faith. But one other thing must be noticed. Jacob was weak in faith. God had promised both material and spiritual blessings and Jacob claimed only the material. In claiming them at all he showed that he really did believe God, but how puny his faith was. God had said, "I WILL." Jacob said, "IF God will." It is a sure sign of carnality when a believer begins to question the Word of God. His promises cannot fail. How prone we are to say, "If God will" when God has said, "I will." Let us permit God so to teach us faithfulness, that we will not be like Jacob, weak in faith, but like Abraham, "strong in faith giving glory to God" (Rom. 4:19-21).



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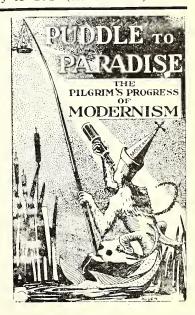
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X

"The Righteousness of God in Standing and State"

Continued from Page 85

scores upon scores of Christians in their spiritual relationship. A Christian is a child of God by faith in the Lord Jesus Christ (Gal. 3:26). "As many as received Him, to them gave He the power (or right, or privilege) to become the sons of God, even to them that believe on His name" (John 1:12). As sons of God we are blessed "with all spiritual blessings in heavenly 'things' in Christ" (Eph. 1:3). This is our standing which was obtained by the righteousness of God through faith "in Christ." Now the question is, "What are we, as children of God, doing with our rights and privileges?"

"We have access by faith into this grace wherein we stand." What is "this grace wherein we stand?" It is nothing less than the glorious grace of justification. It is the joy of being in that position where God says we are just as righteous in His sight as the Lord Jesus Christ Himself. The sad condition which we face today is that believers do not enter into the joys and the blessings of this grace wherein they stand. There is only one reason why they do not. It is not because they have no access into it, for the passage definitely says, "We have access." The difficulty lies in the failure to note the little phrase which immediately follows, i.e., "by faith." We have access by faith. But "whatsoever is not of faith is sin" (Rom. 14:23). Hence, we can trace all failure to enjoy the righteousness which is ours in our standing to the sin of unbelief. This was why Israel was kept out of the promised land. For identically the same reason believers are kept from the promised blessings of imputed righteousness. The promised land was Israel's Utopia, so far as material blessings were concerned. To the believer in this age the promised land becomes a wonderful picture or type of the spiritual blessings which are ours in Christ Jesus. Perfect righteousness is one of these outstanding blessings. We have, here and now, access to this same perfect righteousness by the same faith by which it became ours in our standing, and His appeal to us is that as we "have therefore received Christ Jesus the Lord," so we should "walk . . . in Him" (Col. 2:6).

When we appropriate by faith this righteousness of God which we have in our standing, there is no limit to the results which are possible down here in our state, which is so subjected to the changing influences of this present evil age. There is a three-fold blessing vouch-safed to every believer "in Christ Jesus." This is set forth in wonderful fashion in Isa. 32:17, where we read that "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." Primarily, of course, this refers to Israel's Kingdom blessings. But we must remember, as we have stated before, that Israel's Kingdom blessings are a picture of our spiritual blessings "in Christ Jesus." That is our "standing." The same blessing of peace in our standing

is restated in Romans 5:1-2 with the marvelous additional truth of appropriation in our "state." By being declare righteous we have peace with God through our Lor Jesus Christ. Thank God for such a rich blessing! Peace is the crying need of a sin-sick world, and it become a reality through faith in Christ. But the thing neede among Christians today is an appropriation in their "state of this and the many other grace-blessings which are our in our "standing" "in Christ Jesus." And the second verse of Romans 5 tells us that "we have access." Beside the blessed fruitage of peace, quietness and assurance which are truly wonderful blessings, there are a host of others, such as love, joy, longsuffering, gentleness goodness, faith, meekness and temperance (Gal. 5:22-23).

What more could the Christian ask for than this! Unlimited righteousness is deposited to his credit in his "standing," and free access to it is granted to him in his "state." Shall we use or abuse our glorious privilege?

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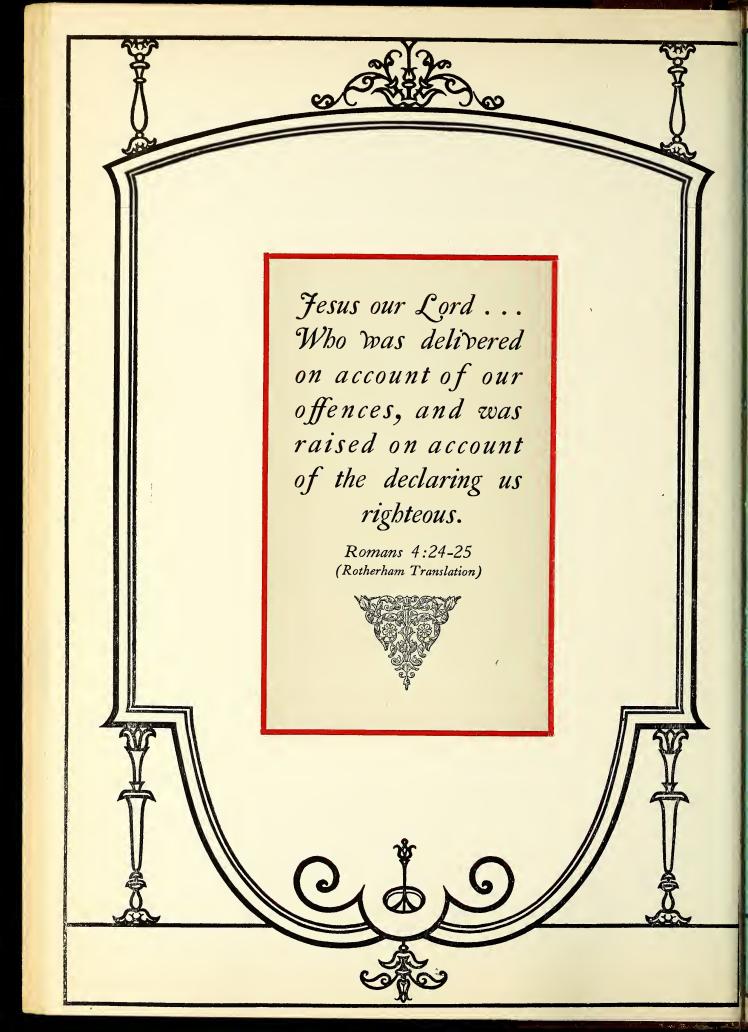
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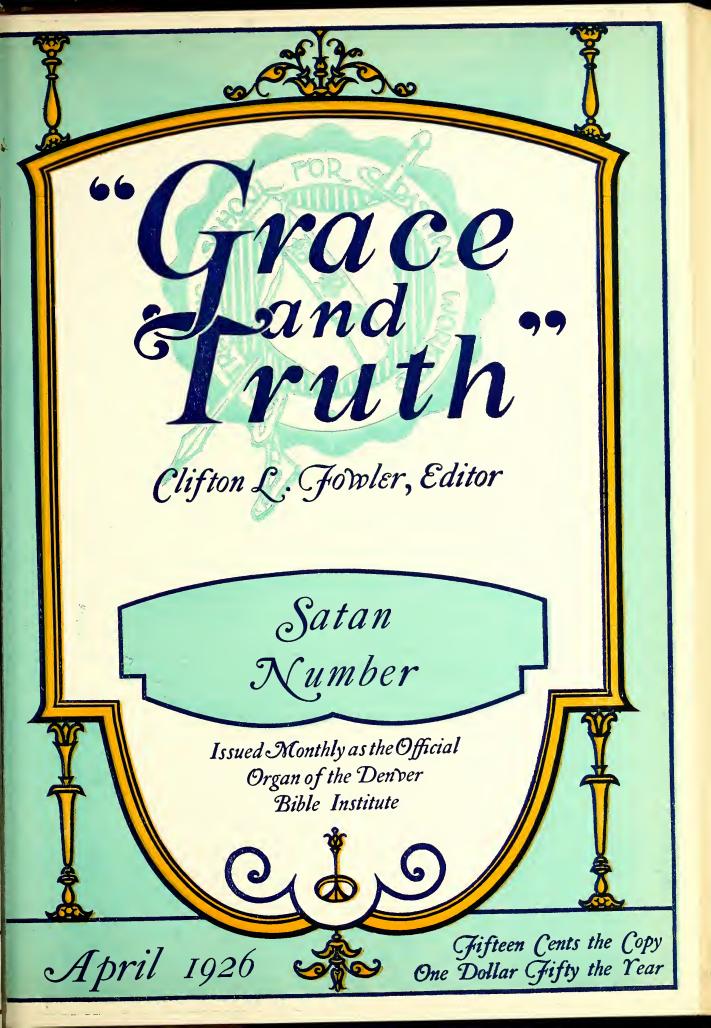
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The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN The personality of Satan. Job 1:6-7

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

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Satan

HE world rushes on.
Men are excitedly discussing in great magazines and in mighty conventions the awful crime wave which is sweeping without let or hindrance throughout the length and breadth of America. They theorize and temporize in showy and eloquent efforts to explain to one another why this awful condition is manifesting itself in the lives of men. They seldom realize that the cause of it all is Satan.

The awful drift of the age is viewed by most men in apathetic unconcern. They dully look on while the youth of the age throw off all restraint, repudiate all authority, and bolt recklessly into ungoverned abandonment to the

beastly dictates of lust, and still they say you can't put an old head on young shoulders. Thus with outrageous complacency the sins of flaming youth are brushed aside and ignored. Great minds, perplexed over this criminal indifference to the spiritual condition of the rising generation, have inquired into these things hoping to discover why old age has become contentedly tolerant to the folly of youthful lust. But seldom do these earnest investigators report that the secret of both the sins of youth and the evil somnolence of old age is the one dreaded enemy of the race,—Satan.

Twentieth century literature with its brazen and flagrant exploiting of the lewd and the salacious, has become the shining focal point for the attacks of reformers. Christian statesmen have viewed the polluting psychology of our highly sexualized modern literature with undisguised perturbation, but few have recognized that this trashy reading matter is but another evidence of the activity of *Satan*—Satan, the immeasurably evil; Satan, the arch deceiver; Satan, the invisible and

Save God's Money

We again call on the faithful family of "Grace and Truth" prayer-helpers that they unflaggingly continue in their intercession to God to stop the destructive rent-drain. implacable enemy; Satan, the mighty and powerful. He it is against whom we, the children of God are called to stand. To stand against such a malevolent and crafty opponent, who has at his beck and call the unclean hordes of darkness, would be for us a task beyond the possible, but for the infinite strength and power of Him Whom we serve. The simple name of Jesus strikes terror into the very vitals of Satan and all his demonic henchmen. We are over-comers by the blood of the Lamb.

The world plunges deeper into sin. The blinded ministers of this modern age with unctious speech salve souls with oily platitudes. The sluice gates of damnation are opened a little wider to accommodate the augmented floods of hell-bound

beings. While the once glorious cherub *Satan*, the enemy of the virgin's Son, chuckles in fiendish glea.

A Correction

It has been said that the Denver Bible Institute stands for hyper-dispensationalism or Bullingerism. We regret that this statement has been circulated and in some circles accepted. It is false,—on the contrary the Denver Bible Institute has uniformly stood against the vagaries of hyper-dispensationalism, consistently warning its students against any method of interpretation be it ever so plausible which might be employed by the enemy to rob the soul of some glorious truth of God's Word. At the same time it must be ever remembered that God has placed very clear dispensational divisions in His Word, which the student of the Book ignores at his peril. Normal dispensationalism is a clarifying boon to Bible study. Hyper-dispensationalism is a curse. Dr. Bullinger, a man of great scholarship and unusual Bible knowledge,

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was in spite of his great attainments, a hyper-dispensationalist, and consequently most objectionable to the balanced student of the Book of Books.

"Practicing the Presence of Christ"

THE phrase, "Practicing the presence of Christ," is not new in statement, but it is new to many in experience. Indeed, it may be safely asserted that those of God's children who have experienced this condition of soul are exceedingly few in number. It is even considered to be incongruous with this age of concentration and specialization. Nevertheless, this expression carries with it the thought of the mind of God for every one of His children.

Practicing the presence of Christ! It suggests a glorious fact. It is the fact stated by Christ Himself as He paused before His ascension to give to His disciples the Great Commission. His words were, "Lo, I am with you alway, even to the end of the age." On the eve of the departure of the Lord for the "far country," where He was to remain for "a long time," He calls His servants and tells them that all the while He is away He will be in their midst. Absent and yet present! What an anomaly! A Lord in the glory and yet abiding on the earth! The same fact is declared by the Apostle in his letter to the Hebrews. He takes an Old Testament prophecy concerning the presence of Jehovah with His people, Israel, and applies it to Christ in His relationship to the individual believer. He writes:

"Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee" (Heb. 13:5).

These words, written after the Ascension, promise that Christ is still walking at the side of His disciples. And so certain does the Holy Spirit want to make this fact to our minds that He uses the strongest words possible to indicate it. The expression in the Greek translated "never" is the double negative, meaning, "I will never, never," or, "I will in no wise leave thee, nor forsake thee." It is the same construction which Jesus uses in declaring our eternal security in John 10:28: "I give unto them eternal life and they shall never perish." This has been rendered by some, "Under no combination of circumstances shall they be lost." Thus we may say that the presence of the Lord with the believer is just as much to be relied upon as the eternal salvation of his soul. There can never come a moment in the experience of the Christian on earth when Christ is not with him. No sorrow of life, no testing, no attack of Satan, nothing whatsoever can remove us from His presence. It is a fact of stupendous moment. The Lord Jesus is ever present.

Practicing the presence of Christ! It declares an experience of unparalleled joy. To acknowledge the doctrinal fact of Christ's presence is one thing; to enter into the realization of His constant presence is quite another. David, that man who was after God's own

heart, not only knew the doctrine but he knew also the moment by moment experience. In Psalm 140:13 we find these words:

"The upright shall dwell in Thy presence."

The Lord is present with David, but more than this, David is consciously experiencing this great truth. He is entering into the definite act of *dwelling* in the presence of the Lord. Every hour of the day is lived in the full recognition of the fact. Again he says:

"In Thy presence is fulness of joy" (Psa. 16:11).

Every child of God is in His presence, for the Lord promised His presence to all. But how few indeed have experienced the promised result—the "fulness of joy"! Is it not because they have failed to learn the lesson of practicing the presence of Christ? Only as that soul habit of communing with Him over every problem, of seeking His will in every detail of our lives, of constantly counting on His presence, becomes ours will we know the "fulness of joy." It is a blessing provided for those who practice the presence of Christ.

One night Jesus came walking upon the waters as the ship of the disciples was being tossed to and fro by the boisterous waves of the sea of Galilee. The miracle affrighted them, but the words of the Master, "It is I," assured them of His presence and peace reigned in their hearts. By the power and permission of the Lord, Peter walked upon the water, "and came unto Jesus" (Matt. 14:29, Rotherham). But after coming to the very side of Jesus He got his eyes on the waves and billows and began to sink. The cry, "Lord, save me," brought instant deliverance to the faltering one. Peter had forgotten that he was in the presence of Christ. But the danger aroused Him, and the moment he began to again practice the presence of Christ he was upheld by the hand of the Son of God.

Start today to practice the presence of Christ. There are indescribable joys, deliverance out of every testing time, and pleasures forevermore for those who learn the secret.

—L. J. F.

What Did the Testing of Jesus Reveal?

T IS a fact well recognized among Bible students that each of the four Gospels gives its own distinctive presentation of the Saviour. The same One is presented in all of them and in none is any aspect presented in the others lost sight of, but each one has its own peculiar emphasis. In Matthew the emphasis is laid upon the majesty of Jesus, for here we see Him as the King. Mark presents Him as the Servant, Luke as the Son of Man, and John as the Son of God. Four distinct portraits they are, but each of them setting forth a different aspect of the same Person.

It is also an interesting fact that the testing of Christ by Satan revealed the same four aspects of His Person and work which are set forth in the four Gospels. Any real test will bring out the real character of a man. It is not surprising, therefore, that in His most crucial hour of testing Jesus should be revealed in the same light in which He is presented in the inspired accounts of His life.

His Majesty appeared in this testing, for His was the dignity and power of a King. It is true, He was taking a very humble place in permitting Himself to be tested by one of His creatures, but true and inherent majesty cannot be altogether concealed even in the most lowly circumstances. In refusing to bargain with Satan for the kingdoms of the world at the cost of bowing down and worshipping that prince of the powers of darkness Jesus exhibited the dignity of true majesty which needs to crave no boons from an enemy. And, while there was no sensational display of His power, in emerging triumphant from the testing Jesus proved Himself stronger than Satan and gave evidence of the majestic power which He shall manifest in the day when He binds Satan, putting all enemies under His feet, and reigning as King of kings and Lord of lords, "for He must reign until He hath put all enemies under His feet" (I Cor. 15:25). What bliss it is to know that the same power which made Jesus victorious over Satan has been placed at our disposal in our soul's conflict. He is able to keep us from falling and we need but look to Him and the victory is assured (Jude 24). Then, too, it is this same power which has been pledged for the redemption of our bodies from the power of the grave, or its deliverance from the clutch of death, and their transformation into His own likeness. So it is written, "Our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:20-21).

Again Jesus' integrity was revealed here. His was the spirit of perfect obedience which is the adornment of a good Servant. Each time Satan presented one of his seductions Jesus answered, "It is written." He took the position of absolute obedience to the expressed will of God. In nothing was He unmindful of the Father's will, and in nothing did He transgress that will. This is an exceedingly helpful commentary on the Scripture in which Jesus speaks to the Father, saying, "Lo I come to do Thy will, O God!" (Heb. 10:7-9.) What a blessing is ours in recognizing Jesus' perfect obedience to the will of God when we remember that He also said, "I came down from heaven, not to do Mine own will but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing but should raise it up again at the last day. And this is the will of Him that sent me, that everyone which seeth the Son and believeth on Him may have everlasting life, and I will raise Him up at the last day" (Jno. 6:38-40).

Jesus' humanity was also revealed in this testing. His manner of meeting Satan was the manner of a man.

In it there was no display of the righteous indignation of Deity which might well have been manifested against such presumption. He did not consume him with flame from heaven. He did not blast him with the breath of His mouth. He did not wither him with a look of divine wrath. He did not call on heaven's angel legions to come and hurry the blasphemer from His presence. None of these did He do. He was being tested as a man, and as a man He met His testing, without recourse to the prerogatives of Deity. Rather He met Satan with the Word of God, which is "quick and powerful, and sharper than any two-edged sword" (Heb. 4:12). The weapon which He used God has placed in reach of every man, for the Scripture exhorts us in the battle with the powers of evil to "take the sword of the Spirit which is the Word of God" (Eph. 6:17). What amazing condescension we see here! The God of the universe humbles Himself to the estate of man and suffers Himself to be tested by a creature of malignant evil whom He had the power to destroy but whom He chooses rather to defeat with the weapon He has given man. He did this out of love for us, and that He might redeem us, for the Scripture says, "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same that through death He might destroy him that had the power of death, that is, the devil: and deliver them, who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15). What marvelous condescension! What wonderful grace!

But another thing which was disclosed in this testing was the Deity of the Lord Jesus. His was proven to be the prerogative of Deity, namely, the right to redeem men. Had He been mere man, subject to the weaknesses of mankind, He must have gone down to defeat before this assault of the adversary as Adam did in his temptation. But though He was tested in all points like as we are, yet He was found "without sin" (Heb. 4:15). He had no sinful nature. He had done no sinful deeds. This in itself demonstrates the unique character of our Lord. It proves Him to be more than the Son of Man-it proves H m to be the Son of God. What unspeakable joy comes to our hearts in contemplating this fact! No mere man could have redeemed us, for the Scripture plainly says of men, "None of them can by any means redeem his brother, nor give to God a ransom for him" (Psa. 49: 7). But this One is more than man. He is "Emmanuel" -"God with us." He is "Jesus"—"Jehovah our Saviour." In proving Jesus' Deity, therefore, His testing proves also His right and ability to redeem us.

So we see that Satan's testing affected Jesus only as the acid test affects the gold. It revealed not one impurity in Him. It brought no disfigurement to Him. Rather it revealed more clearly than would otherwise have been possible the perfection of His character, the matchless beauty of His person, the boundless extent of His power, and the unspeakable wonder of the love and mercy which led Him to become an offering for us.

SATAN TESTS THE TWO ADAMS

by H. A. WILSON

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The divine records of Satan's tests of the Two Adams are pregnant with meaning. Best of all, they reveal both the road to defeat and the pathway to victory for the believer as he is tested by the same adversary today. Wilson's dealing with the subject is fresh and thought-provoking.

WO incidents narrated in the Bible are so closely related that the thoughtful student cannot fail to associate them. They are the testing of Adam and the testing of Christ. These testings, as we shall see, have many things in common, but in their results they are exactly opposite each to the other. The sad consequences of Adam's failure under testing made necessary the testing of Christ and its glorious results. And the testing of Christ proved Him worthy and able to save the posterity of Adam from the curse and judgment which were occasioned by the fall. The connection between these two things is made very plain in I Cor. 15:21-22, in which Christ and Adam are set over against one another. Here we read:

"Since by man came death, by Man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive."

It is also apparent in I Cor. 15:45-49:

"It is written, The first man Adam was made a living soul; the last Adam was made a quickening

spirit.
"Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.
"The first man is of the earth, earthy: the

second Man is the Lord from heaven.

'As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.'

It will be noticed that in the first verse of this Scripture Adam is called "the first man, Adam," and Christ is called "the last Adam,"—hence the title of our study— "Satan Tests the Two Adams."

The connection between these two incidents bein so clearly recognized, it has been frequently discussed and each time with profit. In most of these discussion the emphasis is laid upon the revelation which is afforde therein of the perfection of Christ and His fitness t redeem the first man who had fallen under testings lik unto those which He suffered. And it is very fitting the it should be so. Indeed, were this to be omitted fror our study it would be valueless. But, while the messag must be the same in any study of this subject a littl variety in its treatment will be welcome. For our preser meditation, therefore, let us change the emphasis an consider these testings as unmasking Satan. In so doin we find four outstanding facts:

- 1. Satan's testing of the two Adams is an evidence of his desperately wicked character.
- 2. Satan's testing of the two Adams is an indication of his subtle methods in attacking a soul.
- 3. Satan's testing of the first Adam contributed to his ill-gotten power.
- 4. Satan's testing of the last Adam revealed the strength of his Enemy and gave definite assurance of his defeat.

I. SATAN'S WICKEDNESS DEMONSTRATED

THE man whom God made and the wife God had given him were in the beautiful garden which He had prepared for their enjoyment. Their condition was one of perfect innocence. The thought of sin had not even crossed their minds. No shadows of sorrow had yet fallen upon their path. Pain, sickness and death were things altogether unknown to them. And they enjoyed free and unashamed fellowship with their Maker. It

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was a situation which entrances our imagination with the happiness it suggests. But into this charming scene Satan intruded his sinister presence. That master of subtleties hissed a few suggestive words in the ear of the woman, and lo! what had been a prospect altogether pleasing became the scene of spiritual desolation and confusion. But let the Scripture tell us the story in its own words:

"Now the serpent was more subtil than any beast of the field which the Lord God had made. And he

said unto the woman, Yea hath God said, Ye shall not eat of every tree of the garden?

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

"But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

"And the serpent said unto the woman, Ye shall not surely die:

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

"And the eyes of them both were opened, and they

leaves together, and made themselves aprons.

"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden" (Gen. 3:1-8).

Surely such an act brands Satan an infamous scoundrel! If our hearts were thrilled with horror a few months ago by the brutal murder of an innocent child at the hands of two foul fiends incarnate in human form, what shall we say of such a thing as this? It surpasses in horror all the most brutal and depraved crimes recorded in the annals of human history. One might think that sorrow for his own fall and judgment might have led Satan to pity and spare that innocent and happy couple. One might think that grief for his own loss might make him resolve never to meddle with the happiness of these creatures who as yet had escaped the blighting effects of the sin into which he had fallen. But not so! No thoughts of mercy stirred in that wicked mind. Instead, with deep-dyed malignity he set about to rob the man and the woman of their happiness and to plunge them

from the bliss of paradise into the woes of hell.

But this was not the most dastardly deed which Satan perpetuated. As black as was his sin against the souls of those two humans, the depths of his iniquity cannot be seen in that, for his malignity was directed not primarily against creatures but against the Creator.

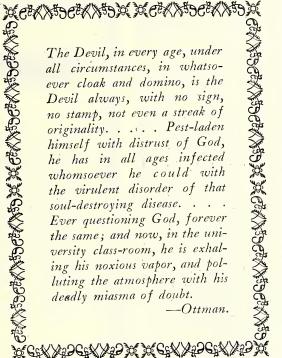
Long years before Satan had begun his warfare against God. Created in perfect beauty, endowed with fulness of wisdom, and honored with the most exalted position ever accorded to created beings, he had become

lifted up in pride (see Ezek. 28:12-18). He had said in his heart, "I will be as God" (see Isa. 14:12-14). This was the sin which brought about the downfall of that beautiful and exalted creature and made his name a synonym for all that is evil.

And now in his temptation of the first Adam we see the same unholy ambition to achieve supremacy over God, and to make of himself a god. So he made an issue between the Word of God and his own word. Which should the man believe? And he made an issue between his own will and the Will of God. Which should the creature obey? Alas! we are far too familiar with the most pitiful and unhappy decision. So not content with his own iniquity Satan planted in the hearts of God's creatures

the same evil seed of desire to be "as God" at the expense of the will of God.

But bold as Satan's attack was on that occasion, the utter abandonment of his iniquity was even more plainly evidenced more than four thousand years later, when he stood in the presence of the Son of God. He had attacked God indirectly through his creatures, but now that he actually stood face to face with Him, incarnate in human form, surely he would hesitate and falter? Not so! Rather he approached the Son of God with even more brazen audacity, and presented to Him the same tests which he had presented to Adam. In this he not only attempted to hinder the Lord Jesus Christ from accomplishing the redemption of fallen mankind, but he actually attempted to subject Him to his own will. Passing from one temptation to another, each of which showed the blasphemous passion of his heart, Satan finally put into a bald statement the desire which indicates the depths of his sin. After causing all the kingdoms of the world and their glory to pass before Him, Satan said to the Son of God, "All these things will I give thee.



if thou wilt fall down and worship me" (Matt. 4:9). In this he revealed his blasphemous presumption. He would be god himself, and would have his Creator submit Himself to his own proud will.

II. SATAN'S SUBTLETY DISCLOSED

NOW see how subtle was Satan's method of attack , in both cases.

The first thing which he did was to insinuate a question concerning an essential fact touching the Godhead. In his words to Eve, "Yea, hath God said," he questioned both the goodness and veracity of God. And in his words to Christ, "If thou be the Son of God," he questioned His Deity. This is one of the most subtle methods of teaching known in human experience. Doctrines which if couched in plain statements would make the soul recoil in horror, many times are accepted without a qualm by the same soul when put as a question.

A clear example of this is found in the conquests of Modernism among the evangelical denominations. So long as its deadly doctrines were confined to the positive Deism of English infidels, and to the out-spoken infidelity of Voltaire, and Paine, and Ingersoll, it gained little ground among professing Christians. But once it was disguised under the "investigative spirit of the scientific mind" it began to make alarming inroads into all the evangelical denominations which up to this time had been the bulwark of the faith. And now as a requit many of them have gone over bodily to the camp of the enemy, and the rest of them have compromised until their testimony is horribly affected. The devil does not need infidels to carry on his dirty work by bald denial now, for the Modernist is doing it so much better by his innuendoes and insinuations directed toward producing exactly the same doubts and questions expressed by the

Another thing which revealed the subtlety of Satan was his misuse of good and right things.

In both testings he appealed to the natural physical des're for food. To Eve he said, "Yea, hath God said ye shall not eat?" And after Christ had fasted forty days he said to Him, "Command that these stones be made bread."

In both cases he also appealed to the natural desire for achievement which God has implanted in every heart.

To the first Adam he said, "Ye shall be as gods, knowing good and evil." Here the goal was the acquisition of wisdom. If we are to believe the Book of Proverbs, and we must for it is the Word of God, this is one of the highest purposes which God has commended to men, for this book continually exhorts the believer to seek for wisdom and understanding (see Prov. 1:2-7; Prov. 1:20-23; Prov. 2:2-6; Prov. 3:13; Prov. 4:5-7; etc.).

But to Christ he showed all the kingdoms of the world and then said, "All these things will I give thee." Here the goal was dominion. This God has ordained for His Son. In the Kingdom He is to have world wide dominion for He is to be King of kings and Lord of lords (see Psa. 2:8; Zech. 9:10; Rev. 19:16).

Again, in both testings Satan appealed to the spiritual yearnings which God has bound up in every soul.

To the first Adam he said, "Ye shall be as gods." Now this is God's highest purpose for men—that they shall be like Himself. In order that this purpose might be

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When we consider the innumerable outrages perpetrated by this monster of iniquity, the crimes and cruelties he has instigated, the frightful havoc he has made for six thousand years, the soul exults in the sure anticipation of his speedy overthrow.—Brookes.

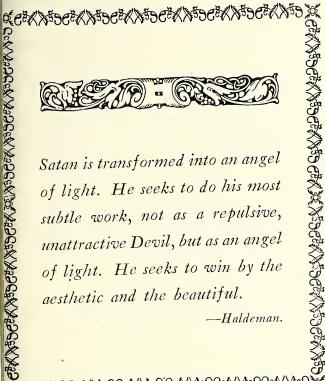
accomplished He gave His Son to die on the Cross, and now He declares of believers that, "As He is, so are we in this world" (I John 4:17). Through faith we are identified with Christ in death and resurrection. We are robed in His perfect righteousness. We possess His eternal life, being made partakers of His divine nature. And we are to bear His likeness and to share His glory, when He comes again. Surely God-likeness in this life and in that to come is a worthy goal for every man, and a worthy subject for earnest desire.

Like unto this was one of the suggestions made to Christ. "Cast Thyself down," said Satan, "for it is written He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." In this was the suggestion that He put the promises of God to the test. And surely none who have actually stepped out upon God's promises in utter faith will deny that this is a thing which floods in great blessings to the soul who does it. In no other way can we so keenly realize God's love and

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aithfulness than in seeing Him fulfil His promises to is after we have given Him the opportunity to do so by rusting Him for the fulfilment.

Surely none will question that in every one of these ests Satan was appealing to good things. There is nothing wrong in itself with the natural desire for food. It is a God-given impulse and He has ordained that it shall be atisfied. There is nothing inherently wrong in the desire for achievement. Indeed, God encourages us to it by



Satan is transformed into an angel of light. He seeks to do his most subtle work, not as a repulsive, unattractive Devil, but as an angel of light. He seeks to win by the aesthetic and the beautiful.

—Haldeman.

holding up before us worthy goals. And there is nothing wrong in spiritual desires. They are the highest and holiest of the impulses which God has interwoven into

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our very beings. But in his use of these good and holy things Satan was guilty of perverting to unholy ends those things which God had intended to draw us closer to Himself. To respond to his suggestions was to put God-implanted desires and impulses above the express will of God Who gave those things, and this could only bring disaster. Those things which if used under the direction of the Spirit of God will bring the soul closer to Him, will alienate the soul from God if given priority to His will. Those things which if subject to His will will bring glory to the name of God, can only bring reproach to Him and shame and confusion to us when they become our idols. This alone was enough to bring disaster to the soul who yielded to the suggestions of the tempter, but more than this was involved. In his direction as to the exercise of these things Satan insiduously attempted to supplant God's will with his own will. And in so doing he made necessary a choice as to who should be God.

Adam and Eve chose wrongly, and Satan became the god of this world. But Christ repudiated the evil suggestions and came out of the testing victorious, for He was God Himself, and could yield obedience to no usurper.

In these subtle methods of attacking which Satan used we may realize somewhat of the deceitfulness of his seed within us. The natural man, called "sin" and "the flesh," is only following in the footsteps of his father, the devil, when he uses the holy and just and good things of God to bring death to the soul. So perverted truth or the perversion of God-given desires is one of the most common traps set for the souls of men.

III. SATAN'S POWER AUGMENTED

As WE have already suggested, yielding to Satan's allurements brought the first Adam well. and it enlisted him under the banner of Satan in his blasphemous warfare against God.

This subjugation was evident in Eve as soon as she had listened to the suggestions of Satan. First she made an idol of her desires, and then she bowed to the will of the adversary concerning her actions and rejected the will of God. She experienced three things as step by step she yielded to Satan's domination. First, she knew the lust of the flesh. She "saw that the tree was good for food." Next came the lust of the eyes, "And that it was pleasant to the eyes," and finally the pride of life, "And a tree to be desired to make one wise" (Gen. 3:6). This was enough. With this the conquest was complete. "She took of the fruit thereof, and did eat, and gave unto her husband with her and he did eat." Surely there is reason for the statement in I John 2:16 that "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father but is of the world," and for the additional statement of I John 5:19 (R. V.), "The whole world lieth in the evil one."

In order to appreciate the full significance of this conquest we must recognize that the experience of Adam and Eve was not a transitory thing. In the moment of their yielding to Satan his nature was begotten in them and they became subject to his continual influence. So we read in the Scripture that "By one man sin (the carnal nature) entered into the world and death by sin, and so death passed upon all men for that all have sinned" (Rom. 5:12). Again, the Lord Jesus Christ said to unregenerate men, "Ye are of your father the devil" (John 8:44). And yet again it is said of us while we were still in unbelief that we "were by nature children of wrath even as others" (Eph. 2:3). All of these and many other Scriptures conclusively show that when Adam sinned an evil nature was begotten in him, and that nature has been transmitted to all his posterity. To realize how profoundly all human experience has been affected by that fact it is necessary only to recognize how much the Scripture speaks of the sinful nature begotten in men by the fall and called variously, "sin," "the flesh," "the

old man," and "the natural man."

Now the presence of this carnal nature in men brings them under bondage to Satan. So Ephesians 2:2 says that before we believed in Christ, we "walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh fulfilling the desires of the flesh and of the mind." It will be noticed that three influences are apparent here. They are, the "world," the demon "powers of the air" under the control of their prince, the devil, and the "flesh." When we were unbelievers these were the dominating influences of our lives, and now even after we have believed in Christ as our Saviour the same diabolical trinity still wars against us. The world, consisting of the allied old natures of all unbelieving and carnal men, and the demons influence the soul through the old nature. So it is the presence of this traitor within the camp which gives to Satan his power over men. And it is due to his presence in them and influence over them that the Scripture must speak of those who are "taken captive by the devil at his will" (II Tim. 2:26).

So we see that man's fall was a contribution to Satan's power. Already he had led mighty angels astray in insurrection against God. The demons, too, had fallen under his subtle spell. And now man himself, by his own voluntary choice, is indwelt by the seed of the devil and is subjected to his influence, and so he swells the ranks of Satan's armies. As horrible as it sounds, and as terrible as it is, it is useless to protest against it-men are naturally at enmity with God, for the Scripture says of the old nature which dominates the natural man, that "the mind of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can be" (Rom. 8:7 R. V.). How full and complete is Satan's power over men will be seen in the coming days of Great Tribulation and again at the end of the Kingdom when at his behest and under his leadership all unsaved men will actually gather themselves together to do battle against God and against His Christ (see Psa. 2:1-2; Rev. 19:19; Rev. 20:7-9).

Of course this awful bondage to Satan involves a tremendous need. To share in the sin of Satan must bring men also into his condemnation (see Matt. 25:41). So we need to be delivered from the judgment of God. And if we are to live lives which are useful to God and pleasing in His sight we need deliverance from the horrid dominion of Satan's three tools,—the world, the flesh, and the demons. Knowing as we do the awful strength of the flesh which subjects us to Satan's will, we may well cry with the Apostle Paul, "Oh! wretched man that I am, who shall deliver me from this body of death?" (Rom. 7:24 R. V.). But as we consider the tecting of the last Adam we are made to cry with hope, "Thanks be to God through Jesus Christ our Lord, He will deliver us," for here we see

IV. SATAN'S DEFEAT ASSURED

WHEN God purposed to redeem men, He planne to do it through assuming the form of a Man ar. dying as a Man in man's stead. And so we read of ou Lord Jesus Christ that "As the children are partakers c flesh and blood, He also Himself likewise took part of the same that through death He might destroy him the had the power of death, that is the devil, and deliver ther who through fear of death were all their lifetime subjec to bondage" (Heb. 2:14-15). But before He coul redeem men His fitness must be demonstrated. Man ha fallen before the onslaughts of Satan. Could God assum the physical limitations of human form without als partaking in the weaknesses of men? The first Adar had fallen an easy prey to Satan's seductions. Unde similar circumstances would not the last Adam also fall Before He could defeat Satan He must prove Himsel to be stronger than he. If indeed this Man could with stand Satan's testings then surely He was able to conque

Hence we read in the Scriptures of Truth:

"Then was Jesus led up of the Spirit into the wilderness to be tempted (tested) of the devil. "And when He had fasted forty days and forty nights, He was afterward an hungred.

"And when the tempter came to Him he said, If thou be the Son of God, command that these stones be made bread.

"But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

"Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, "And saith unto Him, If thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.

"Jesus said unto him, It is written again, Thou

shalt not tempt the Lord thy God.

"Again the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them;

"And saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me.
"Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.

"Then the devil leaveth Him, and, behold, angels came and ministered unto him." (Matt. 4:1-11).

It will be noticed that in this testing there was no display of supernatural power on the part of Jesus. He was tested as a man, and as a man He met His testing. He employed in this crucial battle only that weapon which God had placed in the reach of Adam, namely, "the sword of the Spirit which is the Word of God." Thrice Satan fiercely assailed, and each time he was repulsed by a thrust from that blade, for to each suggestion Jesus answered simply, "It is written," and at last Satan was compelled to flee. He had met his match in this seed of the woman.

But now see the significance of this victory. We are told in Hebrews 2:18, "In that He Himself hath suffered

eing tempted He is able to succour them that are empted." And again in Hebrews 4:15 we read, "We ave not an High Priest which cannot be touched with ne feeling of our infirmities, but was in all points empted like as we are, yet without sin." "Without n!" What a peal of triumph! "Without sin!" That vas the purpose of the test, to reveal that Jesus was without sin!" He had not inherited the sinful nature f Adam, for in Him dwelt all the fulness of the Godead bodily. "Without sin!" He had not that fatal aw in His nature which is in the nature of every merely uman son of Adam, else He must have fallen before he onslaughts of Satan. But fall He did not, for He vas "without sin!" There was no sin in His nature and here was no sin in His conduct. "Without sin!" "Without sin!" "Without sin!" Repeat those words until heir tremendous significance grips and thrills the soul with its victorious import. "Without sin!" In His esting Jesus was demonstrated to be fit for the task of redeeming fallen man, for He alone of all mankind was "without sin!" How thankful we should be that Jesus was able to say of the prince of this world, "He hath nothing in me" (John 15:30), for He was "without sin!"

Yes! at last Satan's Conqueror stood revealed. He Who had met him in the temptation and overcome

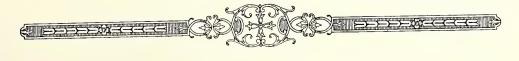
would soon meet and conquer him at the Cross. In that grim battle Satan would be permitted to bruise His heel, but in so doing he would suffer the bruising of his own head. He would be permitted to put the Son of God to death, but in that very act he would bring about his own destruction, for that death of the last Adam was to be a willing sacrifice made to redeem the first Adam from Satan's dominion and its consequent curse, and God would shortly raise Jesus from the dead to become both Lord and Judge. Thank God! Jesus is victorious over Satan! He has redeemed us from judgment and He has redeemed us from the power of the evil one. No longer need we who have trusted in Him fear death, for through the death of the Son of God we have eternal life. No longer need we shrink in terror from Satan's onslaughts, for we are in Him Who has met and defeated Satan, and in His strength we too may overcome. No longer need we face the future with the terror of judgment upon us, for now "our citizenship is in heaven, whence also we look for the Saviour, the Lord Jesus Christ, Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil 3:20-21). Yes! in the testing of the last Adam and its victorious culmination we see a precursor and assurance of Satan's final defeat.

SATAN AND THE CHURCH

by L. J. FOWLER

PANTOCPANTOCPANTOCPANTOCPANTOCPANTOCPANTOCPANTOCPANTOCPANTOCPANTOCPANTOCPANTOCPANTOCPANTOCPANTOCPANTOCPANTOCPA A CENTEDCENTEDCENTED Paul could say in his day, "We are not ignorant of Satan's devices," but this is more than the

Church of the present hour can say. Deceived by this pseudo "angel of light," the Church has rejected the divine plans for her and accepted those of her enemy. Learn here of the devices he is using against the Church, and be one to stand against the "wiles of the devil."



THE focal point of all of Satan's enmity is God He is determined to dethrone God and enthrone Himself. He would be "like the most high." himself. It was this purpose of heart which led him into his original sin of rebellion against the government of

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God, and it has been this plan to exalt himself above his Creator that has characterized his every effort since that day. Furthermore, the Scriptures clearly indicate that from the time when he wrought his first deception against the race the enmity of this one has been especially

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directed toward the Second Person of the Trinity, the One Who was promised to come and become the "seed of the woman." That he hates the Christ of God with a hatred which is only possible to the devil himself is many times set forth in the Word. With the coming in of the Church age his purpose did not change. His diabolical aim to usurp the place which belongs to Christ continues the same in the dispensation of the Body although his methods of attack are rearranged to meet this hitherto unrevealed plan of God.

That Satan's wrath is vented against the Church only as it is related to Christ is helpfully illustrated in an incident which occurred during the period when the old Jewish dispensation of the Law was passing out, and the new age of the Church was coming in. It is the familiar incident of Saul's persecution of the early Church. In relating, at a latter date, his experience on the road to Damascus, he says definitely that he "persecuted the church of God and wasted it." But when the light shines from heaven and Jesus speaks to him it is in these words:

"And he fell to earth, and heard a voice saying unto him, Saul, Saul, WHY PERSECUTEST THOU ME?

"And he said, Who art thou Lord? And the Lord said, I AM JESUS WHOM THOU PERSE-CUTEST" (Acts 9:4-5).

Satan worked in the heart of Saul to persecute the Church, but in the last analysis that spirit was not against the Church itself, but against the One Who is the Head of the Church, even Christ.

A recognition of this great fact is absolutely essential to an understanding of the subject of Satan and the

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Submit yourselves therefore to God. Resist the devil, and he will flee from you.

James 4:7



Church. The Church is revealed as a body composed of members who have been inducted into it upon believing through the baptism of the Holy Spirit. Those who belong to the Body are members one of another, and of this Body Christ is the Head. Now the head is the place of rulership, so Christ as the Head of the Church has the place of authority, of direction, over the members of the Body. As the human body is directed by the head, so in the Body of Christ Mystical the divine purpose is that the Head should control the Body. The Church is waiting for "a Saviour, the LORD Jesus Christ." He is the supreme commander of the Church. With his usual enmity against Christ, Satan is seeking to rob Him of this position of authority. His main purpose in this age is to oust the One Who purchased the Church with His own blood from His rightful place of authority. Satan would become the head of the Church.

What are the methods of attack which the devil is employing to accomplish this end? A study of the Pauline epistles reveals that in order to gain the headship of the Body, Satan is putting forth three lines of offensive. First, he is seeking to bring division among the members of the Body; second, he is endeavoring to break down the testimony of the Body; and, third, he is trying to lead away the members of the Body into another fellowship. This master strategist would divide the camp of the Lord's followers, silence their guns and lead away captive. Thus would Satan gain the headship of the Church of Jesus Christ.

The determination of Satan to bring division in the Body of Christ has characterized his work since the mystery of the Body was revealed through the Apostle Paul.

The church at Corinth seems to have been especially attacked of the devil in this realm. The first epistle which Paul writes to this church is known among Bible students as the Book of Divisions. The church was separating into many factions. Some were claiming to be followers of Paul, others of Apollos, and still others of Cephas. Satan, transformed as an angel of light, was producing divisions among the members of this local body of believers. It is in this Book Paul declares that "by one Spirit are we all baptized into one body." Yet in this body in which every member was united to one another the adversary works schisms.

In the Book of Philippians we find evidences of this same Satanic attack in another church. This epistle, which deals especially with the subject of Christian unity, tells us that down at Philippi there were two members of the church who had listened to the enemy of their souls and severance of fellowship had resulted. So Paul finds it necessary to exhort Euodias and Syntyche "that they be of the same mind in the Lord." The Philippian church succumbed to the devil's attack and some of its members were estranged from each other.

What did the adversary use to bring about these

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livisions? In the case of the church at Philippi the ause seems to have been so insignificant as not to call or mention by the Apostle. He simply says that they need to be of the same mind. The implication is that whatever it was which brought the severance of fellowhip, it was of very small moment. In the case of the chisms at Corinth the Apostle does mention the cause nd then proceeds to show that divisions on such a ground ire unworthy of Christians. The cause was the same thing which has been one of the outstanding causes for divisions mong the children of God ever since. It was the quesion of baptism. Even a casual reading of the first chapter of the first epistle to the Corinthians will lead one to the conclusion that the division into three factions which occurred in that early church was caused by a dispute over baptism.

Truly these illustrations were prophetic of the church ever since. Fellowship in some of the great denominations today is maintained between those who hold views on the great fundamentals of the Faith which are as diametrically opposed to each other as light and darkness because there is agreement on the question of baptism, while the same fellowship is denied to brethren whose devotion to the tenets of Christianity is worthy of emulation but who hold divergent positions on this subject.

What a spectacle Protestantism has become with its more than fifteen hundred denominations divided on such things! What an evidence that the enemy's attempt to bring divisions in the Body has succeeded to such an extent as to make us to be bowed down with grief! The devil is willing to use even the smallest things if only he can succeed in breaking down the unity of the Body. He wants to divide the brotherhood of faith and grasp the headship for himself.

Satan's second purpose in his attack is to silence the testimony of the Church. He knows that to the Church has been committed the job of making known the unsearchable riches of Christ to all the world. That message he hates with a venom which is characteristic of the pit for it tells of his own defeat and of the victory of the Cross. He knows that the moment a soul hears the Gospel and believes he has passed from death unto life, out from under the dominion of Satan into the dominion of Christ. He wants to hinder the test mony, so he puts a silencer on the Church. God has commanded the Church, "Preach the Word; be instant in season, out of season." The enemy of the Church wants to bring disobedience to this command for he knows that the hour of disobedience is the hour of opportunity to seize the headship.

One of the saddest things recorded in connection with the Apostle Paul's ministry is the drift of a number of the churches which he had founded away from the truths which he had taught them. He was God's special messenger to reveal the truth of the Church, the Body of Christ, and the establishment of the local assemblies was at great sacrifice to himself. When he comes to the

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

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First Peter 5:8

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close of his life, he finds himself deserted by many and others have compromised their testimony. Mark held back from going with him in one of his missionary tours, and he writes to Timothy "Demas hath forsaken me." The church at Corinth was also involved in this Satanic attack on the Church. Their evangelistic fervor waned and they accounted that Paul and his helpers were "beside" themselves in their preaching of the Gospel, that is, zealous to the point of insanity (II Cor. 5:13). Again and again that great apostle found that churches over which he watched as a mother watches over her child were surrendering to the enemy and withholding the testimony.

As the age has progressed this purpose of Satan seems to have met with increased success. Was there ever an hour when the Church was so indifferent to the needs of the perishing millions of the world? The Church has passed through periods of great persecution, of great ignorance, and of great poverty, but the days in which we live seem to be the climax of lethargy. With open doors throughout the world, unprecedented opportunities for learning, and abundant means, the Church today has asked for "A little sleep, a little slumber, a little folding of the hands to sleep." Under the greatest difficulties, Paul could say that the Gospel in his day was "preached to every creature which is under heaven," but today, with multiplied privileges and opportunities, the Church must say that there are millions upon millions who have never even heard the Gospel of Jesus Christ. Truly the enemy of the Church has gained a victory. To a heartbreaking extent, he has silenced the testimony of the Church and seized the place of rulership.

The third effort which Satan has inaugurated is the effort to lead the Church away into another fellowship. From the very beginning he has been an imitator, so as soon as God unveils His purpose to have a great faith-limited brotherhood in this age, Satan starts an imitation brotherhood. He has originated a spurious fellowship and has sought by guile to lead God's people away from the true fellowship. He has his "ministers of righteousness," and he himself is "transformed into an angel of light." It is the brotherhood of false religions.

A letter is sent by the Apostle to the church, at Galatia with much warning in it. He says:

"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel:

"Which is not another; but there be some that trouble you, and would pervert the gospel of Christ" (Gal. 1:6-7).

Satan had succeeded in beguiling these Christians into believing that his substitute fellowship was the same as that proclaimed through the special messenger of God. But it was "another gospel," and yet "not another." In other words, it was a fellowship which appeared to be the same fellowship into which believers of the Body of Christ are called, but it was only an imitation.

The same kind of warning is given to the Corinthian church. Paul explained the fellowship which members of the Body have as they gather around the Lord's table, but he made clear that there is another table of fellowship and that the two are antagonistic each to each. Likewise in his letter to Timothy, He warns against those who turn aside with itching ears to the brotherhood of the fabulous.

On every hand we see the result of this Satanic attack. His ministers who preach a righteousness apart from the atoning work of Calvary's Cross stand in the pulpits of hundreds of the churches in our land, bringing confusion to the Church, and thousands upon thousands are being led away into the fellowships of false religions. Satan has "taken captive at his will" by his imitation brotherhood.

These, then, are Satan's lines of attack upon the Church of Jesus Christ. With an infernal envy he has been reaching for the headship of the Church, bringing division among its members, silencing her testimony, and leading away into an imitation fellowship.

WITH such a stupendous program, reaching to the Church throughout the world, the question naturally arises, "How can Satan put over such a task?" True, he is a being of great power, and intelligence, and of wonderful ability to rapidly transport himself, but he is

neither omnipotent, omniscient, nor omnipresent. Thi task is so great as almost to call for the characteristic of infinitude. What means is he using to carry on hi devilish work? The means are the three tools which h has always used against men—the flesh, the world, and the demons. The Word teaches that he is back of it all engineering the whole program, and as indicated b some of the incidents recorded in the epistles of Paul is no doubt personally directing many of the attack upon the Church. He works primarily however, through these three tools. While these three tools of Satan cooper ate to the fullest extent with each other in their efforts to gain for him the place of authority in the Church, we can trace their individual efforts which they are putting forth in the general offensive.

Satan's tool of the flesh has the primary task of bring ing divisions among God's people. Inasmuch as every sou has an Old Nature working upon it, the devil has a great opportunity for individual operation among the members of the Body. The Old Nature is especially characterized by his strife-producing qualities. He is the instigator of envyings and strife and backbitings. He hates the thought of believers being united in love, and knows that if such continues his master, the devil, will have little show of gaining the place of commander Jesus said, "A house divided against itself cannot stand." The Old Nature is Satan's personal representative in the work of dividing the Church. He wants to bring about a fall that he may rush in and take hold of the reint of authority.

The world, likewise, has a special task in this Satanic plan. It is the job of breaking down the testimony of the Church. This present world system with its pleasures and its money-mad commercialism, is the thing today which is keeping the Church from obeying the commanc to "preach the Word." It was because the Corinthiar church was so enamoured with the world that it felt that Paul's zeal was a mild form of insanity. It was because Demas, with many others, "loved this present world," that they forsook Paul and held back from proclaiming the good news of God's grace. The devil has anæsthetized the Church today with the ether of world-liness. The Church has neglected her heaven-appointed task because she has yielded to Satan's tool of the lust of this present world.

As the age draws to a close, the demons seem to be especially active in their part of the devil's offensive against the Church. The imitation fellowship which Satan has planned is instigated by the demon powers. The Apostle writes to the Corinthians that the fellowship

Satan ever aims to raise the dead and bury the living.

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"O'Lord, do Thou Thy sheep protect, Be Thou our Stay and Guide; Let Satan's wiles have none effect, But keep us near Thy side.



We're but a feeble few, O Lord, The wolves are fierce and strong; Oh, keep us faithful to Thy Word The desert way along.



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Full well we know Thou'rt stronger far Than man's or Satan's rage; That naught our peacefulness should mar Thou dost Thyself engage."

-Brookes.

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which is opposed to the fellowship of the Body of Christ is the fellowship of demons. "I would not that ye should have fellowship with demons," he says. And concerning the fellowship of the Lord's table he declares, "Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot be partakers of the Lord's table, and of the table of demons" (I Cor. 10:21). It is because of the "doctrines of demons" (I Tim. 4:1) that some "depart from the faith." The "last days" are to be marked by many doctrines contrary to the doctrines of the Word of God, and back of these doctrines are to be the demons. Since God's Word is true, We can only conclude that behind many of the false fellowships today—the Christ'an Science Church, the Unity Church, the Divine Science Church, the Mormon Church, the Pentecostal Church, and many other churches—there must be a great activity of the demons. An investigation of the modern false religions reveals that the prophecy of the Word is being fulfilled. Practically every false "ism" of the hour makes the profession that its doctrines came by a new revelation, by a communication with the spirit world. And the pity of it is that many of those who are going into these things are in many, many cases the once staunch members of evangelical churches. Satan, through the demons, has enticed the members of the Body into another fellowship,—the fellowship of the demons. Through demon powers he has taken captive and brought them into an imitation brotherhood.

The flesh, the world and the demons are Satan's Leutenant Generals in his attack upon the Church, the Body of Christ.

AN it be that a note of victory may be sounded as the Church faces such a foe. Praise God, there is such a shout to be given forth. At the Cross, Satan himself was judged, the flesh destroyed, the world crucified

and the demons spoiled. The Cross was not a place of defeat but of glorious victory. The Lord of Glory triumphed over Satan and all his tools. The reason that the Church has been so many times overcome by the enemy, is not because of any failure on the part of the work of the Lord Jesus. The cause is to be found elsewhere. It is to be found in the determination of the Church to fight the enemy in her own strength. She has repeatedly listened to the adversary and refused the victory of Calvary. But, blessed be God, the victory is provided for the Body of Christ over every attack of the devil against her.

God has told the Church plainly how she may enter into this victory. It is the same method of fighting the devil that has been given to the children of God in all ages. We are to "submit" ourselves to God, and "resist" the devil. The Church is to "submit" and to "resist." In contending against the tools of the devil, this same two-fold method is to be followed. To successfully combat the efforts of the flesh, the Church is told:

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:14).

In her conflict with the world system, the Church is to separate unto the Lord Jesus and to separate from the world (Rom. 12:1-2; II Cor. 6:14-18). And in fighting the demon powers, the Church is told to put on the "whole armour of God" and to "stand against" these Satanic emissaries.

Church of Jesus Christ, torn by fleshly strifes, lulled to sleep by the attractiveness of this present world system, drawn away into demon-instituted fellowships, flee to your Deliverer and arouse thyself to fight the devil. Thy unity has been marred, thy testimony compromised, and thy fellowship with the Head turned into shame. Submit thyself to thy Saviour-Lord, resist the devil, and thou shalt yet experience the glorious victory of the Cross.

THE BINDING OF SATAN

by Maurice G. Dametz

And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him" (Rev. 20:1-3).

ANY see in this wonderful language inspired of God only an allegory—the good influences are to gradually bind the influences for bad—and to expect such an event as the literal arrest and binding of the devil is, we are told, a wild, irrational dream. Others

believe that the devil is already bound; they do not know the Scriptures and they do not know the fact that God has a prophetic program of events which are to take place fulfilling the prophetic Word. To those who are thus deluded, we would say, "If Satan is bound at present, he must be bound with an exceedingly long chain, for it is everywhere in evidence that he has access to the affairs of men and that he is the god of this age." It is futile to expect to see a gradual transformation of society, politics, education and commerce until the devil arrested and chained. To anticipate an ideal condition of affairs without the literal fulfilment of Scripture prophecy would be a travesty on the language and teaching of the Word of God. As all Scrip-

ture is given by inspiration of God, the prophetic portions of the Book are to be as much relied upon as the parts which record history, for prophecy is history written before the events take place. So we prefer at all cost to stand by the Book in all of its self-interpreting clarity rather than to that variety of private interpretation which seeks to harmonize Scripture teaching with the theory of a kingdom of peace and righteousness brought in by human effort. The Word of God is decisive in its declaration that we may expect no improvement of world conditions until Jesus comes. "When the Son of Man cometh, shall He find faith on the earth?" (Lu. 13:3).

I. The binding of Satan will take place at the very climax of history.

There is a dark, dark background to the prophetic picture of Satan's binding as presented in Revelation 20. That background is the Great Tribulation, in which Satan will have full and undisputed dominion. His power will be manifested in the Antichrist, the devil incarnate, who will draw all nations unto him and cause all the world to wonder after him. This period is the time of Satan's wrath, "For the devil is come down unto you, having great wrath, because he knoweth that

he hath but a short time" (Rev. 12:12). Terrible will be this time of the devil's rule. The earth will reek in corruption and bloodshed, and so terrible will be this time that it must be shortened else no flesh will be saved (Matt. 24:22).

The battle of Armageddon also forms a background to the prophetic picture of Satan's binding. At the time of Satan's greatest power the Lord comes in the clouds of heaven with power and great glory (Matt. 24:30), and He will literally fight to possess the world which is his by creation and redemption (Rev. 19:11-17). The battle of Amageddon will, will be the Waterloo of Satan's forces; the commanding officers will be captured; Antichrist and the false prophet will be incarcerated in the lake of fire (Rev. 19:19-20). But the victory will be all the more

complete when Jesus Christ will cause the arrest of Satan. An angel officer, the great high sheriff of heaven, will step down to the scene of conflict and he will "lay hold" of Satan. Now the word translated "lay hold" literally means "arrest," so the angel officer will arrest Satan and bind him with a great chain just as an officer arrests a criminal and places the handcuffs upon him. God's intervention is decisive and this event becomes the pivotal, the turning point of history. The attempt of Satan to wrest from God the authority over the would shall be cut short by judgment, and the world shall enjoy the Imperial Kingship, the Eternal Headship and the

How the soul exults in the thought that there is coming a time when the one who has brought such misery and woe to the race and wrought such havoc in God's creation, will be chained in the p't! Our hearts cry out for the One Whose coming to establish His Kingdom will mean the binding of Satan. Let the promised defeat of the devil here set of forth bring encouragement to you as day by day you "fight the good fight of faith."

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overeign Authority of our Lord and Saviour Jesus

II. The binding of Satan will be coincident with the nstitution of the government of God upon earth.

This the Word makes very clear. Satan will be bound thousand years and Christ shall reign a thousand years Rev. 20:3-4), and it is evident that the beginning of Christ's reign and the binding of Satan are coincident. What a day that will be when Satan, the usurper, is restrained; and Jesus, Whose right it is to reign, is on the throne!

It was a great day for the land when Jesse James, the notorious outlaw, was killed, as his death put an end o outlawry in the middle West. What a great day it will be for the whole world when Satan, the criminal outlaw against God's government, will be arrested and bound in chains! And how easy a matter it is for the Lord to chain the devil. When the scheduled time comes the Lord just sends one angel with a chain and the thing is accomplished. How easily it is done, and no matter what Satan's titles and distinctions have been (note that all his names are mentioned), yet they will not save him from the terrible fate of that hour when just one angel is quite sufficient to take care of the task of binding him. The Scripture teaches that Satan is powerful, but he is weak and helpless before our omnipotent Lord; and the day of Satan's highest power ends in utter frailty and helplessness before our Lord at His appearing. Though the long conflict between Satan and the Seed does not end until the final consummation after the thousand years (Rev. 20:7-10), yet it is clearly seen Who is victor here. He who sought to destroy the infant Christ-child so that the incarnation would fail and the atonement become impossible, is vanquished by the brightness of His coming. The culprit of the ages will be seized and bound and the glories of the millennial reign will burst upon the world.

Having thus eliminated His long-time enemy, Christ will proclaim Himself King of Kings and Lord of Lords. The sceptre, so long in the hands of the traitor and usurper, will pass into the hands of the Ancient of Days and the Prince of Peace. King of Kings and Lord of Lords—this proclamation will be shouted from heaven, and earth to the uttermost parts will take up the refrain and hell will echo back the proclamation. King of Kings -the Lord Jesus Christ takes the kingdom by conquest in fulfilment of covenant and oath (Psa. 2; Psa. 89); by personal right and by inheritance (Psa. 8; Heb. 1). King of Kings—there will be no rival powers working their intrigue; all kings, cæsars, czars, kaisers, and presidents, will relinquish their authority, and in His hand will be the sceptre of universal empire. King of Kings-yes, He will swing His mighty sceptre over every crowned head on this planet while the millions of earth and heaven rend the skies with their hallelujahs, saying, "He is King of Kings and Lord of Lords, and He shall reign forever and ever, Hallelujah!" King of Kings shall be His title, indelible, sealed and made sure, and insur-

ing the stability of His Kingdom. King of Kings—yes, Satan is bound and His is the sole right to reign.

III. The binding of Satan will be simultaneous with the removal of the earth's curse.

With Satan bound and Jesus on the throne, the whole earth will be one vast empire with Jesus the King of Kings reigning in absolute sovereignty. There will be righteousness and peace everywhere. The curse will be removed from the whole creation. Earth's bondage of corruption shall burst forth into the glorious liberty of the sons of God. The Kingdom will be "the time of the restitution of all things" (Acts 3:21). Everything that the curse has touched will be delivered and glorified. Humanity will be delivered from the curse. Sin has brought blight and suffering to humanity and sin has its author, therefore the author of sin must be bound in order for there to be the restitution of all things. All the disorders and calamities which have cursed humanity will be no more. The author of war, earthquakes, pestilences, famine, and social disorder will be cast out and bound for a thousand years, and the Lord shall judge the earth in righteousness and equity. The vegetable kingdom will be delivered from the curse. The old worn-out soil, the thorn-patched and desert places, will be renovated.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

blossom as the rose.

"It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.

lency of our God. "Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

"And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes" (Isa. 35:1, 2, 6, 7).

"For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isa. 55:12-13).

The animal kingdom will likewise be delivered from the curse when Satan is bound. Peace and harmony will reign among the animals. The lamb and the lion will lie down together, the child shall play at the den of a serpent without fear.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

"And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

"And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

"They shall not hurt nor destroy in all My

holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6-9).

The curse shall be lifted from the animal kingdom because he who brought the curse will be in chains. The whole earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea, and no man shall say to his brother, "Know the Lord," for all shall know Him, from the least even to the greatest. Universal peace shall reign among men,-racial, social, financial and religious differences will be no more. Equity and peace will abound and long life will prevail (Isa. 65:19-20). The horrible butchery of war will be stopped and swords shall be beaten into plowshares and spears into pruning-hooks and nations shall not learn war any more.

In Christ, the Lamb of God, Kingship, infinite, eternal, unchangeable, will be revived and forever established. The Father of eternity will wear the crown of the universal Kingdom. The whole material

universe will be under His absolute sovereignty. He will be King eternal, immortal, personal, omnipotent, God over all, blessed forevermore. His Kingdom shall have no bounds and His rule shall have no end. The heavens will rejoice and the earth be glad, the mountains and hills will break forth into songs of praise and triumph as Satan is bound and Jesus takes the throne. The angels and archangels, with the seraphim around the throne, will join in the proclamation—Satan is bound and "the Lord God omnipotent reigneth!" When Satan is bound, all discord will be brought into incomprehensible harmony, creation will be gratified, mankind will be pacified, and Christ shall see of the travail of His soul and be satisfied.

As we think of all the marvelous things which are to take place upon the binding of Satan, there comes welling up in our hearts the one unanswered prayer of all the ages:

"Amen. Even so, come, Lord Jesus!"

THE CLIMAX OF SATAN'S POWER

by Jesse Roy Jones

HERE is a tendency on the part of most people to belittle and minimize the power of Satan. This, however, is but another evidence of the extent to which the "god of this age hath blinded the minds" of men to his real character. Satan is the malignant enemy of God and the arch-deceiver of mankind. The Bible repeatedly declares him to be powerful.

Such appellations as "prince of the demons," "prince of the power of the air," "prince of this world," "a strong man armed," and "the great dragon," are all given to the devil and are all indicative of power. He is also typified in the Scripture as a "roaring lion," which is indeed a very significant way of setting him forth as one who is powerful. In spite of the ignorance of the masses as to the power of the evil one, we must accept the declarations of God's Book, which is the final authority, and acknowledge that Satan

is a powerful enemy. Truly he is mighty, but, thank God, not almighty.

Just as certain as night follows day, so certain will be the doom of this ruler of darkness. But, before that time, there will be a manifestation of Satanic power such as the world has never before witnessed in all the history of mankind. It is this climax of Satan's power

that we wish to consider in our present study. We shall employ the simple method of answering four interrogations concerning our subject, i.e.:

- 1. When will the climax of Satan's power be reached?
- 2. Where will he center his activity?
- 3. What will be the characteristic and outstanding event?
- 4. What will be the result of the exercise of his power?

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The ages of the past have witnessed colossal exhibitions of Satan's power, but the climax of his infernal efforts are still future. In the days of the zenith of his power his efforts will be centered in Jerusalem, the "abomination of desolations" will be set up in Jerusalem, and the whole world will be called upon to choose between the worship of the Beast and martyrdom. Truly those will be the days of "great tribulation." Jones tells this thrilling bit of coming history with careful adherance to Scripture truth.

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1. The climax of Satan's power will be reached in e dispensation of the Great Tribulation.

The Great Tribulation is a definite period of time. ontrary to the thought of some, it is not a part of the ge in which we are now living, but is a future and parate age. We would not overlook the fact that there much tribulation on the earth now, and, according the Scriptures, there will be much more. There we been many foreshadowings of this coming ageany Great Tribulations in miniature—but none of nem was the Great Tribulation spoken of in the Word f Truth. The Lord Jesus Himself, when speaking f this awful age, says in Matt. 24:21 that "then (that , in the future, when certain events spoken of by lim shall take place) shall be great tribulation." These vords of our Lord definitely place the Great Tribulation the future. And when He was giving the Apostle ohn the Revelation of "things to come" in Rev. 7:14, le replied to his inquiry concerning those arrayed in white robes, "These are they who came out of THE REAT TRIBULATION" (Rotherham Transntion). The literal meaning of the Greek text in this assage is, "out from the tribulation, the great one." Hence, we see that a definite age is spoken of and one hat is distinct and separate from the one in which we ive. The age in which we are now living is spoken of s "the dispensation of the grace of God" (Eph. 3:2) nd "this present age" (Tit. 2:12).

In speaking further of the Great Tribulation, the Lord Jesus makes this additional distinction between it and the other ages. He says that it will be a time such as was not since the beginning of the world to his time, no, nor ever shall be" (Matt. 24:21). And he Apostle Paul informs us in his letters to the Thessannians that the man of sin, i.e., Satan's henchman—the Antichrist,—will not be revealed in this age but in the age which follows this one. The catching up of the Church will mark the close of our present dispensation, hen, between that event and the Second Coming of the Lord to earth, this Satanic manifestation will take place (I Thes. 4:16-18; II Thes. 2:1-6).

It is only reasonable and logical to expect that a

special dispensation should be granted in which the climax of Satan's power should take place. And we find that our expectation is not in vain, for in the thirteenth chapter of the Book of the Revelation, which is a description of the conditions and events of the Great Tribulation, it is clearly stated that power will be "given unto him (the beast) to continue forty and two months" (vs. 5). In the light of this passage we are forced to recognize that no such definite time as this has ever been granted to the adversary, either in the past or present dispensation, to exercise his power. The Great Tribulation is the appointed time—the zenith of Satan's power.

2. The climax of Satan's power will take place at the city of Jerusalem.

What a tragedy! Jerusalem—the City of Peace—to become the city of war! Jerusalem the Golden to become the bloody city! How the heart of God must grieve as he presents this awful prophetic picture. Can it be that Satan will choose the Holy City as his headquarters? Why should he want to select Jerusalem as the center of his religious orgies?

In the Word of God we learn that Satan was created perfect in wisdom (Ezek. 28:12, 15). We know that he is familiar with the Scriptures because of his effort to tempt Christ (Matt. 4). He has a wonderful knowledge of the prophecies in God's Word. Hence, he is acquainted with the interest God has in Jerusalem. He knows that the temple and the holy place are in Jerusalem. He also knows that Jerusalem is the religious center of the world. He knows, too, that the Jews are to be regathered at Jerusalem and that there will be going forth from that city the faithful testimony of the two witnesses (Rev. 11). Consequently he knows that if he can become well intrenched in the religious center of the world the greater his influence and power will be. When, therefore, we find the time of the Great Tribulation breaking upon the earth, we find Satan beginning his operations at Jerusalem. The Jews have returned to Jerusalem according to prophecy, and since he is neither omniscient nor omnipresent, and having other business to attend to in heaven (Rev. 12:7), he enters into a covenant with the Jews permitting them to resume the

There is, strictly speaking, no such thing as man's freewill. If man be self-governed, he is really governed by Satan; and if not, he is governed by God.

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daily sacrifice and oblation (Dan. 9:27). Then, when he is cast out of heaven and no longer has any access there, he resumes his efforts in Jerusalem, making the temple and the holy place the center of His activity.

3. The climax of Satan's power will be characterized by one great outstanding event.

In the middle of the Great Tribulation we find that Satan is to be cast out of heaven immediately following his war with Michael and his angels (Rev. 12:7). From this time on his persecutions take place on the earth, centering his activity (as we have before stated) in Jerusalem. Up to this time things were moving along more or less undisturbed at the Holy City. But scarcely has Satan been expelled from heaven to earth than he breaks his covenant with Israel and begins persecuting her (Rev. 12:13). He causes the sacrifice and oblation to cease and begins making war with the remnant (Rev. 12: 17). He continues pouring forth his wrath upon the people of God approaching the hideous climax by forming a false trinity and causing a mock death and resurrection of the Antichrist, who is his chief emissary. By performing a veritable crescendo of miracles and great wonders before the eyes of a dizzy and drunken world, he reaches the climax of his power in the establishment of the horrid "abomination of desolation, spoken of by Daniel the prophet" (Matt. 24:15; Rev. 13:14).

This characteristic deception of the ages is worthy of our consideration for a moment. Satan has an insatiable thirst for power. C. F. Wimberly, in his book, "Is the Devil a Myth?" says, "His consuming passion is to be worshipped." We have a prophecy to this effect in the writings of the Apostle Paul to the believers in the present dispensation. "Let no man deceive you by any means," warns the faithful apostle, "for that day (i.e., the Second Coming to earth of Christ) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (II Thes. 2:3-4). Satan desires worship above everything else. This desire for worship caused his fall trom his former pristine position. This same desire has been operative in innumerable subtle ways in the downward march of time. As an ultimate attempt to regain his lost estate he will once more let this desire control his whole being and exhaust his every resource of power and seek the worship of every kindred, tongue and nation on the face of the earth.

How, we might well ask, shall he accomplish this diabolical masterpiece of deception? Let us investigate the divine record concerning this important event.

The thirteenth chapter of Revelation is the source of our information. We need not guess nor speculate about this event, for we have the divine revelation of it. In this marvelous chapter we see the workings of three blasphemous characters, i.e., the Dragon, the First Beast, and the Second Beast. The Dragon is the devil or Satan

(Rev. 12:9). The First Beast is the devil's leading representative. Satan gives to him "his power, and his seat, and great authority" (Rev. 13:2). This can be none other than the real Antichrist. The Second Beast "exerciseth all the power of the First Beast before him" (Rev. 13:12), but with this distinguishing element in his character—he does not receive worship himself but causes all worship to be directed to the First Beast-the Antichrist. The Second Beast is the False Prophet (Rev. 19:20). Hence, we see that these three represent the hideous Satanic trinity. Satan is an imitator and this is the climax of his imitations. He is determined to receive worship and this is his method of getting it. In the person of Antichrist he receives worship and has erected an image of himself as the channel through which his worship is to come. The setting up of this image to the Beast (Antichrist) is the climacteric event in the exercise of Satan's power.

4. The climax of Satan's power will exhibit certain amazing results.

The committal of the unpardonable sin is the great outstanding result which follows in the wake of Satan's diabolical power to command worship. The False Prophet performs great wonders and miracles such as causing fire to "come down from heaven on the earth in the sight of men" (Rev. 13:13). By these miracles which he performs in the sight of the Beast he is preparing in a wonderful way the hearts of mankind for the worship of the Beast whose image he gives life unto, and causes it to speak, commanding homage and worship. To those who worship the Beast shall be given a mark in their right hand or upon their foreheads. The reception of this mark of the Beast in the Great Tribulation is the committal of the unpardonable sin, in spite of the various ideas and opinions of many evangelists who teach on this subject. The blasphemy against the Holy Ghost, therefore, is to accept the devil's counterfeit—the Antichrist—as saviour, and receive his mark in either the right hand or forehead, which seals the doom of those who receive it to the lake of fire, the doom also of Satan, Antichrist and False Prophet (Rev. 19:20-21; 20:10, 14-15). How comforting to know that in this age of grace that awful sin which settles one's doom the instant he commits it cannot be committed. For "now is the accepted time, now is the day of salvation" (II Cor. 6:2).

There are two other terrible results which grow out of refusing to worship the image of the Beast and receive his mark. Those who refuse to receive the mark of the Beast shall be placed under a universal boycott. Read the awful ultimatum as prophesied by the Word of God concerning those who refuse to bow to the image of Satan: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Rev. 13:16-17). And the other result of refusing to worship the devil will be martyrdom. In that day the blood of

nartyrs will flow as it never has before. There will e a wholesale slaughter of "as many as would not vorship the image of the beast" (Rev. 13:15). Whether it be a refusal to receive the mark of the Beast nd starve as a result of being placed under universal oycott, or deliberate refusal to bow down to the image f the Beast in the holy place and be killed outright, physical death is the inevitable result of not becoming devil-worsh pper in the Great Tribulation. Death! leath! death! What a horrible outcome resulting from the exercise of power. Physical death to those who reject the devil and spiritual death—eternal separation from God—to those who accept him!

May God awaken Christians to the reality of Satan's power and may every one of us put on the whole armour of God and go forth to tell the lost of One Who died "that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15).

THE DEVIL THE WILES

by A. A. REES

BELIEVE it to be one of the chief points in my ministry to expose the wiles of the devil. The principal forces in the universe are out of sight, and therefore out of mind. The force of gravity is so great, that it ho'ds the stars in their courses; but the power of the devil is much greater than this. He drives many spiritual stars out of their courses. "We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high (or heavenly) places." Who sees these principalities and powers? Beelzebub himself is unseen, yet he is the very god of this world; more worshipped than the true God; gets more loyalty than any monarch. Alas, he has all flesh, all nature, on his side. But there is One Who sees him, and has known him from the beginning, Who saw him when he was Lucifer, Son of the Morning, saw him fall like lightning out of heaven, saw him in Paradise tempting Eve, saw him accusing Job, and Joshua the high priest, Who overcame him in the wilderness, and in Whom the tempter came and found nothing. He saw the devil scheming against the disciples, and said, with something like abrupt-

ness, "Simon, Simon, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." Satan desires to have us also; and he is allowed to have us, to sift us, just as he

obtained Job.

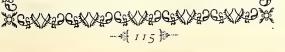
There is not a man whom God approves, but Satan desires to have him, and has him, to try him; and the higher he is in the church, the more sure Satan is to desire, and to have him. "Satan hath desired to have you" (plural)—all the disciples. But Simon heads the list. The original is a comprehensive word; it includes the demand and the grant of all the apostles, but especially their chief. Jesus knew what a bold man he was; none needed warning so much as he; bravery and self-confidence bring danger. "Simon, Simon"—double, like a post-man's knock; so, "Martha, Martha." We are slow to hear, and almost all need to be called twice. Satan desired to have Christ, and had Him; but got nothing out of Him. He was "a green tree," that Satan's sparks could not set on fire; but we are dry wood, that easily blaze. He seeks to knock the officers off. "Smite the Shepherd, and the sheep shall be scattered." Are there any shepherds here? Satan desires to have you, that he may sift you. This does not mean a round sieve with holes in it; but a winnowing machine—for the wind to blow away the chaff.

The Lord Jesus Christ uses a fan also, and will thoroughly purge His floor. We must come under the devil's fan, and under Christ's fan. Thank God, His fan 's very different from the devil's fan. Satan's temptations are the black soap with which God washes His

saints white. Satan tempts to destroy-God tries to purify. As sure as a man professes Christ, Satan will sift and God will sift; Christendom will be sifted by the devil and by God. It will be seen who of all the millions calling Jesus Lord, are Christ's true servants. Millions will be blown like chaff into everlasting fire.

But Jesus says, "I have prayed for thee." It is a transaction already past; but because the sifting time is near, He gives warning, and now look out,

Many a Christian has lost in the battle with Satan because of ignorance of the wily character of his adversary. This little study is a real awakener. It should lead the reader to an intelligent fighting of the devil in the strength of the Saviour.



look out. Three turns of the devil's fan blew Judas right away. First he was angry when rebuked. Are you angry when rebuked? If so, it is a bad sign. David said, "Let the righteous smite me." He complained of the woman's waste of the ointment. Jesus said "Let her alone." This made Judas angry. By another turn Satan injects the thought of betraying Him—he let a little thief in at the window, and the little thief lets a big thief in at the door. Satan enters into him, and Judas is blown right out of the threshing floor. The others all forsook Him and fled, but they didn't go far; they drifted about the barn-floor, but were not blown out. Under the devil's fan Peter cursed and swore. Is he not as bad as Judas? No! essentially better. We may judge of actions; not of the guilt of actions. Peter never ceased to love Christ in his heart, though through fear, he denied Him. Judas never began to love Christ. Do you love Him? Judas loved the bag much better than Christ; Peter, when Christ looked upon him, went out and wept bitterly. Peter came back, because Christ prayed for him. His return hung on that prayer; so in John 17. He prayed that his faith might not fail. We are kept by the power of God through faith. We are to resist the devil, steadfast in the faith; then he

will flee away. For he is a coward, and hates resistance The mere threads of an educational faith can easily be snapped; but the cable of the faith of God's elect wil endure every strain and the vessel will never drift on to a lee-shore. Peter could stand up and say to Christ's face "Thou knowest all things; Thou knowest that I love Thee. Though I have sinned, Thou knowest that I love Thee." Can you say so? Some of us have gone through much experience; how have we seen Satan's hand going round, and how many preachers have been blown out of the pulpit lower than the pew. There is not one of us, of any long standing in the church of God, but has been stirred by the devil's blast; and we owe it to Christ's prayer, and "the faith of God's elect," that we have not followed Judas, Simon Magus, and Demas. Yea, the weakest saint shall endure to the end, through the efficacy of Christ's intercession. And mark me, as in Peter's case, so in ours, the intercession always anticipates the temptation; and hence, "the fiery darts of the wicked one" always fall blunted against the shield of faith, and we are made more than conquerors through Him that loved us.

SATAN: HIS THOUGHTS AND WORKINGS

by J. N. DARBY

The author of this article was truly a man of God and mighty in the Scriptures. We regret that in some of his teaching he departed from Bible truth. But in spite of the fact that we cannot endorse everything which he has written, we can most fully commend this study. It has brought much blessing to our own souls and we trust that it will to many others.

ATAN is a fallen creature, and he does not possess either omniscience or omnipresence—John 8:44 is a distinct testimony. But Satan has a whole multitude of demons under his authority, so much so, that in the poor Gadarene there was a legion: he is the prince of demons.

With respect to the knowledge of thoughts, he does not know them intuitively, as God does; but he knows as a spirit full of intelligence and subtlety, who discerns with the greatest clearness the motives of the heart, and who has gained experience by the practice of many thousand years; but I believe he understands nothing of the power of love. He was able in his malice to raine up the Chaldeans, etc., through desire of plunder, against Job; but not in any way knowing the purpose of God to bless him by this means, he did nothing but fulfil it. He did all that he could to get Christ put to death, but he only fulfilled the wonderful purpose of God for our salvation. However, when he has to do with the evil heart of man, the case is different. He can present objects to awaken lusts. If we (Christians) reckon our-

elves to be dead, dead to sin, and alive unto God through Jesus Christ our Lord, he is not able to tempt us, at least, he temptation remains without effect; but if the flesh s not held as dead, then he can present objects which the flesh likes, and suggest to a man the means of satisfying his lusts. Thus he put it into the heart of Judas to betray Jesus for a little money. But man is responsible, because without lust Satan could do nothing: he has nothing to offer to the new man, or if he offers anything it only produces horror in the soul; the soul suffers as Christ suffered at the sight of evil in this world, or else it overcomes as Christ overcame in the wilderness. But when the soul is not set free, he can indeed insinuate wicked thoughts, and unbelieving thoughts, and words of blasphemy, in such a way that these words and thoughts seem to proceed from the man himself. Nevertheless, if the man is truly converted, we always find that he has a sense of horror at the things that arise in his mind, and we see that they are not really his own thoughts. If he is not converted he does not distinguish between the demon and himself, as we find in the Gospels. But also when he is converted, it is a proof that he has opened the door to the devil by sin, hidden sin it may be, or by negligence.

Further, Satan is the prince of this world and its god, and he governs the world by means of the passions and lusts of men; and he is able to raise up the whole world against Christians as he did against Christ, and so try their faith. He can seek to mingle truth and error, and

thus deceive Christians if they are not spiritual; and also as the demon at Philippi did, to get Christians mixed up with the world in order to destroy the testimony of God; he can change himself into "an angel of light," but "the spiritual man discerneth all things." Satan has but little power over us, if we walk humbly, close to the Lord, following faithfully the Word of God, having Christ as the only object of the heart. Satan knows well that he has been conquered; therefore it is said, "Resist the devil, and he will flee from you." His influence in the world is very great through the motives of the human heart, and he acts on men through each other; likewise, from the rapidity of his operations and actions, he appears to be everywhere; and then he employs a great multitude of servants who are all wicked; but in fact he is not present everywhere. Now God is really present, and if we are under the influence of the Spirit of God, and the conscience is in the presence of God, Satan has no power. "He that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18). However things may be with us, if we are truly the children of God, he will fulfil the counsels of God in respect to us; it may be by chastisement if need be. But God knows all things, He in the most absolute sense, penetrates everywhere: He orders all things-Satan's efforts even-for our good; and if we are armed with the whole armor of God, the darts of the evil one do not reach the soul.

DEVIL? THE CREATE GOD

by F. C. JENNINGS

This exceedingly valuable study on the pre-Adamic history of the devil is taken from Jennings' book on "Satan." We are grateful for the privilege of presenting so Scriptural a discussion of this subject. The book may be obtained from the publisher, Dr. A. C. Gaebelein, 456 Fourth Ave., New York, or through the Institute Book Nook.

UR first introduction to the Devil on the page of Holy Writ is as he is now, working death to our race by his subtlety, so that we are apt to conclude, without much thought, that this has been his character from the beginning of his existence; but a very little consideration will show this to be both impossible and unscriptural.

God is absolute Good, and only Good. Nothing that is not good could come from such a source. A sweet fountain may send forth poison: the sun may produce darkness and night, sooner than God produce evil in the sense of wickedness. He therefore no more created the Devil as such, that is as he now is, than He created man as he now is (Ecc. 7:29). No "liar," no "murderer" ever sprang from His creative will: and the Devil was that from his beginning (Jno. 8:44). But then it follows that He could not have given the creature that did come from His hand any such name as Devil or Satan; for such names would not have expressed Him, as all divinely-given names ever do.

But if these were not, what was his name at the very first? It must have had a good significance expressive of the glories and dignities that we have seen to characterize him then. It would have no hint of moral evil; yet since we first see him as bad, the reference to it would probably be connected with the recognition of some moral lapse. Well, we have exactly such a name; one that would beautifully and perfectly express one created in the perfection of creature-wisdom and fitted to maintain his high rank, yet who had lost it; it is in Isa. 14, "How art thou fallen from heaven, oh, Lucifer, son of the morning."

The prophet is apparently speaking to the king of Babylon; yet, as in the case of the king of Tyre in Ezekiel, the language is of such a character as to make it almost, if not quite, impossible for us not to see a far greater than any mere human transgressor in this Lucifer.

We know well that it is not at all uncommon in these prophetic writings for them to begin with a mere man; and either gradually, or suddenly, to go behind and beyond the man to one who is far more. How often are we looking at David, and even as we look, David disappears; and beyond, and behind David, we find ourselves occupied with "David's greater Son." So here, it would surely be beyond the limits of hyperbole to say of any mere human king: "Thou hast said in thine heart, I will ascend into heaven. I will exalt my throne above the stars of God. I will sit upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the Most High." Such language would be absurd and puerile through its very extravagance in the mouth of any mere human king of Babylon, however closely he may have walked in a similar proud path; but as addressed to the spirit who may have controlled that monarch—as applied to one who had indeed "fallen from heaven," the language is simply calmly reasonable, and filled with significance. Nor is such a view at all new. Even before the Christian era it was assumed that Satan was the one addressed; whilst Christian commentators, both ancient and modern, have contended to the same effect.

In this connection the context may well be considered. It is the Burden of, or Judicial Sentence on Babylon. She is to be completely destroyed; but further, such strange terms are used to portray her condition, such mysterious creatures dwell in her, as shall in themselves provide figures of the condition of, and spirit-dwellers in, the spiritual Babylon of the New Testament Apocalypse. This is to be "the hold of every foul spirit" and to forecast this in the literal Babylon, in a way that no clearly expressed beast in nature would do, strange and doubtful terms are used:

"Tziim (Literally, "desert-dwellers") shall rest there,

And the house shall be filled with ochim ("howling ones"),

And Benoth Yaanah (lit. daughters of howling) shall rest there,

And Searim (hairy ones, demons) shall dance there,

And *Iim* (crying ones) shall cry in their desolate palaces,

And Tannim (monsters) in the pleasant castles.' The word Searim translated in A. V. "Satyrs".. is literally "hairy ones," and thus becomes applied to the he-goat, as in Lev. 4; but in Lev. 17:7 it could not mean this, and is translated "devils," as also 2 Chron. 11:15. The Sept., too, renders it by "vain things"; Targum "demons." There is thus an ambiguity that may well be designed, as intending to lead us to recognize all these strange creatures as types of the spirit-dwellers in Babylon at the end—evil spirits. Does not this serve to strengthen the thought that the king of Babylon here, whilst he too undoubtedly stands for the future human king, yet goes beyond and behind him,

to Beelzebub, the prince of the fallen angels, or demons,

But there is another confirmation of this. Who would so appropriately figure "The Prince of this World" as the head of the first and pattern-world power, Babylon? One might have said of Nebuchadnezzer, himself, that he was prince of this world; and so of each of his successors. We may, then, confidently accept him as a figure of the unseen power behind him, till, as we hear the cry "How art thou fallen from heaven, oh, Lucifer, Son of the Morning," he disappears, and we are listening to an address to "the Cherub that Covereth" under his first true glorious name of Lucifer.

Let us, tentatively assuming the word thus rendered in our A. V. to be the name originally conferred upon him, examine it a little closer to determine its appropriateness. "Lucifer" is of Latin derivation, and means "Light-bearer"; but the original word in Hebrew "Hillel" means "Bright or Shining One." Exactly the same meaning as "NAHASH," the name first given to the Serpent as originally created! Is not this most suggestive and significant? But to this is added "Son of the Morning," which is simply a Hebrew poetical form of speech for the morning star. So that putting the two together we are startled to find the first name given to him who is now our mighty foe was "The Bright Morning Star."

Naturally, the first feeling to Christian hearts is rather one of opposition and resentment as they remember that that is exactly the title the Lord Jesus assumes twice in the book of Revelation; the very last sweet and attractive character in which He presents Himself for His people's consideration, and which leads Spirit and Bride to say "Come"! Can that title have ever been given to another?

The head of the human race was called Adam; have you never heard of One Who, when that first head had brought death on all by his sin, under the same name of Last Adam brought Eternal Life to all connected with Him?

He called Himself "The Vine"; can that title have ever been given to another? Indeed it was, for Israel was so called (Isa. 5).

He called Himself "The Witness." Can any others we ever been called this? Indeed they have been in aiah 43. Nay, we shall find that many a holy title or me, that has been placed upon, and dragged in the ire of failure by the creature, He, the Divine One, cks up, and assuming it Himself, lifts to a higher than s pristine level, makes it good in its fullest sense, and erries out its meaning. Further as, in every place, in very sphere, in every office we shall find the strongest, arpest contrast between the highest of created intelliences, the subject of our book, and the Son of God; in this very name there is a peculiar appropriateness. ucifer (as I call him for convenience' sake) was, as e left the creative Hand of his maker, "The Bright ear of the Morning"; but, alas, whilst that morning pened fair, with "morning stars singing together, and I the Sons of God shouting for joy" (Job 38:7) and may be with this "morning star" leading that grand noir, for is not his own destined kingdom coming into eing?—it soon clouded over; and as far as this earth t least is concerned, he was the harbinger of a gloomy ay. Blessed be God, there is another true "Bright and Morning Star" that shall usher in a day of eternal calm nd brightness founded on redemption, righteousness, nd holiness, and Who also leads the singing of His eople (Psa. 22). But would not such a name be erfectly appropriate and filled with significance? urely it would.

Some will perhaps ask, if he did not come from God, s the Devil, since God cannot produce evil, where did e come from, or how was he produced in that evil charcter? I have neither wish nor ability to go into matters oo high, or too deep for plain people like myself, yet nay we perhaps, even in a simple way, get some light on his problem. We have seen him presented to us in cripture as the highest expression of creature perfection. Then let me ask, "Which is highest in the scale of reation, a tree or a stone?" You at once answer, "a ree." "Why?" "Because it has more freedom in life and growth." "True. Which is highest, a tree or an ox?" "An ox." "Why?" "Because it has will and freedom of motion according to that will, which the ree lacks." "True again. Once more: which is higher, an ox or a man?" "The man." "Why?" "Again occause he is not controlled—narrowed—limited by the aws that shut in the brute creation. By his spirit he is capable of recognizing his Creator; he becomes therefore a creature with a moral responsibility; but this predicates a greater freedom of will, and its powers of going any direction."

Then do you not see how the highest of all creatures must, by that very act, be launched from his Maker's hand, with no external clog of heavy flesh—a gross material body that forbids the free and full exercise of his desires—with no internal law compelling him ever to continue on certain prescribed moral lines whether good or bad; but with liberty and power of going in any direction. Indeed in such perfect equipoise as to

leave him truly *free*. Milton's words, applied to Adam, might with even more justice be applied to his predecessor, Lucifer:

No decree of God Concurring to necessitate his fall, Or touch with lightest moment of impulse His free Will, to her own inclining left In even scale.

Thus was Lucifer created, nor was there, as in Adam's case, any external influence or pressure or temptation to affect him; he was in the highest personal creature-perfection, in absolute equipoise with no depraved nature tending to the one side, as no actual compulsion to the other. The only question is, will he maintain it?

The answer is in the names he bears. He fell, and the very prophet who tells us his original name, tells us of the loss of it, as he wails, "how art thou fallen from heaven, oh, Lucifer, Son of the Morning?" As the Devil he is self-made.

Nor were the names Devil or Satan applied to him at once; he could not be the Devil or Accuser until there was someone to accuse; nor could he be Satan or Adversary until there was someone against whose blessing or mercy he could protest; and we are told of none prior to man's fall; these names must then have been given him after that crisis.

Thus note the divine exactness, in this respect, of those first chapters of Genesis that the blind learning of the day would eliminate from the inspired volume as mythical. Had he been called Devil or Satan there and then, the names would not have suitably expressed his character as manifested up to that time, for as yet there was no one to accuse; and this would have justified a charge against the divine inspiration of this Scripture. The omission of all names here is in perfect harmony with all revelation.

We may now seek to get more directly the relationship, or connection, between this Earth and Satan. We have seen that God did not create any one who could be, at his creation, called the Devil or Satan; that quite another name must have been applied to one fresh from the Hands of Absolute Good. But let us ask—for the analogy will help us much—when man fell by sin, did his fall affect no one but himself, or did it include both the sphere of his government and the race that sprang from him? Scripture gives its holy and blessed light on this intensely interesting question. Let us turn to Rom. 8: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God; for the creature was made subject to vanity, not willingly but by reason of him who hath subjected it." That is, it was not through any exercise of its own will, but through the doings of some other, the creature became subject to vanity. When the first man, the head of this old creation, lost his place with God, all that creation of which he was the head, fell into disorder and confusion, all passed with its head under the

shadow of "vanity," or the "bondage of corruption." From this we clearly gather that we do not see, in any part of that creation of which man is head, that perfect beauty, harmony, or order that expresses the primal intent of its Creator. The antipathies that are so sadly evident everywhere, even in the vegetable kingdom, the feeding of the strong on the weak, the enmity between man and the beast, are all consequences "of man's first disobedience, and the fruit of that forbidden tree," and since they break in on God's purpose, since they do not express Him, since they tell of corruption, they must necessarily be transitory, not eternal, and the words "vanity" or "the bondage of corruption" express this. In one word, man, in his fall, dragged down the whole creation, of which he was the head, with him, although this was in itself guiltless, and without moral responsibility.

In the second verse of the first chapter of Genesis, we are told that "the earth was without form and void;" and the only question is, is that the condition in which God created it? Let our faith as to this stand, not "in the wisdom of men, but in the power of God," and this can only be by letting other Scriptures give us their light.

The very words in Hebrew tell out even to ears that may know nothing of this language, by their very sound, their meaning. The phrase, Tohu v'bohu (without form and void, or waste and desolate) speaks by its very sound of a wail as of sorrow over the lapsed and ruined scene it describes, and corresponds in this with the "lamentation" over the covering cherub that we have already considered; and this is fully confirmed in their use in the only two other passages in which they are found together; in Isaiah 34:11 and Jeremiah 4:23; and their clear force in these cases must govern our views of their bearing in Genesis.

In Isaiah the whole context is descriptive, not of a normal or natural state of things, not of an early stage of development, or of incipient evolution to higher things, but of utter desolation from the intervention of God in judgment: "And he shall stretch out upon it the line of confusion (tohu) and the plummet of emptiness" (bohu); that is, their desolation shall be as complete and shall be exactly measured with the line and

plummet of the chaos from which the earth was recalled. It speaks thus of a ruined condition, not immature development; of degeneracy, not of evolution.

So in Jeremiah 4:23, 26: "I beheld the earth, and it was without form and void (tohu v'bohu), and the heavens and they had no light. I beheld the mountains, and lo! they trembled. I beheld, and, lo! the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." There can be no question as to all this picturing a ruin of what had once been whole and fair; again, degeneracy, not evolution.

Signifying thus a ruined condition wherever used, it is absolutely compulsory to take them in the same sense here; and it follows that the second verse in the Bible, does not describe a state of immature development; the very first condition of the earth, but a ruin.

This is well worthy of our meditation; for it lays another stone in the foundation of our building upon which much will rest, and therefore it was necessary to prove it clearly. We need next only to ask a question or two that answer themselves to show its connection with our subject: Does God ever create ruins? Common sense itself would permit but one reply; and He Himself confirms the verdict of this lower court, when He says clearly and definitely: "He created it not in vain" or tohu (Isa. 45:18). Nothing ever comes in that condition from His hand.

How then did this ruin come? Well, we have these proved facts upon which to base our answer:

- (a) The most exalted of all spiritual intelligences becomes the first sinner.
- (b) To him was committed the government of this earth; he is prince of this world.
- (c) That earth is seen, on our first introduction to it, in ruins.

In view of the Scriptures that we have looked at, there would not appear the possibility of a question as to the link between these two "ruins"-the spiritual or moral, in Satan; the material in his kingdom, the earth; this is the consequence of that. Lucifer has fallen; his kingdom is waste and desolate; covered with restless, salt, barren waters; that great deep, over which dense darkness ever broods.

"God is Faithful"

We call upon every one who loves the testimony of dear old D. B. I.

to plead the faithfulness of our God to His promises for the supply of
our great need for permanent dormitories. The initial amount is Fifteen
Thousand Dollars. The need is imperative; the need is immediate.

300

D. B. I. AT HOME AND ABROAD

by STANLEY R. SKIVINGTON

It is wonderful to see how God tests our faith sometimes and then in the nick of time vindicates His promise to us. A most unique illustration of this occurred on the evening of January 22. The financial policy at D. B. I. is never to go into debt one cent but to rely wholly on God's promise that He will supply all our needs. If the money is not on hand to buy with, purchases are not made. God has always seen fit to keep D. B. I. going and we believe this method honors Him.

On the evening of the date mentioned, the Dining Room Department found that there was not a cent to buy cereal or sugar for breakfast, nor was there enough milk on hand. With almost eighty mouths to feed the situation looked pretty bad. In fact one might easily have decided that God had gone back on His promise. Special prayer was offered but 7:30 P.M. came and no provision had been made.

That evening happened to be the regular session for the night school and one of the teachers after having finished teaching his class stopped and spoke for a few moments to a lady attending the night school. In the course of the conversation she casually asked him how things were going at D. B. I. He replied that everything was all right, but on second thought remembered the need in the kitchen and mentioned it. Reaching for her pocketbook the lady offered to help out a little and found that she could spare a dollar and a half. This she handed over to the teacher who, thanking her, immediately started in search of the Dining Room Matron. For several moments she was not to be found but finally emerged from a deserted class room where she had been praying for the need and figuring out just exactly how small an amount she could get along with. Her list showed that she just had to have \$1.47 and here was \$1.50. God had evidently provided three cents too much. So with a joyous heart she put on her wraps and started for the grocery store. But when she had ordered the things she found that she had underestimated and the bill came to \$1.52. What was to be done now? She did not have long to wonder however for as the clerk finished figuring up the bill he said abruptly, "A dollar fifty-two. We'll call it a dollar fifty."

Thus God provided to the very penny the amount needed. How wonderful it is to know that He cares for us and is able to provide for our needs!

The history of D. B. I. is full of such manifestations of His grace but every new incident thrills our hearts anew with the consciousness that "He is faithful that promised."

Dean Fowler left Denver on the morning of March 18, to conduct more Bible Conferences. His first engagement was at the First Baptist Church of Elkhart, Ind., and already we have received a report of the meetings from the pastor, Rev. Charles H. Heaton:

"A most successful Bible Conference was held at the First Baptist Church of Elkhart, Indiana, March 21st to 28th, inclusive, Dean C. L. Fowler being the special lecturer and Bible teacher. The subjects for the opening day were 'The Spiritual Man,' 'The Battle of Armageddon,' and 'Restoration.' At one of the sessions a delegation was present from Mishawaka, a city at twelve miles distance.

"The week-night studies dealt with the subject of 'Biblical Psychology.' Dean Fowler proved himself a master in this subject. Attendance at the meetings increased steadily without an exception to the last night. Very few, if any, who came once failed to come for all the rest of the studies.

"The climax was reached on the last day when the Dean spoke on 'Shall We Continue in Sin?' 'How Many Husbands Should a Woman Have?' and 'Shielded, Yielded and Wielded.' A heavy snow-storm interfered with the attendance on the last evening. At that service two young women came forward to indicate their willingness to yield their lives to Christ for life-service.

"So applicable were the messages of Dr. Fowler to the peculiar situation which he found in the church that it was unanimously agreed that those messages came by the leading and the power of God. Scores of persons expressed their desire for an early return of Dr. Fowler to our city."

God has been wonderfully blessing the testimony of D. B. I. students at the Colorado State Home for

Dependent Children. For several months the Evangelistic Department of D. B. I. has had charge of the Sunday School conducted by the institution for the benefit of its own children. From the very first there has been wonderful interest and response from the children and the finest cooperation on the part of the management of the Home. In the last couple of weeks, however, a real revival has broken out. Hardly has an invitation to receive Jesus been given that several, and sometimes many, of the children have not responded with overflowing hearts, committing themselves fully to Him. In one instance the matron found a large group of the girls gathered together of their own accord, testifying and praying with one another, several of them being in tears. Some of the children that were considered by those in charge to be incorrigible have had their hard little hearts melted by the love of Christ and are now as controllable and responsive as could be desired. How we do praise God for this wonderful manifestation of His power and grace. Pray that this good work may continue and that Satan's attacks against the testimony may be defeated.

During the recent review and examination period four other members of the D. B. I. workers group were away from us engaged in special meetings.

Brother H. A. Wilson spent two weeks in Superior, Colorado, during which God especially poured out His blessing in the restoration of many hardened backsliders. Brother and Sister Harry Sprague conducted an eight days' evangelistic campaign in the little coal mining town of Coluribine, Colorado. Here the simple Word of God was used to bring many souls to Him. Brother Jesse Roy Jones went to Guernsey, Wyoming, to conduct the music for Rev. C. L. Morton in a campaign for the winning of souls in that town. At least twenty were brought to a definite decision before the Lord as a result of this series of only seven meetings. We praise the Lord for the opportunities that He has opened up for a testimony to lost souls in these various needy localities. Pray t'at He may continue to bless the extension work of D. B. I.

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OUTLINES FOR GOD'S WORKMEN

Conducted by R. S. BEAL

MATURE BELIEVERS

HEBREWS 6:1-12

I. THE EXHORTATION TO BECOME MATURE BELIEVERS "Let us go on" Vss. 1-2

II. THE DETERMINATION
"This we will do—" Vs. 3

III. THE OBSTRUCTION
"Fall away—" Vss. 4-6

IV. THE ILLUSTRATION "The earth bringeth forth-" Vss. 7-8

V. THE EXPECTATION "We are persuaded—" Vs. 9

VI. THE INSPIRATION "God not unrighteous to forget" Vs. 10

VII. THE ASPIRATION "We desire-" Vss. 11-12

—R, S B.

WHOSOEVER

I. THE WHOSOEVER OF SIN. John 3:4; Jas. 2:10; John 8:34 with Rom. 6:23; Luke 20:18; Rom. 2:1
II. THE WHOSOEVER OF SALVATION. Rev. 22:17;

III. THE WHOSOEVER OF SERVICE. Mark 8:34; Matt. 10:32, 33

-H. A. W.

CHRIST OUR EXAMPLE

I PETER 2:21

(Note— The word translated example is hupo-grammon, literally, a writing copy. As one can attain perfection in writing only by keeping the eye on the copy, so the believer can follow the example of Christ only by occupation in Him).

I. AN EXAMPLE OF HOLINESS.

I Peter 2:22 Heb. 7:26

II. AN EXAMPLE OF PATIENCE. J. Peter 2:23 Heb. 6:15

III. AN EXAMPLE OF HUMILITY. I Peter 2:23 Phil. 2:5-7

IV. AN EXAMPLE OF OBEDIENCE. I Peter 2:23 Heb. 10:7, 8

V. AN EXAMPLE OF LOVE. I Peter 2:24 Eph. 5:2 Matt. 22:37-39

THE CONSTRAINT OF GOD'S SERVANT

I. THE CONSTRAINING POWER OF DIVINE COMPASSION. II Cor. 5:14-16

II. THE CONSTRAINING POWER OF A NEW CREATION. II Cor. 5:17, 18

III. THE CONSTRAINING POWER OF A HEAVENLY COMMISSION. II Cor. 5:19-20

—H. A. W.

THE CROSS OF CHRIST

I. THE BELIEVER'S SALVATION. I Peter 1:24 Col. 2:14

II. THE BELIEVER'S MESSAGE. I Cor. 1:23

III. THE BELIEVER'S EXAMPLE. I Peter 2:21-24

IV. THE BELIEVER'S GLORY. Gal. 6:14

V. THE BELIEVER'S OCCUPATION. Heb. 12:1-3 Gal. 6:14

-H. A. W.

WITH HIM

I. WITH HIM IN DEATH.

Rom. 6:8 II. WITH HIM IN LIFE. Col. 2:20 Rom. 6:8 Col. 2:13

III. WITH HIM IN SUFFERING. Rom. 8:17

(Suffering involves service and sacrifice.)

IV. WITH HIM IN GLORY. Col. 3:4

I John 3:2 II Tim. 2:12

V. WITH HIM IN ETERNITY. I Thess. 4:17

-H. A. W. --- [122] ---

-H. A. W.

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. Wilson

econd Quarter, Lesson 10.

JACOB AND ESAU

Sunday, June 6, 1926.

Lesson Text: Genesis 33:1-11.

Read Genesis 25:19.34; 26:14 to 28:9;
32:3 to 33:17.

I. THE MERCY OF THE LORD

The first thing that impresses the believing student is the mercy which God displays in His dealing with We have already noticed that he was far from an upright man. He had cheated his brother and lied to his father. He had fled in craven cowardice from the wrath of his brother instead of acknowledging his sin and trusting God for his protection and blessing. He had schemed and cheated to get the best of Laban, instead of trusting God to consider his cause, and then he had fled from Laban in a stealthy manner. And when danger presented itself in the approach of the brother whom he had wronged, again he schemed and figured how he might protect himself. True it is, he went to God in prayer about the matter and this was a great improvement on former actions. But still his faith was very weak for he relied more upon his personal schemes than upon the power and blessing of God. But in spite of all his weakness and unworthiness God blessed Jacob mightily. In this He truly manifiested His mercy.

But the manifestation of His mercy to Jacob was no greater than the mercies with which He daily loads us. We are no better than Jacob. If we think we are, that in itself is selfrighteousness and proves that we are not. Perhaps we have not done some of the particular things that Jacob did, but we have the same vile old nature which led him into his sin. And because we have proven weak on points which are different in kind from those on which Jacob was weak, that does not make our weakness any less than his. Let us stop boasting in our goodness and begin to glory in the Cross of Christ where God's mercy was extended to our guilty and hell-deserving souls. (Gal. 6:14; Psa. 68:19; Lam. 3:22-23)

II. THE FAITHFULNESS OF THE LORD

God's faithfulness was also mani fested in Jacob's experience. When He had met him at Bethel in his flight

from Esau, God had promised four things, the fulfilment of which are manifest here. He had promised:

- 1. To give him material blessings.
- 2. To multiply his seed.
- 3. To protect and preserve him.
 4. To bring him again to the land which He had given him (Gen. 28: 13-15).

Jacob himself bore witness that God had blessed him materially, for he said, "For with my staff I passed over this Jordan; and now I am become two bands" (Gen. 32:10). The multiplication of his seed is a matter of clear record for eleven of his twelve sons had been already born and were with him at this time. His protection and preservation up to the present time was evident, though now it seemed threatened. But God will not suffer one word of His promise to fail. As He had softened the heart of Laban and prevented him from harming Jacob (Gen. 31:29), so also He softened the heart of Esau and caused him to receive in peace the brother whom he had sworn to slay. Thus He did bring Jacob in peace to the land of promise.

So it is with all God's dealings with our souls. He is faithful Who has promised, and great is His faithfulness. Not one word which He has spoken shall fall to the ground. All will be fulfilled. What a lesson this should be to us in teaching us to trust Him. Surely His faithfulness proves His worthiness to be trusted. (I Cor. 1:9; Heb. 10:23; Psa. 89:1, 2, 5, 8, 24, 33)

III. THE WATCHCARE OF THE LORD

We have already seen that God kept His word in protecting Jacob, but now let us pause to consider this a little more definitely. God's watch-care was just one phase of His faithfulness, but it clearly shows what is involved therein. It is an evidence of the security of the believer. God pledged His word that He would be with Jacob, and keep him, and bring him again safely to his own land, so He has promised to be with

Golden Text:

"And be ye kind one to another, enderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

Sometimes the most wonderful spiritual revelations lie hidden in apparently trivial or incidental human experiences. This is true in the everyday experience of believers but it is particularly true in the incidents which God's Word records in its stories of the lives of His people. It seems that the Holy Spirit has carefully selected the material which He included in His Word with a view to making every part of it rich with spiritual content. But the blessings of tlese revelations are accessible only to tle reverent and prayerful student. T'e unwilling and superficial see only to most commonplace external inci-dent where the eye of faith catches a rapturous vision of the gracious and mighty, though secret working of his matchless Lord.

The story which we study today is one of this kind. What is there in it for the natural man but a simple incident in the lives of two orientals? To him it is remarkable only for the magnanimity which Esau displayed in forgiving the brother who had wronged him. In fact, it really impresses him as dull and uninteresting reading, and indeed if the external were all there was to it we might admit that it were so. But not so to the faith-filled and spiritual man. He has caught a glimpse of the beauty of his Saviour, and he is eager for every additional revelation of Him which can be found in the Word. Such a soul cannot hear this simple little story with any degree of prayerfulness and thoughtfulness without being thrilled at its disclosures of his Lord. Like Jacob at the ford Jabbok, he will go away marveling and saying, "I have met God face to face." Let us take note of some of the glimpses of our Lord which are thus found here.

For the sake of their connection with this incident and its spiritual revelations we will study also the incidents which precede our lesson.

the believer and to keep and at last to bring him safely home. His presence with us now guarantees us fellowship with Him, if we will only permit Him to draw us into that fellowship. His promise to keep is the guaranty that if we will but submit to His will and look constantly to Him He will keep us from falling. So constant is His watchcare for us and so great is His power toward us that there is neither need nor excuse for the believer falling into sin. Absolute victory is provided for us in Christ. But more than this is promised. Even though we should fall by the way, still He will bring us safely home to glory, for to this end He has pledged Himself. Thank God for His watchcare! (I Cor. 10:13; Jude 24; John 6:37-40)

IV. THE WISDOM OF THE LORD

Another thing which is evident here is the wisdom which God manifested toward Jacob. He had pledged Himself to protect him, but because Jacob was proud, and self-righteous, and self-sufficient, God permitted him to be filled with fear at the coming of Esau. This was really a chastening because of Jacob's faithless scheming. But see what wonderful fruit this chastening produced. First it drove Jacob to his knees in prayer. He had come to the end of his own resources and was forced to recognize his need of Another. Then it produced in him a notable spirit of confession for he said, "I am not worthy of the least of all the mercies and of all the truth

which Thou hast shewed to Thy servant." And again it spurred his faith, for it drove him to lay hold of the promises which God had spoken and to plead them in his prayer (Gen. 32: 9-12). Surely this chastening was not joyous for the present but grievous, nevertheless afterwards it yielded the peaceable fruits of righteousness to him that was exercised thereby. And in the peaceable fruits which it produced it proved the wisdom of God's method of dealing with His wayward servant.

But God is just as wise in His dealing with us. What He did in chastening Jacob He also does in chastening us. Many times on account of our sin and self-sufficiency He lets it appear that He has forsaken us and forgotten us, but He does it only in order to bring us to the place of complete dependence upon Him. And if we will but submit ourselves beneath His chastening hand He will prove true in our lives the saying that: "All things (even the hardest ones) work together for good to them that love God and to them who are the called according to His purpose." Let us thank God that He deals with us wisely, though lovingly, and always for our best interests. (Rom. 8:28; Heb. 12.6-11)

V. THE SOVEREIGNTY OF THE LORD

Still another thing is manifest in this story and this is the sovereignty

of the Lord. Jacob's peaceful meeting with Esau followed a most notal! experience. All night God he wrestled with this man, seeking bring his proud, stubborn spirit in the place of brokenness and yielde ness before Himself. It was not un He had dealt severely with Him th the real victory was accomplishe But when it was, Jacob was broug to the place of humility and co fession before the Lord. Crippled body he was also broken in spin and here it was that Jacob becan changed forever from "Jacob," the "Supplanter," to "Israel," "a pring with God." It is not until a soul him. really become broken before God th. he really begins to have power wit God. "The sacrifices of God are broken spirit, a broken and contri heart, O God thou wilt not despise This was the place to which E brought Jacob, a place of absolu surrender to his Lord and it is the place in which Jacob prevailed wit God. Surely this is a demonstratio of His sovereignty. By the blood of His Cross the Lord Jesus Chris purchased the right to be absolut Sovereign in our lives, and for or good He is jealous of this sovereignt He knows, as we ought to know, tha until we have enthroned Him in th pre-eminent place in our thought and affections we cannot be the me we should be nor can we do th service which will most please Go and bless men. (Rom. 12:1,2; I Com. 6:19, 20; Psa. 51:17)

Sunday, June 13, 1926

Second Quarter, Lesson 11.

JOSEPH'S FIDELITY

Lesson Text: Genesis 39:1-6 and 19-23. Read Genesis 39:1-23.

Golden Text:

"Seest thou a man diligent in his business? he shall stand before kings" (Prov. 22:29).

Joseph is one of the most delightful characters set forth in all of the Old Testament. Even if we do not consider the thrilling romance of his experience he is still a striking figure. In his personal life he was exceptionally upright, in this respect standing head and shoulders above Abraham, Isaac and Jacob. But such a life is to be expected as the fruit of such a faith as Joseph had, and only such faith can be the fountain of such kindliness of spirit as was manifested in his freely forgiving the brethren who had so wronged him and grieved his father. It is a relief to turn from such a sordid story as that of Jacob's sinful life to such an inspiring example of God's purifying power as that found in Joseph. And it adds to our delight in recognizing in him both a type of Christ and an example for the believer.

I. JOSEPH A TYPE OF CHRIST

In the "Love" number of "Grace and Truth," which appeared in October, 1923, Dean Fowler discussed the wonderful analogy which so clearly displays the prophetic character of Joseph's life and proves him to be a type of Christ. This analogy appeared as an illustration of the "Analogy Principle" in a copyrighted installment of the series of "The Eighteen Principles of Divine

Revelation." It brought such blessing to the writer that he desired to call it to the attention of the readers of these lessons. Accordingly he asked and obtained permission to reproduce it here. We are therefore indebted both to the industry and kindness of Dean Fowler for the following discussion of the typical teaching of the life of Joseph

JOSEPH

1. Joseph was the product of the power of God, a miracle child, born of a barren mother (Gen. 29:31; 30:22-24).

2. Joseph was the object of his father's special love, being the son of his old age (Gen. 37:3).

3. Joseph was the object of the hatred of his brethren (Gen. 37:4).

4. Joseph's father made him a robe of many colors (indicating that Joseph was the heir), (Gen. 37:3).

JESUS

1. Jesus was the product o the power of God, a miracle child, born of a virgit (Luke 1:34; Matt. 1:18)

2. Jesus was the object of His Father's special love from before the foundation of the world (John 17 Matt. 3:17).

3. Jesus was the object of the hatred of his brethren (Isa. 53:3).

4. Jesus is set forth as the Father's Heir (Matt. 21:38: Heb. 1:2).

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. Joseph was the recipient f the revelation that he vas to exercise sovereignty nd rulership (Gen. 37:5-11).

. Joseph was sent by his ather to his brethren (Gen. 7:13-14).

. Joseph went on the mision for his father with villingness (Gen. 37:13).

Joseph wandered forth nto the field (Gen. 37:15). The field is the world—Matt. 13:38).

). Joseph found his brethen at Dothan (Gen. 37:17). (Dothan means "law").

10. Joseph's brethren rejected him (Gen. 37:19).

11. Joseph's brethren entered into a plot to slay him (Gen. 37:18-20).

12. Joseph's brethren put him in a pit (Gen. 37:24). (The pits and valleys of Scripture stand connected with death).

13. Joseph was brought forth out of the pit—death (Gen. 37:28).

14. Jesus, having been raised from the pit (death) is set forth as the (a) object of Jewish hate and ignorance (hate—Gen. 37:28; ignorance—Gen. 37:29-35); (b) object of Gentile rejection (Potiphar's wife—Gen. 39:14-20); (c) object of God's special love and care (Gen. 39:2-3; Gen. 39:21-23).

15. Joseph, having been lifted from the pit (death), is set forth as a man of (a) spotless purity (Gen. 39:3-13); (b) supernatural wisdom (Gen. 40, entire chapter); (c) prophetic insight (Gen. 41:1-37).

5. Jesus was the object of a prophecy of coming rulership and dominion (Luke 1:33).

6. Jesus was sent by the Father to His brethren (Luke 19:10; Matt. 15:24).

7. Jesus came to this earth on his glorious mission willingly (Heb. 10:7).

8. Jesus came to the world (John 3:16).

9. Jesus found His brethren under the horrid yoke of the law (Acts 15:10).

10. Jesus' brethren rejected Him (John 1:11).

11. Jesus' brethren entered into a plot to slay Him (Matt. 27:1).

12. Jesus' brethren slew Him (Acts 2:23).

13. Jesus was victoriously raised from the dead (Acts 2:24).

14. Jesus, having been raised from the dead, is revealed to be the (a) object of Jewish hate and ignorance (hate—Acts 13:45; ignorance—Acts 3:17); (b) object of Gentile rejection (Ac's 14:5); (c) object of God's special love and care.

15. Jesus, having been raised from the dead is revealed to be a Man of (a) spotless purity (Heb. 9: 14; Heb. 7:26); (b) divine wisdom (Col. 2:3); (c) prophetic insight (Rev. 19:10).

Here the Gap Principle enters the analogy, separating the lowliness and humility of Joseph from his exaltation and kingliness. As is the case in every occurrence of the Gap Principle, the Holy Spirit leaps, without comment, the centuries which lie between the extremes of the gap.

16. Joseph, the rejected one, was made king (Gen. 41: 43).

17. Joseph, upon being lifted to kingship is united with his bride (Gen. 41:45).

18. Joseph was recognized as the revealer of secrets (Gen. 41:45, Zaphnathpaaneah, revealer of secrets).

16. Jesus, the rejected One, shall be made King, when He returns in His second coming (Rev. 19:16; Rev. 20:6).

17. Jesus, when manifested as King, shall be united with Israel, His bride (Rev. 19:7-9).

18. Jesus in His second coming shall be recognized as the Word of God, the revealer of all secrets (Rev. 19:13).

19. Joseph, upon ascending the throne, enters upon a reign of peace and plenty (Gen. 41:47-49).

20. Joseph has two sons—Manasseh, which means "Forgetfulness," and Ephraim, which means "fruitfulness" (Gen. 41:50-53).

19. Jesus, upon becoming King, will usher the world into a dispensation of peace and plenty—the Kingdom (Isa. 9:7; Micah 4:3-4).

20. Jesus shall reign over a Kingdom in which Israel shall forget the toil and sorrow of the past and shall bear fruit for God (Zech. 8:12; Isa. 65:18-21; Isa. 14:3).

II. JOSEPH AN EXAMPLE FOR THE BELIEVER

In many respects Joseph sets an example worthy of the believer's emulation. One characteristic of his life which is especially noteworthy is his magnanimity in forgiving the brethren who had wronged him, but this is to be the subject of our particular study in the next lesson, so for the present we will pass over it, and consider some of the other things which made him so admirable and Scriptural a character.

(a) Joseph's Faith. The faith of Joseph is worthy of special mention, for it is the foundation of all his career. This was especially evident in his answer to the seduction of Potiphar's wife, when he said, "How can I do this great wickedness and sin against God?" (Gen. 39:9). It may be seen also in his unassuming answer to Pharaoh (Gen. 41:16), and in his testimony to his brethren (Gen. 45:5). In this he set before us a striking example. Even after we have believed in the Lord Jesus Christ as our Saviour we need to let faith grow and increase. We need to learn unhesitatingly to accept the Word of God in all its teaching and the practice to which it leads. (II Thess. 1:3; I Cor. 13:7; II Cor. 10:15; Heb. 11:6)

(b) Joseph's Purity. Springing from his faith, Joseph's life manifested an exceptional purity. In a time of testing of such a character as to try the strongest of men Joseph maintained his integrity (Gen. 39:7-10). Such personal purity can only be maintained by occupation in Christ, which is the very apex of faith (Isa. 26:3; Heb. 12.1-3). It is bound to bring persecution from evil doers, as it did to Joseph (Gen. 39:14-23), but we can trust God to cause even such persecutions to work out to His glory and to our good as surely as He did in this case. (Col. 3:1-5; Eph. 5:1-11; II Tim. 3:12; Rom. 8:28)

(c) Joseph's Diligence. Another striking thing about Joseph was his diligence. Whether a slave in Potiphar's house, a prisoner in the king's prison, or prime-minister of the kingdom it made no difference. Joseph was diligent and faithful in all things. He had learned well the lesson of "redeeming the time," and was doing service not to man, but to God Who had seen fit to place him in this position. And surely he exemplified in his career the truth expressed in our golden text, in that he received the reward of diligence. Let us learn from the life of that Hebrew slave, prisoner, and ruler, and as he was diligent in the business of 1 his earthly masters, let us give due diligence to the business of our Lord. (Eph. 5:16; Eph. 6:5-7; I Cor. 15:58; Rom. 12:11)

In conclusion may we call attention to an exhortation addressed to believing young men, the spirit of which was remarkably embodied in the life of this young man? It is this: "Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works..." (Titus 2:6, 7), and yet another which is exemplified in Joseph is, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12).

Second Quarter, Lesson 12.

JUDAH'S PLEA (JOSEPH AND HIS BROTHERS).

Lesson Text: Genesis 45:1-11. Read Genesis 44:18 to 45:15;

Golden Text:

"A broken and a contrite heart, O God, Thou will not despise" (Psalms 51:17).

Joseph's forgiving spirit is in strange contrast with the spirit manifested by so many believers today. How often do we find Christians who for years have carried bitterness and malice against their brethren. And how petty and insignificant the cause for such a spirit often is. Just a word or a look frequently is sufficient to estrange souls and to break their fellowship. But not so with Joseph. He had been wronged,-deeply and cruelly wronged, but he eagerly seized upon the opportunity to return good for evil to those who had done the wrong. And how ready he was to forgive their wrong. Truly his forgiving spirit is wonderful. What can be the secret of such tenderness and loving-kindness toward the persecutors and injurious?

I. THE SECRET OF JOSEPH'S FORGIVENESS

The secret of Joseph's forgiveness is that his life was lived in constant touch with his Lord.

Well could he forgive the injury and the suffering entailed as He thought upon God's providence. The brethren had meant to do him harm but in the hand of God their mischief had been turned to good. It had involved shame and ignominy and base servitude, it is true, and had led to a prison cell, but God had made the suffering but a step to glory, and the prison cell a passage to the throne. Death had been planned for Joseph, but God had other plans and in His counsels what was to have become the death of Joseph turned to life and salvation for the father and the brothers. It is hard indeed to hold a grudge when one sees that the injury done has proven to be but an instrument in God's hand for good and for blessing. A heart enlightened to understand the outworking of God's will and placing full trust in His loving providence, does not find it hard to bless the instruments He uses. (Matt. 5:44; Acts 7:55-60; Rom. 8:28)

Another thing which made Joseph's spirit what it was, was that his will was attuned to the will of God. So full was his devotion to that will that he did not find it hard to fit into God's plans for his life. Perceiving as he did that God intended him to be the instrument of blessing to those who had wronged him he gladly and willingly undertook the task which was designed for him. This task which would be exceedingly distasteful to any one who cherished angry and vengeful

thoughts became a delight to one who found his sole delight in knowing and doing the will of his Lord. So an obedient will is bound to produce a loving and forgiving heart toward our enemies, for God loves even His own enemies and seeks to do them good and He desires that we shall do the same. (Gen. 45:5-7; Rom. 12:14; Rom. 5:8; Eph. 2:4-5)

But perhaps nothing was more involved in Joseph's forgiveness than a deep appreciation for the mercy which he personally had experienced. Throughout his experiences he had seen the goodness of God extended toward him. And repeatedly he had testified to His mercy. Knowing as he must that the mercies he had enjoyed had been merely manifestations of grace, he could not find it difficult to show mercy to others. It is noteworthy in this connection that those religions which stress human merit tend to produce self-righteousness and impatience with the weakness and faults of others. But a clear perception and heartfelt appreciation of God's grace will make a soul both patient and loving in dealing with others who are in need of the same mercy he has enjoyed. (Col. 3:12-13; Luke 7:47)

Many other things might be mentioned, all of which contributed in some measure to the forgiving spirit which Joseph manifested, but they can all be summed up in one word—OCCUPATION. It is only as our souls are looking constantly to Jesus that we can have like victory over the natural tendencies to malice, and hatred, and bitterness. But as we do permit the spirit to direct our thoughts toward Him His loving-kindness will be reflected in us. (Col. 3:1-8; Gal. 5:16)

II. THE SPIRIT OF JOSEPH'S FORGIVENESS

But now a word concerning the spirit of Joseph's forgiveness. It was not a grudging formality through which this man went. Rather, it was the heartfelt forgiveness of a loving soul. When approached by someone who has wronged us and now comes in the spirit of confession how often we fail to show such a spirit. We may say, "Oh yes, I'll forgive you," but our action or our attitude belies our words. We may really forgive and be so ungracious about it that the one forgiven will doubt our sincerity. Or, perhaps, we will be guilty of disgorging that moth-eaten pretext for forgiveness, "I can forgive, but I cannot forget." May we let God teach us how to forgive for it was not so that He dealt with us! (Isa. 44:22; Psa. 103:12; Jer. 31:34)

Again in Joseph's forgiveness there

was no spirit of insistence on rest tution or confession. His brethren ha truly repented, as their words to on another showed, and no doubt Josep was sincerely glad for this. But h did not say as we so often do, "Yo do the right thing and I'll forgive you Nay, rather, he freely forgave them So also ought we to do. Confession is good and should be practiced by him who has done the wrong, but i is not our prerogative to demand it Restoration of fellowship, of course is impossible until repentance and con fession has come, but we should no wait for these things before forgiving those who have wronged us. Let u freely forgive one another for Christ': sake. (Eph. 4:30-32)

But as the secret of Joseph's for giveness might be summed up in one word—occupation—or in other words love for God, so the spirit of His confession may be summed up in two words—brotherly love. His was indeed a victorious life. So freely and so fully did he permit the spirit of God to transform him that he manifested in remarkable measure the spirit of the commandments, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," and, "Thou shalt love thy neighbor as thyself." (Matt. 22:37-40; Heb. 13:1; Rom. 12:10; I Pet. 1:22;

Rom. 13:10)

III. THE SIGNIFICANCE OF JOSEPH'S FORGIVENESS

As a type of Christ, Joseph sets forth His attitude towards us, and the forgiveness which He vouchsafes to all who believe in Him. Joseph did not forgive the brethren because they merited forgiveness, but because he loved them. So Jesus has forgiven us, not because we are worthy, but because in His love He desires to save us. Joseph's forgiveness meant life to the brethren, for he alone could give them food, and had he refused to meet their need they must die. So, too, we have eternal life only through the grace of God in forgiving our sins. Had He not done so we must perish in His judgment and could never have received this life. Joseph could be the saviour of his brethren only because he had passed through suffering. So, too, Christ can forgive and save us only because in His suffering He bore our judgment and shed His blood for the remission of our sins. And as Joseph, though he had already forgiven them, sought to bring his brethren to repentance, so the dear Lord deals with us. He forgives us through simple faith in Himself, but throughout our lives He seeks to reveal to us the sins and shortcomings of our daily walk upon earth and to bring us to the place of repentance. (Eph. 2:8-9; John 3:16; Eph. 1:7).

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thing which is natural that when men see it they at once wonder whence it springs, and searching for its fountain they are led to the Cross of Christ, for the believer who freely loves and freely forgives those who have wronged him is only reflecting the love of Him Who prayed for His enemies, "Father, forgive them, for they know not what they do" (Luke 23:34). (II Cor. 3:3, 18; II Sam. 9:3)

Sunday, June 27, 1926.

nd Quarter, Lesson 13.

REVIEW:

WHAT WE HAVE LEARNED FROM THE BOOK OF GENESIS

Golden Text:

and we know that all things work ther for good to them that love to them who are the called acng to His purpose" (Rom. 8:28).

helpful method of review for this ter would be to assign different members to study and discuss the torking of the truth expressed in solden Text in the life of each of characters studied. Following our cl custom, however, we will present mber of

QUESTIONS FOR REVIEW

Isson 1—"Jesus Appears to His Disciples."

(John 20:24-29; 21:15 17)

Golden Text: John 20:29

Has Jesus now a personal interest very believer? How does His conwith His disciples after the Reection help to prove it?

. What will the second coming of st mean to believers of the nation

. Where should the believer turn comfort in the hour of sorrow? he find the comfort he needs withfail?

on 2—"The Story of Creation." (Genesis 1:1-3, 26-31)

Golden Text: Genesis 1:1

t. How do we know that God crethe world and all that is in it? ? Did Evolution play any part in creation? Does real Science ever tradict the Bible?

3. What types exist in the story of ution? Of what are they typical?

esson 3—"The Beginning of Sin." (Genesis 3)

olden Text: I Corinthians 15:22

l. Who was the serpent who apted Eve? Is the devil personally olved in our temptations?

2. Describe and explain five methwhich Satan used to secure the vnfall of man.

3. What were the results of the

4. How is the Saviour revealed in this lesson?

Lesson 4—"The Story of Cain and Abel."

(Genesis 4:1-26)

Golden Text: Genesis 4:9

- 1. Wherein is Abel a type of the believer?
- 2. Wherein is Cain a type of the unbeliever?
- 3. Wherein is Abel a type of Christ?
- 4. What principle of Bible Study do we employ in this lesson?

Lesson 5—"God's Covenant with Noah." (Genesis 5:28 to 9:29)

Golden Text: Genesis 9:13

- 1. Why did God save Noah and his family alive of all that dwelt on the earth?
- 2. Did Noah's security after the flood depend on righteous deeds?
- 3. What was the meaning of the rainbow?
- 4. What application has this lesson to the lives of believers in Jesus?

Lesson 6—"Abram and the Kings." (Genesis 14:1-24)

Golden Text: Romans 8:37

- 1. What in the believer's experience corresponds to the victory of Abram over the kings?
- 2. What dangers threaten the victorious believer?
- 3. What preparation do we need to continue victorious?
- 4. Why should we avoid seeking the help of unbelievers in the Lord's work?

Lesson 7—"Abraham and the Strangers." (Genesis 18:1—33)

Golden Text: Genesis 18:18

- 1. Wherein is Abraham's hospitality an example for the believer?
- 2. What lessons concerning fellowship may we learn from God's talk with Abraham?

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Lesson 8—"Isaac and His Wells." (Genesis, Chapters 20-26)

Golden Text: Proverbs 15:1

- 1. Why should believers be separated from the world?
- 2. How will worldlings treat the separated and yielded believer?
- 3. Can a believer gain a more effective testimony with the unbeliever by associating with him in his sins or by being separated?

Lesson 9—"Jacob at Bethel." (Genesis, Chapters 27 and 28)

Golden Text: Genesis 28:15

- 1. How do we know that God dealt with Jacob in grace?
- 2. What was the meaning of Jacob's vision?
- 3. Why was Jacob fearful when he realized God was in that place?
- 4. Was Jacob a type of the unbeliever or of the weak Christian?

Lesson 10—"Jacob and Esau." (Genesis 25:19-34; 26:14 to 28:9; 32:3 to 33:17)

Golden Text: Ephesians 4:32

- 1. How does Jacob's life give evidence of God's faithfulness?
 - 2. How does it show His mercy?
 - 3. How does it manifest His power?
- 4. How does it reveal His watch-
- 5. How does it demonstrate His sovereignty?

Lesson 11—"Joseph's Fidelity." (Genesis 39:1-23)

Golden Text: Proverbs 22:29

- 1. Of whom is Joseph a type?
- 2. In which of the Christian virtues is Joseph an example?
- 3. Is God pleased when the believer intercedes for others?

Lesson 12—"Judah's Plea (Joseph and His Brothers)" (Genesis 44:18 to 45:15)

Golden Text: Psalms 51:17

- 1. Why shoud believers forgive their brethren?
- 2. How should we forgive one another?
- 3. What testimony will our forgiving spirit bear to the unbelieving?

Second Quarter, Lesson 12.

Sunday, June 20, 192

JUDAH'S PLEA (JOSEPH AND HIS BROTHERS).

Lesson Text: Genesis 45:1-11. Read Genesis 44:18 to 45:15;

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Sunday, June 27, 1926.

d Quarter, Lesson 13.

REVIEW:

WHAT WE HAVE LEARNED FROM THE BOOK OF GENESIS

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(John 20:24-29; 21:15 17)

Golden Text: John 20:29

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What will the second coming of st mean to believers of the nation

Where should the believer turn comfort in the hour of sorrow? The find the comfort he needs withtfail?

on 2—"The Story of Creation." (Genesis 1:1-3, 26-31)

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How do we know that God crethe world and all that is in it?
Did Evolution play any part in reation? Does real Science ever radict the Bible?

What types exist in the story of cion? Of what are they typical?

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Who was the serpent who pited Eve? Is the devil personally lived in our temptations?

Describe and explain five methwhich Satan used to secure the nfall of man.

What were the results of the

4. How is the Saviour revealed in this lesson?

Lesson 4—"The Story of Cain and Abel."

(Genesis 4:1-26)

Golden Text: Genesis 4:9

- 1. Wherein is Abel a type of the believer?
- 2. Wherein is Cain a type of the unbeliever?
- 3. Wherein is Abel a type of Christ?
- 4. What principle of Bible Study do we employ in this lesson?

Lesson 5—"God's Covenant with Noah." (Genesis 5:28 to 9:29)

Golden Text: Genesis 9:13

- 1. Why did God save Noah and his family alive of all that dwelt on the earth?
- 2. Did Noah's security after the flood depend on rightcous deeds?
- 3. What was the meaning of the rainbow?
- 4. What application has this lesson to the lives of believers in Jesus?

Lesson 6—"Abram and the Kings." (Genesis 14:1-24)

Golden Text: Romans 8:37

- 1. What in the believer's experience corresponds to the victory of Abram over the kings?
- 2. What dangers threaten the victorious believer?
- 3. What preparation do we need to continue victorious?
- 4. Why should we avoid seeking the help of unbelievers in the Lord's work?

Lesson 7—"Abraham and the Strangers." (Genesis 18:1—33)

Golden Text: Genesis 18:18

- 1. Wherein is Abraham's hospitality an example for the believer?
- 2. What lessons concerning fellowship may we learn from God's talk with Abraham?

Lesson 8—"Isaac and His Wells." (Genesis, Chapters 20-26)

Golden Text: Proverbs 15:1

- 1. Why should believers be separated from the world?
- 2. How will worldlings treat the separated and yielded believer?
- 3. Can a believer gain a more effective testimony with the unbeliever by associating with him in his sins or by being separated?

Lesson 9—"Jacob at Bethel." (Genesis, Chapters 27 and 28)

Golden Text: Genesis 28:15

- 1. How do we know that God dealt with Jacob in grace?
- 2. What was the meaning of Jacob's vision?
- 3. Why was Jacob fearful when he realized God was in that place?
- 4. Was Jacob a type of the unbeliever or of the weak Christian?

Lesson 10—"Jacob and Esau." (Genesis 25:19-34; 26:14 to 28:9; 32:3 to 33:17)

Golden Text: Ephesians 4:32

- 1. How does Jacob's life give evidence of God's faithfulness?
 - 2. How does it show His mercy?
 - 3. How does it manifest His power?
- 4. How does it reveal His watch-care?
- 5. How does it demonstrate His sovereignty?

Lesson 11—"Joseph's Fidelity." (Genesis 39:1-23)

Golden Text: Proverbs 22:29

- 1. Of whom is Joseph a type?
- 2. In which of the Christian virtues is Joseph an example?
- 3. Is God pleased when the believer intercedes for others?

Lesson 12—"Judah's Plea (Joseph and His Brothers)" (Genesis 44:18 to 45:15)

Golden Text: Psalms 51:17

- 1. Why shoud believers forgive their brethren?
- 2. How should we forgive onc another?
- 3. What testimony will our forgiving spirit bear to the unbelieving?

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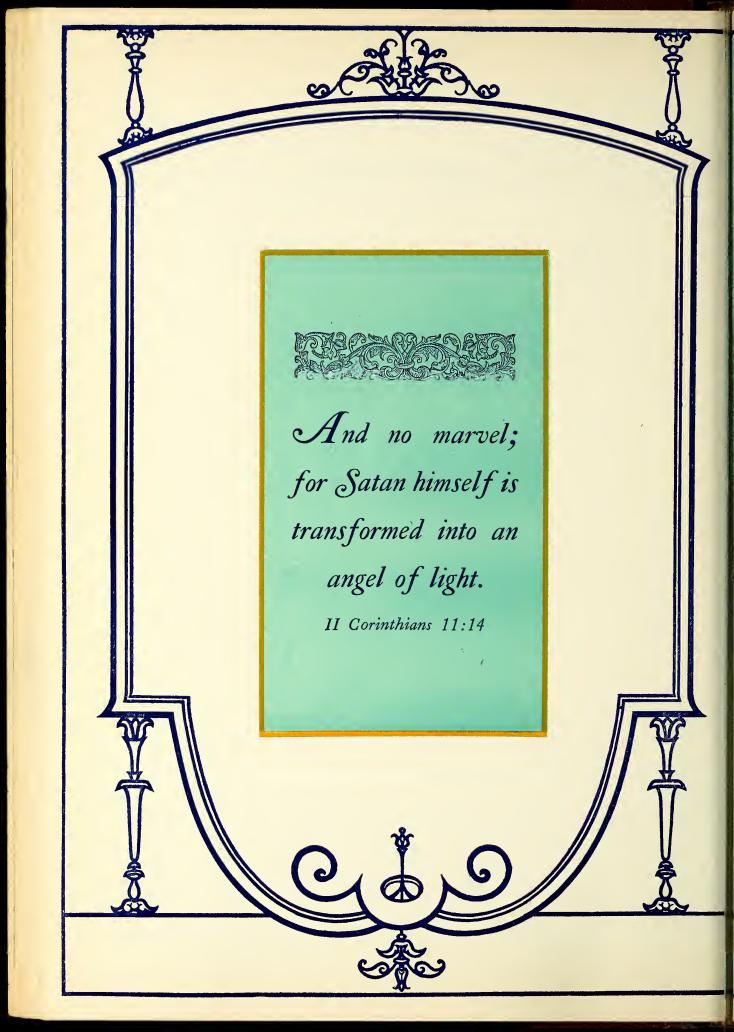
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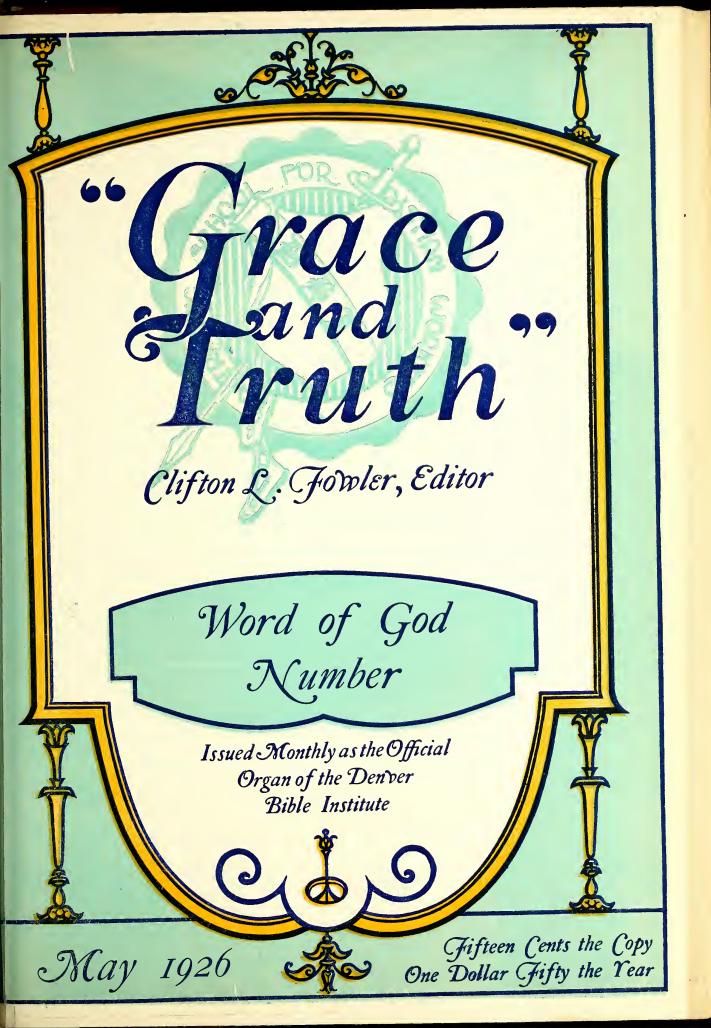
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DOCTRINAL STATEMENT

of the
Denver Bible Institute
and of
"Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature, Rom. 3:19.

PERSONALITY OF SATAN The personality of Satan. Job 1:6-7

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ, Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

That all believers in this dispensation are members of the body of Christ, the Church, I Cor. 12:12-13.

SEPARATION FROM THE WORLD

That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

WAY 1926 **CHANGO AS THE EDITOR SEES

The Word of God

HE Bible! It has been praised and honored and extolled and eulogized, yet no words of men can pass beyond the simple grandeur of the title which the Author Himself has given to this Book when He calls it "The Word of God." Here is simplicity and greatness combined in unthinkable harmony; here is a subject for deepest meditation for peasant and bard—"God ... hath ... spoken," and His speech hath been preserved for the wanderers of earth. The Bible is the Word of God.

As the Word of God, one would naturally expect that it would be characterized by everything by which the Author Himself is known. The Author being held to be perfect, the Book itself must be For an imperfect perfect.

revelation to come from the hand of a perfect God would be a contradiction. If the Bible is from God, then before opening its pages we anticipate a perfect Book. The Psalmist recognized this when he said, "The law of the Lord (referring to the entire body of Scripture) is perfect" (Psa. 19:7). Many have taken in hand to show the perfection of the Word of God. It has been demonstrated to be perfect in its doctrine, perfect in its revelation of man's condition and of God's love, perfect in its literary structure, perfect in its unity, perfect in its plan and purpose, and even perfect in its historical records and its statements of scientific facts. The Scriptures are without alloy. But a phase of its perfection which has been ofttimes overlooked, yet the phase which is the greatest and most outstanding of all, is its perfection in self-interpreting power. It is perfect in its completeness. All other books must rely upon commentaries, encyclopedias and reference works for interpretation, but the Bible is its own interpreter. It brooks no aid from the imaginations of men. It seeks no help from the philosophies of the world; indeed, it warns against such learning as is likely to pervert its

WE WANT TO KNOW-

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Must the Denver Bible Institute bear the awful burden of the rent drain for another school year because of its lack of permanent dormitories? If not, then the Lord will burden His people to give and give largely to meet the great need. Are you praying to this end? message. It declares without equivocation that it is not "of any private interpretation." All it asks of man is a willing mind to receive and obey its message. It is complete, it is fully sufficient for all man's need in itself, it is perfect.

It is here that the battle is raging today. Men are willing to acknowledge that the Bible contains much truth, —that it is even the highest revelation of truth,—but to admit its perfection to the extent of ruling out all of man's ideas is too much. The Modernist wants to use the Bible but haughtily rejects this great self-interpreting fact. According to him, the creation story is crude and must be altered. Jesus' life and death and supposed resurrection must be "interpreted" in the light

of modern science and according to the ideas of the modern mind. Likewise say all of the present day "blind leaders of the blind." The Bible must be added to, or taken from, or interpreted—it is imperfect. What blasphemy! What impudence! What effrontery! Sinful man must tell the Righteous God what He means to say! The "modern conflict over the Bible" is over the question, "Is the Bible self-interpreting?"

In the hour of such a conflict the man or woman who would honor God will stand unflinchingly for the Bible as self-interpreting. In no plainer terms could we publish abroad our faith in the great fact that the Bible is the perfect Word of God. The Bible, nothing but the Bible, everything in the Bible interpreted in the light of its own statements—here let us stand!

Does Dispensational Teaching Rob Us of Part of the Bible?

THE story concerning the cleansing of the temple sheds much helpful light upon a point of Bible

--- I 129 } ---

study which has been the subject of much controversy on the part of teachers who hold essentially to the fundamental truths of God's Word, but who oppose dispensational teaching on the ground that it robs us of all save limited portions of the Bible.

Let us first read the story and then consider its relation to the question in hand. Mark 11:15-17 reads thus:

""And they came to Jerusalem: and Jesus went into the temple and began to cast out them that sold and bought in the temple, and overthrew the money-changers, and the seats of them that sold doves;

"And would not suffer that any man should carry any vessel through the temple.

"And He taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer, but ye have made it a den of thieves."

Notice that in His teaching our Lord Jesus used two passages from the Old Testament. The first of these is found in Isa. 56:7. For the sake of the connection, upon which we shall presently remark, we will quote also verse eight:

"Even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people.

"The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto Him."

The other passage which He used was Jer. 7:11:

"Is this house, which is called by My Name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord."

Now see the significance of what our Lord did. The first passage which He used, as is apparent in the portion quoted, stands distinctly connected with the regathering of Israel and the blessing of the Gentiles with her. As every Bible student knows, the time of Israel's regathering will be at the beginning of the Kingdom which is the time of Christ's Second Coming, and is yet future (see Matt. 24:29-31). In that coming Kingdom time the temple of God at Jerusalem shall be the center of worship for the whole earth (Micah 4:1-2). All nations will then go up to Jerusalem to worship the Lord (see Zech. 14:16). It is at that time that the prophecy of this Scripture will be fulfilled, for it is then that God will make His temple a house of prayer for all nations.

But Jesus gave this distinctly prophetic passage an application to the time in which He was then living. And in so doing He indicated that God's people should permit their lives to be governed by God's future purposes as well as by the exhortations and instructions which He gives for their present guidance. He did not teach that the Jews by political efforts, or efforts at reform, or in any other manner should endeavor to make Jerusalem the center of worship for the whole earth. This would have been inconsistent with the teaching of the rest of Scripture. And it would have been

a violation of the dispensational interpretation of the passage. God's time had not yet come for the fulfilme of this passage, and when His time did come, He Himse would bring it to pass. But Jesus did teach that sin this was God's purpose and appointed destiny for H house, His people in all ages should personally maintathe respect for that house which was consistent with God's express plan for it. In this teaching the Lor Jesus Christ both preserved full regard for the dispensational interpretation of the passage and pointed of the personal application.

Herein we see at once the value of dispensational teaching and the proper use of the prophetic Scripture A clear understanding of the dispensational interpretation of a passage will save a soul from confusion and disappointment, for he will not insist on the immedate literal fulfilment of the prophecies concerning future age. But at the same time, with clarified vision he is able to search the prophetic revelations of God plans and purposes for the innumerable truths on which by personal application, his soul may feed and in which he may find light by which to order his paths. Instea of robbing us of the prophetic Scriptures, recognition of dispensational distinctions gives them to us in a manne which we never dreamed possible.

But Jesus' use of the other passage which we hav already quoted is just as significant. This passage (Jer 7:11), though undoubtedly typical of the sins of the coming age of Great Tribulation, has clear and distinc reference to the sins which preceded the Babylonian captivity, 604 B.C. It is a passage which primarily relates to the centuries before Jesus' earthly ministry Yet this passage was coupled with the distinctly prophetic Scripture in the personal application which Jesus made The wrath of God against the sins of their pre-dispersion fathers should have been a warning to the Jews living in Jesus' time, for God's dealing with His people in purely spiritual matters is essentially the same in every dispensation. So, from this passage relating to the days gone by, Jesus brought forth spiritual instruction for those who lived in His own time.

In like manner we derive unspeakably precious blessings from the Old Testament Scriptures, the Gospels and Acts. We know that by interpretation they belong to other ages. In their historical portions they belong to the ages which are past. And in their prophetic portions they belong, not to this present "mystery" age, but to the ages which are future. Yet this recognition of d'spensational distinctions serves only the same helpful purpose which we have already noted. It saves us from fanaticism in attempting to appropriate for ourselves the literal fulfilment of the material promises which God gave to the believers of another age, such particularly as the promises relating to miracles and healing. And in so doing it serves also to save us from the hopeless infidelity or perplexity which comes from the disappointment of misplaced faith. At the same time we recognize that God's dealing with us in spiritual things is

entially the same as His dealing with the believers of former ages. So, from the lives of the Patriarchs d Prophets, and from their teachings, we glean many measureably precious truths for our own encouragent, and instruction, and edification. Indeed when proached with the safeguard afforded by the light of clear understanding of the dispensations, the Old estament Scriptures prove to be pregnant with spiritual lpfulness to our souls, and fully as profitable to our vn spiritual refreshing and establishment as the writings the Apostle Paul which are expressly declared to be ven for the present dispensation of the Church.

Any believing soul who will approach the Scriptures ith due regard both to their dispensational interpretion and their personal application, as our Lord did the example before us, will find his faith grounded a settled in the fact that "All Scripture is given by spiration of God," and he will find indeed that all ripture is "profitable for doctrine, for reproof, for prection, for instruction in righteousness: that the man God may be perfect, throughly furnished unto all ood works" (II Tim. 3:16-17).

This is the reason underlying the recent remark of student in the Denver Bible Institute. This man is man of middle age, and he has studied his Bible for ears. Yet after only about four months in the classes f the Institute, during which time he was under clear ispensational teaching coupled with vital teaching conerning the personal Christian life, he said, "The Bible neans ten times more to me now that it ever did before came to D. B. I."

—H. A. W.

Thanks and a Prayer

TO THE great host of friends who came to our aid during the Subscribers' Cooperative Campaign we vant to express our sincere thanks. The Campaign was vonderfully blessed of God. Several hundred new subcribers were added to our list. With all our hearts we ay, "Thank you."

Additional opportunities bring multiplied ressponsibilities. Because we feel this so keenly, we wish to sk your prayers for those who labor upon the testimony of "Grace and Truth." The strength of our God is lone sufficient for such a task.

—L. J. F.

Dr. Slaten's Promotion

WE REFER to the Dr. A. Wakefield Slaten, erstwhile professor of Biblical Literature and Religious Education in William Jewell College and who, in spite of the vigorous protest of the modernistic tainted faculty and student body, was finally dismissed by the Board of Directors of that institution. In the February, 1923, issue of "Grace and Truth" a few remarks were made on "The Slaten Case," in which it was suggested that instead of the dismissal being a disgrace to the

professor in question, it was evidence of a promotion. Time has chronicled the accuracy of the prediction.

From a mere professorship in a Modernism dominated Baptist institution, Dr. Slaten has climbed the ladder of success until now he occupies the pastorate of the Westside Unitarian Church of New York City. But this is only one point in the promotion of Dr. Slaten. An item in his rise which is of even greater significance is his position as booster of one of the vilest books that the Freethought Publishing Company has ever dared to print. The book is written by one Joseph Lewis, and is entitled, "The Bible Unmasked." Here is an extract from Dr. Slaten's review:

"I have read with a sustained enjoyment Joseph Lewis' book. It is a serious attempt to show that the Bible is a dangerous book of a type likely to excite passion and to inculcate low ideals. Mr. Lewis culls the sex narratives and references in the Bible and comments upon them in a racy and pungent style. I sincerely hope that it may not be denied admittance to the Moody Bible Institute of Chicago, the Denver Bible Institute and the Torrey Bible School of Los Angeles. There it would be a burning and a shining light."

We trust that Dr. Slaten is not holding his breath until this virulent thing is admitted as a text book to the Denver Bible Institute or to the other faithful institutions mentioned. He is to be disappointed. Those who have caught a glimpse of the "light of the glorious Gospel of Christ" are not the seekers after the "sex narratives," nor are they captivated by "a racy and pungent style." We fear that those who teach and study in such institutions would read Mr. Lewis' book with anything but "sustained enjoyment."

One does not need to read this new contribution to infidel literature to know that its author must have one of the most darkened intellects that Satan ever produced in a human being—a glance at Slaten's review and a scanning of the table of contents will reveal this. However, it is not the fact that a Freethinkers' society should produce a book of this type that causes us to rub our eyes in astonishment—this is to be expected —the thing that is startling to us is that the product of a modernistic institution, supported by Baptist money, should be the one to sponsor such a piece of literary corruption. But this is simply a part of Slaten's promotion. He has received that promotion to which Solomon referred when he said, "Shame shall be the promotion of fools." It is the same kind of promotion that Lot received when he was made the mayor of that city which stands for all that is base and vile and corrupt,-Sodom. The man who yesterday compromised with Modernism will today embrace its teaching, and tomorrow he will be promoted to the ranks of those among the cultured who join the libertines and thugs in their cravings for "sex narratives" and "a racy and pungent style."

Beware! oh child of God, beware! The way of Modernism leads to the treacherous shoals of lustfulness.

—L. J. F.

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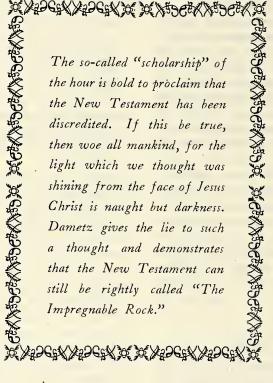
IS THE NEW TESTAMENT INSPIRED?

by Maurice G. Dametz

CANNOT overestimate the doctrine of the divine inspiration of the Bible. It is a cardinal point of our faith which was once delivered to the saints, for which we are required to contend earnestly. This is the strategic center of Christian theology, around which lies the circumference of all truth. In the present hour, this is the center of Satan's attack. Most of the learning and theological activity of the present time is concentrated in the attempt to destroy the genuineness and authority of God's Word. .The divine inspiration of the Bible is now disputed in the name of "scholarship" and "science" by those who even profess to be the Bible's friends and champions. Surrender this fundamental doctrine and we are left as a rudderless boat on a stormy

sea. The doctrine must be defended whatever the cost may be.

We are to consider the question, "Is the New Testament divinely inspired?" To answer this question it is best to let the New Testament speak for itself. Men have been led away from the contents of the Book to consider how it came. Happy the day when all inquiry returns here to this Book. The Bible will stand the most rigid investigation; and instead of fearing investigation, the Bible challenges it. As for the New Testament, it claims to be a divine revelation. If it is not divinely inspired in the strictest sense of the word, then it is worthless and its claims are spurious, its statements untrustworthy, and its contents unreliable. If, on the other hand, it can be shown that the New Testament is the Word of God, inerrant and infallible, then we have a starting point from which we can advance to the conquest of truth. It will rejoice our souls as we study it closely and carefully to find the conviction unhesitatingly gripping us that the New Testament is the Word of God.



I. The New Testament writers give testimony to the divine origin and inspiration of their own writings.

It is of utmost importance to us to notice how the New Testament writers regarded the Old Testament. To them the writings of the Old Testament were Scripture. They speak of Scripture by that name with the implication that whatever stands written in it is of divine authority. As the ministry of Jesus begins with "It is written" (Matt. 4:4) so the writings of the apostles begin with an "Even as it is written" (Mark 1:2); and as Jesus justified His work by a solemn "Thus it is written, that Christ should suffer, and rise again from the dead the third day" (Luke 24: 46), so the apostles justified the

Gospel they preached by constantly appealing to the Scriptures, "That Christ died for our sins according to the Scriptures" and "That He hath been raised on the third day according to the Scriptures" (I Cor. 15:3-4; Rom. 1:17; 3:4, 10; 11:26; I Cor.1:19; 2:9; 15:45; Gal. 3:10-13; 4:22-27 etc). Wherever they carried the Gospel, they proclaimed it as resting on Scripture, and their position was that what Scripture says, God says. They had the deep-seated conviction that the Word of Scripture is the Word of God (Mk. 15:28; Jno. 7:42; 19:37; Rom. 4:3; 10:11; Gal. 4:30; I Tim. 5:18; Jas. 2:23). It is natural for them to speak of God saying what the Scriptures say (Heb. 3:7; Acts 4:25; 13:34). To them, God was closely identified with the Scripture—Scripture was the breath of God.

Having recognized the divine origin and authority of the Old Testament Scriptures, the New Testament writers do not for a moment consider themselves less in possession of this special power of the Holy Spirit than the Old Testament prophets. They freely recognize that they have no sufficiency of themselves, but they

now that God has made them sufficient (II Cor. 3:5). They proclaim the Gospel in full confidence that ey speak by the Holy Spirit (I Pet. 1:12), to Whom ey attribute their teaching (I Cor. 2:13). They therepre speak with the utmost authority and assurance Gal. 1:1, 7-12) and with complete authority they sue commands (I Thess. 4:2; II Thess. 3:6-12; I Cor.

The New Testament writers place the writings of ne another in the same catagory of "Scripture" with the ld Testament. Paul, who declared in II Tim. 3:16 nat "All Scripture is God-breathed," had already ritten in I Tim. 5:18: "For the Scripture saith, thou alt not muzzle the ox when he treadeth out the corn, nd the laborer is worthy of his hire." The first clause ere is derived from Deuteronomy and the second from ne Gospel of Luke, and both are cited as constituting cripture. Who shall then say that the "All Scripture" f Paul's declaration did not include whatever new ooks had been written and were being written? It is vident that these, together with the Old Testament, vere bound together as a unitary and aggregate body of ooks under the title of "Scripture." And Peter who eclared that "the prophecy came not in old time by the vill of man: but holy men of God spake as they were noved by the Holy Spirit" (II Pet. 1:21) in this same pistle (3:15-16) also places Paul's epistle in the same atagory of Scripture along with the other books that eserve the name. We do not hesitate then to say that the New Testament books which were written and being dded to the sacred writings, are the Word of God; and ve believe that God intends for II Tim. 3:16 to apply to he entire body of Scripture as it now stands. It is evident rom the passages we have considered that the writers of he New Testament were conscious of having received the evelation of God. They were always conscious of receivng infallible truth, and always claimed so. The claim is inique and it is one of the strongest proofs of divine nspiration. The claim itself is proof and the finished writings are proof.

II. The miracles which accompanied Christ and His apostles prove the New Testament to be divinely inspired.

The New Testament revelation comes to us attested by miracles, and as we consider the claims of God's messengers, it is evident upon a very cursory reflection on the case, that miracles should accompany the ministry of the writers, being the proper credentials that they were divinely sent. Miracles are God's signs that authority comes with His messengers,—they are the credentials of God's representatives. The truth of this position is evident as soon as we interrogate our own consciousness. Our very nature demands miracles. Had we lived in the days of Christ and the apostles we would have spontaneously demanded miracles. We instinctively believe in the miraculous and we know the value of miracles to accredit a divinely sent messenger. The miracles are of evidential value—they guarantee the New Testament

revelation. They are signs by which God's prophets are known and they are indissolubly bound up with the Christian faith. The miracles of the apostles are an evidence of the power of the living Saviour. The miracles of our Lord and the apostles cannot be qusetioned without attributing to them wholesale untrustworthiness and wilful misrepresentation. The many miracles related are so circumstanced as to preclude all reasonable doubt of their reality, and add the strongest confirmation to the divine origin and authority of the New Testament.

III. That transcendent miracle—The Resurrection of Jesus Christ—proves the New Testament to be divinely inspired.

The resurrection of Christ from the dead on the third day guarantees the divine origin, authority and truthfulness of the Scriptures, which foretold His coming, His death and resurrection. After His resurrection, He rebuked His disciples for their unbelief in not understanding the Scriptures concerning His death and resurrection, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me," and having opened their understanding He said, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day" (Luke 24:44, 46). Thus it is seen that the resurrection of Christ from the dead was the fulfilment and proof of the truth of the Scriptures. If Christ be not risen from the dead, then these Scriptures are not true, but Christ is risen from the dead, which fact sets the seal of God upon the divine origin and truthfulness of the Scriptures.

As Christ supported His claims by appealing to the Scriptures, so the Apostle Paul in support of the claims of Christ, makes the resurrection the proof of the truth of the Scriptures. He says of himself that he is the "Servant of Christ, called to be an apostle, separated unto the gospel of God (which He had promised afore by His prophets in the Holy Scriptures) concerning Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:1-4). In the same manner, in another place, he connects the Scriptures of the Old Testament with the Gospel of the New Testament by the truth of the resurrection: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures" (I Cor. 15:3-4). The final and absolute proof and test of the divine inspiration and authority of the Scriptures is the resurrection of Christ. The resurrection of Christ fulfilled the Old Testament Scriptures; the New Testament Scriptures are based upon that cardinal fact of the death and resurrection; therefore that which proves the Old Testament true also proves the truthfulness of the New Testament. So long as Christ's resurrection is a historical fact, unimpeached and unimpeachable, we can rest in the inspiration of the New Testament with implicit confidence and have absolutely no fear as to what the Modernists may seek to do with the Scriptures.

IV. The divine inspiration of the New Testament is proven by the unity of the writings.

Here is a volume, made up of twenty-seven books, written by eight writers during a period of sixty-five years. In the style and character of these books there is great diversity; some are historical, others are doctrinal, some are corrective, still others are prophetical. The writers were men of all grades of culture; they differed in tastes and surroundings; some were learned, others were unlettered. These men were widely separated when they wrote: one wrote in Syria, another in Palestine, and another in Greece and Italy, and so on. No two writers wrote in collusion or confederacy, yet when their writings are brought together they constitute one harmonious whole, one system of doctrine, one rule of faith and practice. How could these different men, widely separated by space and time write upon different topics and yet when it is all brought together, it is a corporate body of truth, a unit? Shall we call this an accident? Shall we call it a fortuitous circumstance? There is only one answer—God. God is the author of the New Testament. God made this Book. This unity is organic, its parts are as closely related as the members of the human body. In it we find perfect harmony, perfect order and sequence throughout.

Mr. Stephen Neill has written: "Very few books can submit to searching analysis without revealing defects of construction and style, and very few can be read constantly without weariness. In the case of the New Testament, the minutest analysis is merely the key to new and unsuspected beauties." It is the miracle of all literature in its formation, it is a marvel. No two writers wrote in collusion, yet when their writings are brought together there is no collision.

"Whence but from heaven could men unskilled in arts, In several ages born, in several parts Weave such agreeing truths."

V. Finally, the honesty and integrity of the writers proves to us that their writings were divinely inspired.

It is not an easy matter to lie. A liar has need of a very good memory, else he will contradict himself before he writes far. And he needs to be well posted in the matters of names, dates, places and circumstances else he will soon expose his forgery. Writers of forgeries usually avoid details as much as possible. A man who is conscious of writing a book of falsehoods, does not write on this wise: "Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea and of the regions of Trachonitis, and Lysanias Tetrarch of Abilene, Annas

and Caiaphas being High Priests, the Word of God came unto John, the son of Zacharias, in the wilderness" (Lu. 3:1-2). Here in one sentence are twenty references to matters historical, geographical, political, and genealogical, every one of which are confirmed by secular histories. This statement gives every evidence of truthfulness and the enemies have utterly failed in their attempt to disprove this and many other such statements in the New Testament.

The honesty of the writers is displayed in the faithfulness of the record. A forged account would have said nothing of the wrong-doing of the apostles. A human history would have said nothing of wrong acts, but would have, on the other hand, clothed these men with virtue. In this the uniqueness of Scripture history is displayed. Peter curses at the trial of Christ and the record is faithfully given. Paul and Barnabas quarrel and separate. Churches today try to keep church quarrels out of print, and if we had been called upon to edit the New Testament, we would have passed over this affair in silence. But God's ways are not our ways. The names of obscure sinners are not even mentioned. We do not know the names of the two thieves, or of the woman brought to Jesus for punishment, or of the woman of Samaria, but the names and sins of those who were most prominent are recorded. None but God inspired this Book and God tells the whole truth about man. The straight-forward, honest tone of the writers proves that the writings are God's Word.

The manner in which the apostles published their testimony to the world bears every mark of integrity and truthfulness. Deception and forgery always hide and try to spread themselves in obscure places, but he who does truth comes out in the open. Had the apostles been conscious of deception, would they have dared to assert that Jesus was risen from the dead, in the very streets of the city where He was crucified? If they were conscious of deception, would they have dared to have gone before the chief priests, and the council and the senate of Israel, saying, "The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour—and we are His witnesses of these things, and so is also the Holy Ghost which God hath given to them that obey Him" (Acts 5:30)? Would this appeal and many others have been suffered to pass without contradiction had the statement of the apostles been false? It is with the same boldness that they claim inspiration for their own writings (Lu. 1:1-4; Rom. 16: 25-26; Jno. 21:24; Rev. 1:1-2; Heb. 1:1-2; Gal. 1:1; II Pet. 1:16; I Jno. 1:1; I Thess. 4:13; I Cor. 2: 12-13).

The integrity and honesty of the writers is seen in an even stronger way—they were willing to suffer for the truth. The most convincing testimony which any man can give to the truth he publishes is to suffer rather than deny it. The Gospel was unpopular and they were penniless, yet they suffered and died, leaving

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s irresistable proof of their sincerity and faithfulness. aul said, "The Holy Ghost witnesseth in every city nat bonds and afflictions abide me. None of these things nove me, neither count I my life dear unto myself" Acts 20:23-24). "Seven times," says Clement, "he vas in bonds, he was whipped, he was stoned; he reached both in the East and West leaving behind him ne glorious report of his faith, and so having taught the vorld righteousness, and for that end travelled even to ne utmost bounds of the West, he at last suffered nartyrdom by the command of the governors, and went o his place, having become an eminent pattern of atience to all ages." Man can give no higher proof of is honesty and integrity, than a life such as this lived acrificially and sealed with blood, and this crowning estimony to truth did the apostles give. Surely this roves to us the divine origin and authority of the New restament.

Do not these self-evidencing facts convincingly show us the divine inspiration of the New Testament record? Many more internal evidences beside these could be brought forward, as well as the external evidences. The proofs are clear, convincing and incontrovertable. It is well to also add, that by divine inspiration, we mean that the record was verbally and plenarily inspired, and therefore inerrant, infallible and inviolable in the original copies. The original records were not faulty, inexact or uncertain. In addition we believe in the integrity of the present copies, so that not only was the New Testament Scripture divinely inspired the day it came forth from the hands of the writers, but we can thankfully say as we hold the New Testament in our hands, "I have my Father's Testament, the eternal Word of My God."

WHAT JESUS THOUGHT OF THE OLD TESTAMENT

by Stanley R. Skivington

Let the "higher critics" continue their vituperations against the Old Testament—the "Highest Critic" has given to it His full and unqualified endorsement and this is sufficient for the child of God. Skivington makes the thought of Jesus on the Old Testament Scriptures to stand out in its beauty and refreshing clarity.

THERE was a time in history when certain things were regarded as settled facts and men did not even permit themselves to have contrary thoughts on these subjects, much less voice them to others. But in our modern age of reason, independent thought and research, nothing has been left unquestioned. In no realm has there been more question, and discussion, and expression of personal opinions and ideas than that of the authority, authenticity and accuracy of the Old Testament. Some have thought that the account of Creation found in the book of Genesis is an allegory. Others have declared that Moses did not write the Pentateuch. They

have admitted ignorance as to who did write it but at least, they say, it was someone living at a much later date than Moses was supposed to have lived. The book of Joshua they think was written subsequent to the exile about a thousand years after Joshua was laid in the grave, and is of little, if any real historical value. The book of Isaiah, they believe to have been written by more than one author, neither or none of which was Isaiah, while the book of Daniel is in their humble opinion a positive forgery both as to authorship and supposed date of writing.

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Since all of these gentlemen of unquestioned learning and wisdom have been so free in expressing themselves on this most vital issue, may we raise the question, "What did Jesus think of the Old Testament?" What did the Creator of the universe think of the Genesis account of creation? What did the Jehovah of Israel Who had guided, punished, restored, and blessed that rebellious nation in all of her wanderings,—when He came and dwelt among that people as Jesus of Nazareth, —what did He have to say as to the accuracy of the historical account of that nation's career? What did He Whose Spirit was in the prophets "when it testified beforehand of the sufferings of Christ and the glory that should follow,"-what did He think of the authenticity of the prophets' writings? What does the ommniscient Son of God think of that Book which the learned men of today are questioning? How insignificant the opinion of any of these critics seems when compared with the infallible opinion of the matchless Lord of Glory.

IRST, Jesus believed that the Old Testament was complete as it stood. That the group of books or the collection of writings recognized by the Jews in the days of Jesus as the Sacred Scriptures was the same as that we now call "The Old Testament" is beyond question. Though some have added a list of Apocryphal books and others have condemned certain portions as unauthentic and unreliable yet every early record points to the fact that the Old Testament canon as given in the King James Version of the English Bible is identical with that from which Jesus quoted and read when He trod this earth.

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When once a reverence unto the Word of God on account of its authority is lost, our assent unto it on account of its truth will not long abide.

-John Owen

Christ's repeated use of such expressions as "the Scriptures," "the Law, the Prophets, and the Psalms," "it is written," with no word of explanation as to what He meant, makes it evident that such expressions carried with them a very definite meaning and that there was little likelihood of any one misunderstanding. Jesus never gave a direct statement that "the Scriptures" were complete but His silence is most significant. He upbraided the Jews for their lack of study and understanding of the Scriptures but He never opened His mouth in criticism of the contents of their Scriptures. As freely as He warned and corrected them on other points, would He not have been quick to correct such an error as this if it had existed? Whatever else the Jews were guilty of it is evident that they were not guilty of adding to or taking from the Word which God had given.

We have recorded in the Gospels over sixty instances in which Jesus either quotes from or makes reference to some portion of the Old Testament. But we must by no means conclude that these are all of the references that He made to it. John tells us something of the inexhaustive character of the gospel record when he says that if all the things that Jesus did were written the world itself could not contain the books. In Luke 24:27 we read that "He expounded unto them in ALL THE SCRIPTURES the things concerning Himself." Thus it is evident that in the course of His teaching Jesus made reference to every portion of the Old Testament. But of the sixty odd references that are recorded it is of importance for us to notice that He never casts the least reflection on their canonicity. On the contrary, one is conscious in reading these passages of the positive and authoritative way in which each one is approached and in many instances He definitely recommends them as belonging to the Scriptures. It is also to be noted that though Jesus quoted from almost half of the books of the Old Testament He never quoted or referred to any book that is not in our present canon. Jesus knew which books were inspired of God and which were not and He put His seal upon both the inclusiveness and exclusiveness of the Jewish Scriptures of His day.

SECOND, Jesus believed that the Old Testament was written by the men of God (human instrumentality) to whom the various portions were commonly attributed. In this point also we must recognize that we have no sweeping statement of our Lord varifying the authorship of all of the Old Testament books but the fact that the One Who came to be the Light of the world did not correct but in many instances confirmed, is sufficient evidence to conclude that He approved.

If we were to select from the Old Testament those books whose authorship is most questioned we could scarcely gather together a more abused group than those of which the Lord Jesus saw fit to make special mention. It is as though Jesus, foreseeing which sections of the Word would suffer the greatest criticism, especially fortified them by definite declarations. Many times

loes Jesus refer to Moses as the author of the Pentateuch. In Mark 7:10 we read "For MOSES SAID, Honor thy father and thy mother and whoso curseth father or mother et him die the death." And in Mark 12:26 we have Jesus saying, "And as touching the dead that they rise, nave ye not read in the BOOK OF MOSES how in the bush God spake to him saying I am the God of Abraham, and the God of Isaac and the God of Jacob." Other passages could be added but this is sufficient to show that Iesus believed that Moses wrote the Pentateuch.

The words of our Lord in the 15th verse of the wenty-fourth of Matthew ("When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet") establishes Jesus' belief in Daniel as a prophet and as the author of the wonderful prophecies of the book bearing his name.

Though we do not attribute the authorship of all the Psalms to David yet Jesus gave His testimony to the fact that David was the author of some of them when He in Mark 12:36 quotes from the 119th Psalm saying, "For David himself said by the Holy Ghost, The Lord said to my Lord sit thou on My right hand, till I make Thine enemies Thy footstool."

The much attacked book of Isaiah has received special attention from our Lord by several references to it in which He names Isaiah as the author. In Matthew 13:14 we have these words of Jesus: "And in them is fulfilled the PROPHECY OF ESAIAS which saith, By hearing ye shall hear and shall not understand; and seeing ye shall see, and shall not perceive." In Matthew 15:7-8 we have His testimony again in the words, "Ye hypocrites, well did ESAIAS PROPHESY of you saying, This people draweth nigh unto Me with their mouth and honoreth Me with their lips, but their heart is far from Me."

Jesus gives the authorship of the little book of Jonah a valuable testimony in Matthew 12:39. He does not quote from the book but in making references to Jonah's experience in the belly of the fish He speaks of him as the PROPHET JONAS.

So well chosen and appropriate are Jesus' special references to the Old Testament authors, and so straightforward are His general references to them, and so significant are the absences of any correction of errors, we are forced to believe that Jesus was in full harmony with the generally accepted authorship of the Old Testament.

THIRD, Jesus believed that the Old Testament is historically accurate. As in the case of Jesus' attitude toward the authorship of the Old Testament, so we find three illuminating things concerning His attitude toward its historical accuracy.

- I. Jesus never questioned or corrected a single historical incident.
- Jesus approached the historical portions of the Old Testament with an attitude of confidence and certainty.

The Scripture is from God, the Scripture is throughout from God, and the Scripture throughout is entirely from God.

-Gaussen.

3. Jesus made special reference to the very incidents of Old Testament history that are most questioned, placing His seal of approval upon them.

The last of these observations being specific rather than general is the one of interest to us here.

How men have fought with one another over the question of the origin of things and especially the origin of man. Where did man come from? Did he evolve or was he created? Those that value the opinion of the Son of God are gratified to find that He, in Matthew 19:4, declares His belief in the Genesis account of Creation. In answering the Pharisees' question on divorce Jesus says, "Have ye not read, that he which MADE them at the beginning MADE them male and female."

Probably the next most questioned historical incident of the Old Testament is that of the deluge and the ark. This story, we are told, is an impossibility and the product of imagination, but Jesus believed it, for in Luke 17: 26-27 we read His words, "And as it was in the days of Noe so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that NOE ENTERED INTO THE ARK, and the FLOOD CAME, and destroyed them all."

Who has not heard reflections of doubt cast upon the story of Jonah and the great fish even by some devout though deluded Christians! But again we must say that Jesus believed it for in prophesying of His own resurrection (Matt. 12:40) He said, "For as Jonas WAS three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."

Other historical events to which Jesus alludes are, Lot and the destruction of Sodom (Luke 17:28-29), Lot's wife (Luke 17:32), and the healing of Naaman (Luke 4:27). In all these instances there is not the least suggestion of doubt but only the most definite declarations of authenticity and accuracy.

JOURTH, Jesus believed that the Old Testament is prophetically certain. How the modern thinker does fight against those sections of the Scripture that are prophetic in character! They may admit that the Bible has some historic value but to admit that those old Hebrew prophets had any power to predict events of the future is entirely too much for them. But Jesus established the certainty of the prophets' words by both word and deed. Space will not permit us to mention the times that Jesus referred to various passages of prophecy declaring the certainty of their fulfilment. Let us notice only a few sweeping sentences that dropped from our Saviour's lips, the meaning and force of which cannot be mistaken.

In speaking to the people of the terrors of the coming time of Great Tribulation Jesus uttered these words (Luke 21:22): "For these be the days of vengeance that ALL THINGS THAT ARE WRITTEN MAY BE FULFILLED." Then in Matt. 5:18 we have His words as follows, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law TILL ALL BE FULFILLED." Then we have that crowning senteence of five words which established forever Jesus' attitude toward the Old Testament and its prophecies, "THE SCRIPTURES CANNOT BE BROKEN." What a declaration of certainty and security! What a confidence it brings to the soul of the one who has put all of his hopes and desires in the words of that wondrous old Book! Surely, if the Son of God had such confidence in it we may also rest secure in its promises.

IFTH, Jesus believed that the Old Testament is inspired of God. This is indeed an important point but in view of the things that we have already found as to Jesus' attitude toward the Old Testament, this conclusion is inescapable. Jesus could never approve so definitely the historical account of the creation of man if He believed it was only man's record. He could never guarantee the fulfilment of prophecy if it was but man's prediction, for men cannot predict accurately and infallibly one moment ahead. Nor could He have made the statement, "The Scripture cannot be broken," for poor, sin-cursed man can do nothing that cannot be broken and destroyed.

Jesus has given us two especially illuminating statements of His belief that the Old Testament is truly God's own inspired Word. One of these concerns the writings of Moses and the other the writings of David. In Matt.

22:31-32 Jesus says, "But as touching the resurrection of the dead have ye not read that which was spoken unto you by God saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living." The occasion upor which God spoke these words was when He addressed Moses from the burning bush. But when Jesus made reference to the incident He did not say, "that which was spoken unto MOSES by God" but "that which wa spoken unto YOU by God," thus indicating that God through Moses was speaking to the whole nation of Israel. It is also of interest to note that in Mark's accounof this incident in Jesus' ministry, Jesus attributed the book in which the words were found to Moses. Thus ir the combined record of the incident we find that Jesus attributed the quotation to Moses, humanly speaking and to God by inspiration.

In making reference to David's writings Jesus made the thought of inspiration so clear that there is no possibility of mistaking what is meant by it. In Mark 12:36 we have His words as follows, "For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on My right hand, till I make Thine enemies Thy footstool." How fully this statement agrees with the words of Peter when he writes that the "prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost"! When the modern thinker scoffs at the idea that the Old Testament is inspired it is sure that he is at disagreement with the Son of God.

Old Testament was useable. Many people today, regardless of their attitude as to the inspiration and authenticity of the Old Testament, believe that it is antiquated and no longer of any value to us except as a relic of by-gone days, but Jesus believed that it had a very important use and recommended its use both by word and deed.

Jesus gave a clear-cut and ringing command for the use of the Old Testament when He spoke the words "SEARCH THE SCRIPTURES," and His own constant use of and reference to them bore testimony to the thing that He commands. Jesus gave a most beautiful example of the use of Scriptures in His replies to the devil in the wilderness when Satan three times approached Him with testings. First the arch-enemy of God suggested that Jesus should change the stones into bread and satisfy His hunger. But Jesus answered, "It is written," and quoted from the Scriptures. Again Satan came, this time suggesting that Jesus cast Himself from the pinnacle of the temple and show His power by miraculous escape from death, but Jesus in answering began again by saying, "It is written." A third time he approached the Lord Jesus, testing Him this time with the request that He the Creator, should bow down and worship him, the fallen creature. Such self-exaltation,

ich effrontery, such reversion of propriety! And yet ne only one that is worthy of worship referred a nird time to the Scriptures with the words, "It is ritten." If He Who thought it not robbery to be qual with God, in the time of greatest attack from atan saw fit to repeatedly refer to the Old Testament nay we not indeed profit by His example?

PEVENTH, Jesus believed that the Old Testament was centered in Him. Revealing Jesus' regard for ne testimony of the Old Testament to Himself are ich illuminating passages as the following:

"Search the **Scriptures**; for in them ye think ye have eternal life; and THEY ARE THEY WHICH TESTIFY OF ME" (John 5:39).

"For had ye believed Moses ye would have believed Me for HE WROTE OF ME" (John 5:46).

"And He said unto them, These are the words which I spake unto you while I was yet with you that all things must be fulfilled WHICH WERE WRITTEN IN THE LAW OF MOSES AND IN THE PROPHETS AND IN THE PSALMS CONCERNING ME" (Luke 24:44).

"And beginning at Moses and all the prophets He expounded unto them IN ALL THE SCRIP-TURES THE THINGS CONCERNING HIMSELF" (Luke 24:27).

In addition to these sweeping statements we have nany incidents in which Jesus, speaking of various pasages of the Scripture, declared Himself to be their fulfilment. For instance, at the very beginning of His ministry Jesus stood up in the synagogue of His native town of Nazareth and reading from the 61st chapter of Isaiah declared to the people present that He was the fulfilment of that prophecy.

Having recognized the fact that the Old Testament is filled with pictures and prophecies of Jesus and having seen a few of them demonstrated, what a vast field of study and research is opened up to the child of God! As we open up the pages of this old Book, said by many to be dry and uninteresting, and realize that each page speaks forth a testimony of the One that should come to die for His people, how exceedingly attractive and absorbing every page becomes!

As we begin to see the Old Testament as Jesus saw it, the words begin to take on new meaning and beauty. How complete and unified it is! How real and personal those saints like Moses and Isaiah become as we hear Jesus speak of them by name! With what certainty and faith we can approach the historical records and prophetic promises knowing that on the testimony of Jesus every word is inspired of God! What a practical and useful book it becomes as we see Jesus using the "Scriptures" to meet the devil's testings, to silence the Pharisees with their catch questions, and to answer the disciples with their many honest inquiries. And above all how vivid and living the Old Book proves to be as we realize that the central theme and figure of every section is none other than JESUS!



Within this awful volume lies

The mystery of mysteries!

Happiest they of human race,

To whom God has granted grace

To read, to fear, to hope, to pray,

To lift the latch and force the way;

And better had they ne'er been born

Who read to doubt, or read to scorn.

—Scott



PROPHECY'S PROOF OF INSPIRATION

by H. A. WILSON

THE force of prophetic fulfilment has been clearly recognized and discussed by many able writers. All believers in the inspiration of the Bible seem to agree pretty well with the thought expressed by Dr. A. T. Pierson, when he said, "To establish one prophecy is to carry the whole fortress of the enemy by storm, for it settles the inspiration of the Bible." And if we are to judge by the ferocity of their attacks, either upon the time of the prophecies or the character of their fulfilment, the destructive critic and other infidels all

agree to this proposition. Surely anyone who is at all acquainted with the laws of evidence will agree that if it can be demonstrated to be so, the detailed fulfilment of many particular prophecies constitute an incontrovertible proof that the Bible is super-human in its authorship.

The task of demonstration has been undertaken and ably accomplished by many writers of undoubted scholarship. Indeed, so many have undertaken this task, and they have done their work so well that one almost despairs of adding anything to the results of their labors. And with so many valuable works on this subject now available, it seems unnecessary for one to attempt any new contribution. Coupled with the difficulty of adding anything of

value to the excellent work already done, there is another difficulty confronting the writer whose available space is necessarily limited. This is the difficulty involved in the vast amount of material to be considered. Dr. Pierson gives the number of prophecies and references to Christ in the Old Testament which are expressly cited as such in the New as three hundred and thirty-three. This does not take into account the well nigh numberless Old Testament prophecies of Christ to which the New makes no reference. It does not take into account the great number of prophecies touching other

persons, or the many prophecies relating to cities and empires with which the Old Testament abounds, and the myriad fulfilments of which are testified by archæological remains. And when this material has been exhausted, there still remains to be considered the wealth of New Testament prophecies and their fulfilments. It is apparent, then, that it will be futile to attemp either to follow in the beaten tracks of the many writer who have come before in this study, in the hope of finding some rich nugget overlooked by them, or to

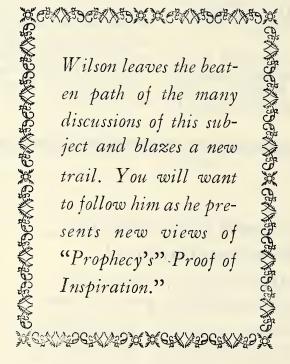
attempt an exhaustive study of the great bulk of evidence for the inspiration of the Bible which is furnished by fulfilled prophecy.

There is an aspect of the subject, however, which seems to have escaped the careful and detailed attention which has been vouchsafed to some others. We refer to the uniformity of the plan which underlies all-prophetic writings.

or that the argument from agreement of testimony is a new one. It is not. Hardly a writer has undertaken the exposition of the inspiration of the Bible who has not used argument from the unity of testimony found in different books written by different men, of different stations in life, and living in different periods of time to prove that

one Mind, the Mind of God, has been responsible for all.

But the prophecies of the Scripture, not only agree in their substance: there is also a striking agreement in the plan upon which they are built. This plan appears very plainly in I Peter 1:10-11: "The prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the



If the Scripture were given. They fell into two distinct roups—those concerning the sufferings of Christ and hose concerning the glory which should follow. If any ne thinks that Peter's testimony is accidental or given vithout sufficient thought, let him ponder also the words of our Lord Jesus Christ recorded in Luke 24:26, 'Ought not Christ to have suffered these things, and to nter into His glory?" Remember that beginning with

Moses and all the prophets Jesus had been expounding to them n all the Scriptures the things concerning Himself. Here we have a two-fold witness that he plan on which the prophecies were built was a two-fold plan. They prophesied the sufferings of Christ and they prophesied the glory that should follow.

It is well to note that in I Peter 1:11 the declaration is very specific that the plan was of divine origin. It was the Spirit of Christ in the prophets Who witnessed concerning these two great facts. The Holy Spirit Himself was the Author of this testimony that Christ was to suffer, and that His suffering was to be followed by His glory. Could any statement of the inspiration of the Bible be more clear? Notice also that the prophets them-

selves did not understand their own prophecies. Having delivered them they set themselves with reverent diligence to study these prophecies, to ascertain if possible of what the Spirit was speaking, and what was the time when these things should be fulfilled. If they did not understand themselves the things of which they spoke, obviously it was impossible for them to have invented the plan on which their prophecies were built.

The divine origin of this plan is also strongly confirmed by the Word of Christ to which we have already referred. A literal translation of what He said is, "Was it not necessary for Christ to suffer these things and enter into His glory?" An alternative reading, which is in close harmony with the primary meaning of the root of the word involved, would be, "Was it not binding on Christ to suffer these things and to enter into His glory?" Several different translations adhere closely to the thought of these translations. Thus it appears that Christ was under the constraint of divine necessity to fulfil both the prophecies of His suffering and those concerning His glory. How can we explain this constraint, save only on the ground that both were inspired?

Surely God would be under no obligation to fulfil predictions of merely human origin, so this emphasizes the divine origin both of the prophecies and of their plan.

 \mathcal{B}^{UT} the recognition of the necessity of the fulfilment of the prophecies concerning the glory of Christ has many times involved difficulty. In Jesus' earthly life and death upon the Cross the prophecies of His sufferings and all things involved therein were fulfilled in minutest detail exactly as prophesied. But the

prophecies of His glory have just as strikingly failed of their fulfilment. This has led many infidels to make the unfulfilled prophecies concerning Christ's glory the center of violent attack upon the inspiration of the Word of God. It has led the destructive critics to point to them as the evidence that the verbal inspiration of the Bible cannot possibly be true, and they have gone so far as to sneer at the idea and to deprecate the intelligence of anyone who is so foolish as to believe such an unintellectual theory as this. The result is that many faithful souls whose understanding of the Word of God is limited have engaged in weird spiritualizing interpretations in the attempt to defend their faith in the inspiration of the Bible.

Joyous is the Word of God. There is no other book in which reigns such calm peace, overflowing in joy unspeakable and full of glory. Here shines a light which triumphs over every darkness, and breathes that hope which is full of life and strength.

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XCHX50CKX50CKX50CKX50CKX50X

-Saphir

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All this difficulty and confusion arises from one fact. Constantly in the prophecies of God's Word the glory of Christ is spoken of as though it immediately followed the suffering. This is entirely consistent with the fact that the Church was a mystery, hid from ages until it was revealed to the apostle Paul (Eph 3:1-5). In some few cases there is a suggestion in the writings of the prophets that a period was to intervene between the sufferings of Christ and the subsequent glory. But more frequently, even, the intervening period of time, which is the period of the Church, has been entirely ignored and the prophecies seem to indicate that the two events of which they speak were immediately to follow one another. The truth of the matter is that the glory will follow the sufferings exactly as the Scripture says, but after a considerable interval has elapsed. The prophecies of the sufferings were exactly fulfilled nearly two thousand years ago, but the prophecies of the glory are still waiting to be fulfilled.

None who have studied the most amazing literalness found in the fulfilment of the prophecies concerning the suffering of Christ can doubt for an instant that the prophecies concerning His glory will be just as liter-

ally fulfilled in His Second Coming. But it is not our purpose now to enter either into the discussion of the striking fulfilments of the former or the reasons of our confidence that the latter will be fulfilled. The point we wish to make here is simply this: The very fact that such a great interval has elapsed between the fulfilment of the prophecies pertaining to the sufferings of Christ and those pertaining to the glory makes it all the more remarkable if we find, as we shall, that the prophets were united in building their prophecies according to the same plan, for build their prophecies according to this plan they all do.

My we now call attention to the remarkable uniformity in the testimony of different representative prophets on these two salient truths,—the sufferings of Christ and the glory that should follow. But before we do let it be understood that the sufferings of Christ involve His whole earthly life, according to the plain teaching of the Scripture. "He was made a little lower than the angels for the suffering of death" (Heb. 2:9). The sufferings of Christ were the purpose of His incarnation, and all the events of His earthly life were merely leading up to that supreme event of Calvary. Let it be understood also when the Scripture speaks of the glory of Christ it speaks of His Second Coming and of His Kingdom and the glory shall be manifested in His person at that time. Abundance of Scripture could be adduced to prove these statements, but the connections are so well recognized that it will be unnecessary.

Now for the prophecies themselves.

Let us first consider two clear examples from among the types, "But we thought we were to study the prophecies of the Scripture," we hear someone say. We are, friend, but let us not forget that the types of the Scripture are just as definitely prophetic in their message as anything found in the writings of those whom we call prophets.

The first we shall consider is that well known type found in Joseph's life. This is clearly recognized by all Bible Students, and for this very reason we employ it here. It is a well known fact that in his being sold into Egypt and in all the attending circumstances Joseph represents a type of the Lord Jesus Christ, sold into the hands of His enemies and done to death by His brethren. And his exaltation to the throne of Egypt, with the consequent deliverance which came to his father and his brethren, is just as clear in its typical setting forth of the Kingdom glory of Christ and of the blessings that shall come to Israel at that time. Now what is the order here? We see:

- 1. The sufferings of Christ, typified in Joseph's humiliation at the hands of his brethren.
- 2. The glory which should follow, typified in Joseph's honored and exalted position in Egypt.

The day of atonement is as well recognized in the interpretation of its typical significance as is the story of Joseph. After making atonement for himself on the day of atonement, the high priest was first to slay the goat which had been chosen for the sin offering In this he typified Jesus offering Himself upon the Cross Then he was to take the blood of the goat into the mos holy place and sprinkle it upon the mercy seat of the ark thus making atonement and intercession for the children of Israel. This type was fulfilled when Jesus entered into heaven, there to appear in the presence of God ir intercession for us, and to offer His own blood as the price of our redemption and security. And finally the high priest was to come out again to the congregation and in their sight he was to put his hands on the head of the live goat, confessing over him the iniquities of Israel,

If the Scriptures issue from the hand or mind of God, the seeker after truth asks for his royal signature and seal. And prophecy claims to be exactly this: the solemn seal of God upon the sacred scroll.

—A. T. Pierson

then to send him away into the wilderness bearing their iniquities. This will be fulfilled when Jesus comes again, finally to separate His people from their sinful deeds. Lest any should think this a fanciful interpretation let him remember that it is the inspired interpretation set forth in the book of Hebrews. Now consider once more the order.

- 1. The sufferings of Christ, typified in the sacrifice of the sin offering.
- 2. The glory that should follow, typified by the return of the high priest to put away the sins of the people.

The Psalms also are strongly prophetic, so let us consider two examples from them.

The twenty-second Psalm is perhaps one of the most clearly recognized prophecies of Christ to be found in all the Bible. In the first part of this Psalm a detailed description is given of the sufferings of Christ, recorded centuries before it actually came to pass. Here we find the actual words which Jesus uttered upon the Cross (verse 1), His rejection at the hands of the people

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(verse 6), the action of the priests and leaders of the people and their very words (verses 7-8), the participation of the Gentiles ("bulls" verse 12, "dogs" verse 16), the agonies of crucifixion (verses 14-16), the nakedness of Christ upon the Cross (verse 17), the parting of His garments among the soldiers and their gambling for His robe (verse 18). What amazingly minute details of His suffering are furnished here! But at the twenty-second verse the Psalm changes from a lament and a dirge to a Psalm of triumph. The One Who was done to death is now seen declaring the name of the Father in the midst of His brethren and of the

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Some thousand famous writers come up in this century to be forgotten in the next. But the silver cord of the Bible is not loosed nor its golden bowl broken, as Time chronicles his tens of centuries passed by.

—Parker

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congregation of Israel (verse 22). And the positive prophetic declaration is made that the Lord is Governor among the nations, indicating that the Kingdom is now established (verse 28). Anyone who will carefully read these last verses cannot fail to realize that in nearly as minute detail we saw in the description of the sufferings, the Kingdom of Christ is described and its blessings revealed. Here again the order is the same.

1. The sufferings of Christ (verses 1-22).

2. The glory that should follow (verses 22-31).

One more must be taken from the Psalms. This time we shall use one which Christ Himself cited as referring to Himself (see Matt. 21:42). We read in Psalm 118:22:

 The sufferings of Christ, "The stone which the builders rejected"—Jesus' rejection by the priests and leaders of Israel.

2. The glory that should follow, "is become the headstone of the corner"—the Second Coming and Kingdom of Christ.

Now let us turn to those portions of the Scripture which by many are more clearly recognized as prophetic.

We read in the prophecy of Isaiah (Isa. 9:6):

- 1. Of the sufferings of Christ, or more properly the incarnation, which was involved in His sufferings, "Unto us a child is born (the physical side suggesting His human mother), unto us a son is given" (the divine side, see John 3:16, suggesting His Paternity), and
- 2. Of the glory that should follow, "And the government shall be upon His shoulders and His name shall be called Wonderful, Counsellor, Mighty God, the Everlasting Father, the Prince of Peace."

Many other examples just as clear as this one could be drawn from the prophecies of Isaiah. And for that matter the same is true of the types found in the law and in the historical books and also of the Psalms for they abound in most striking examples of this same principle. But it is not our purpose to multiply examples from the same individual. The purpose of our discussion will be further served by one or two representative quotations from several different writers.

The next we shall consider is found in Jeremiah 33:15. The first thing that is suggested is the manner in which Christ came, born as a little child of the seed of David and growing up into manhood. But immediately the note is changed and we see Him reigning and judging as a king. So here we see:

- 1. The sufferings of Christ (involving here His early life), "In those days and at that time I will cause the Branch of righteousness to grow up unto David."
- 2. The glory that should follow, "He shall execute judgment and righteousness in the land."

Consider also the testimony found in Dan. 9:26-27. We cannot take time to go into an exposition of the prophecy concerning the seventy weeks, but the part we shall use will be clear with a little explanation. The same two facts are found here:

- I. The sufferings of Christ,—"After threescore and two weeks shall Messiah be cut off, but not for Himself": then after a description of the destruction of Jerusalem and the treachery of Antichrist, we read of
- 2. The glory that should follow,—"Upon the wing of abomination shall come one that maketh desolate (this is the Antichrist) and even unto the full end and that determined shall wrath be poured out upon the desolate" (literally the one that maketh desolate).

It will be noticed at the end of these verses that judgment is to fall upon the Antichrist, the desolator. From other Scriptures we know that the Judge is to be the Lord Jesus Christ (II Thess. 2:8). And the time is to be Christ's coming to establish His Kingdom (see Rev. 19:11-24). Though its meaning is somewhat veiled this prophecy gives the same order.

Last of all, consider the prophecy given in Zechariah 9:9. This is so clear as to need little explanation. We see here:

- 1. The sufferings of Christ (involving His humble entrance into Jerusalem a few days before the crucifixion),—"Rejoice greatly, O daughter of Zion: Shout, O daughter of Jerusalem: Behold, thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." This as everyone recognizes was fulfilled in the first coming of Christ. But next we read of
- 2. The glory that should follow,—"I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and He shall speak peace unto the heathen: and His dominion shall be from sea even to sea, and from the river even to the ends of the earth."

Many other wonderful examples might be given, but this is enough. We have used, in the main, Scriptures which are clearly recognized as prophecies of Christ. In every case the order is the same. The prophecies of the Scripture are built on the same divine plan. The prophets agree in their testimony that Christ should suffer and afterwards enter into His glory. Such harmonious prophecy "came not by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21).

In the twenty-sixth chapter of Ezekiel God prophesied the destruction of Tyre. It was to be besieged by the armies of Nebuchadnezzar and finally to be captured. And this prophecy closes with these words, "They shall make a spoil of their riches, and make a prey of their merchandise: and shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I shall cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God."

When the armies of Nebuchadnezzar came up against Tyre they did besiege it. The siege lasted for thirteen years but finally the city fell before them. They did spoil the city and put many of the inhabitants to death. But while they did much damage to the city, they did not fulfil the explicit details of the balance of the prophecy. Soon the former inhabitants of the city built a new city, this time on an island about half a mile from the mainland. The old Tyre was deserted but still the ruins of its walls and buildings remained. For nearly three hundred years those ruins stood, seemingly in contradiction of the Scripture prophecy. The first part of it had been literally fulfilled but the last part apparently had utterly failed in its fulfilment.

Now let Dr. Urquhart who has so clearly pointed

out the striking significance of this prophecy and it fulfilment, tell the rest of the story.

"For two and a half centuries those words o Scripture seemed a vain menace. Then the fame o Alexander's swift and all-conquering career sent a thril of alarm through the East. The Tyrian ambassadors who hastened to meet him, were favorably received It seemed as if this storm-cloud were about to pas harmlessly over them. But suddenly the conquero expressed a desire to worship within their city. The knew only too well what that request meant. Alexande would not enter alone; and, once there, those who came as worshippers would remain as masters. Tyrians resolved to abide the issue of war, rather than tamely hand over their city to the Macedonian king Alexander's army marched to the seashore, and there with half a mile of blue waters between them and it stood the city they had come to attack. How could i be taken? Alexander's plan was speedily formed. He determined to construct a solid causeway through the sea, over which his forces might advance to the assault And now this word, which had waited so long, was a last literally fulfilled. The walls, and the towers, and the ruined houses, and palaces, and temples, of the ancient city were pulled down, and the stones and the timber of Tyre were laid in the midst of the water. Her mounds of ruins were cleared away; and so great was the demand for material in this vast undertaking that the very dust seems to have been scraped from the site and laid in the sea. Though centuries had passed after the word was spoken, and had seen no fulfilment it was not forgotten; and the event declared that is was His word Whose judgments, though they may linger long, come surely, and fall at last with resistless might."

So too, with these prophecies concerning our Lord Jesus Christ. The prophecies pertaining to His sufferings in His first coming have been fulfilled to the very letter. Not one thing is lacking. The fulfilment is complete. But for nearly two thousand years the prophecies of His glory have remained unfulfilled. To many it has appeared as though God has forgotten. Many have arisen who have said, "Where is the prophecy of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Peter 3:4). God has not forgotten. The Mind Who planned the ages led His prophets to testify beforehand both of the sufferings of Christ and the glory that should follow. One of these days the Lord Jesus Christ will return in power, majesty, and glory to establish His Kingdom. In that day His glory shall fill the earth as the waters cover the seas and then it will be seen that the prophets were merely the mouthpieces of Him Who sees the end from the beginning. The One Who in the agonies of crucifixion took thought to say, "I thirst," in order that not one of the prophecies concerning His suffering should fail, will not permit one word of those pertaining to His glory to fall to the ground.

HOW WE GOT OUR BIBLE

by L. J. Fowler

THE "sweetest story ever told" is the story of how "the Word became flesh and dwelt among us," the story of how God became man, walked among men, suffered on the Cross, rose from the dead and ascended into the glory world; but a story which vies with it in sweetness is the story of how we got this story. The story of how we got the story is simply the story of how we got our Bible, for the Bible is God's record of the redemptive work of His Son. And just as the story of God's gift to man of the Living Word has gripped countless multitudes of fallen humanity and turned lives of bitterness into lives of joy and peace, so the story of the Divine presentation of the Written Word to the creatures of earth has exerted tremendous sweetening power.

To answer the impious utterances and filthy frothings of ungodly men is not the primary purpose of this study—many have done that and well—rather, it is our purpose simply to relate the story itself for the quiet meditation of the child of God. Therefore, our method in the main will be that of narration instead of argu-

mentation. The Psalmist could say in his day, "O how love I Thy law." May it please our God in this hour when there is such a tendency for love to wax cold to so bless this simple narrative that many of the hearts of His people shall be warmed in love for His Law, His Word.

Before the writer lies an open Bible of the King James Version. The very presence of this book which we call God's Word suggests to the mind questions of great moment. How did it originally come to man? Has it been so carefully watched over by God that we can say it is substantially the same today as it was when first given by Him? Are there any points in its history which if I knew might increase its preciousness to my soul?

To the first question we answer—We got our Bible by divine inspiration. This answer stands as one of the foremost statements in the Christian's confession of faith. He who refuses to subscribe to this cardinal truth cannot even claim a remote relationship to the Church of Jesus Christ. The doctrine of divine inspiration of the Bible is fundamental to the core.

Since we are interested primarily in the story of how we got our Bible, we will not hesitate to ask the Book itself how it came into being. From II Peter 1: 21 the answer comes:

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

It is being declared today that our Bible came by the mind of men, but this is the very thing which the Scripture is careful to refute. What ever may have been the way that the Bible came into our hands, we can be confident that the one way it did not come was by the faculties of the human mind, of which the will is one. The negative of the answer to our question is, "We did not get our Bible by the intelligence of man."

originate in the intelligence of man, it did come through man. XX50c4XX50c1XX10c4XX50XC4XX50c4XX50c4X "Holy men of God spake as they were moved (lit., "borne along," "carried along") by the Holy Ghost." The positive of the answer is that the Bible came as a result of the Holy Spirit selecting certain men and so controlling them that they gave forth the Spirit's message. These men were "borne along" by the Spirit of God. This statement emphasizes to our minds the fact that the men themselves had very little to do with the matter. They were simply God's mouth-pieces. The message which they published was not their own. The Holy Ghost carried them along

in the giving of the prophecy

of old time. But the passage

But while the Bible did not

More fascinating than any history, biography, or novel written by man is the story of how our Bible came from the hand of God and has been by Him preserved to us. Increased love for and faith in the Book which God has given will flood your soul as you learn more perfectly this wonderful story. Read here

with open heart.

also says that "Holy men of God spake," which suggests to us that the men themselves had something to do with the message after all. In other words, inspiration as defined by the Word itself, is not simply a mechanical use of man's powers of expression. God spake through some "holy men." The meaning of the word "holy" in such a usage is not that they were without sin in their lives upon earth, for of some whom God used there is recorded very terrible sins, but the meaning is rather that of being set apart. God is calling all of His children to be setapart ones, yielded ones, willing ones. In the days when God was giving us our Bible, He found some willing ones and through these "spake" His message. It is God's message and yet it was their message.

Just as the eternal Word Who became flesh and dwelt among us was both divine and human, so the Word which is settled forever in the heavens partakes of this dual nature. Thus in this Book which is the expression of God's mind and not man's, we find the historian's style of Moses, the philosophical style of Job, the poetry of David, the political interpreter's style of Daniel, the simple narrative of Luke, and the argumentation of Paul. The individuality of the "holy men" who "spake" is easily detected, but God so fully controlled them, carried them along, that not only God's thoughts but His very words were placed in our Bible. The styles of men are indeed present, but it is God who uses these styles to convey His mind. True, we can say with Paul, "All Scripture is God-breathed" (II Tim. 3:16). We got our Bible by divine inspiration.

TO OUR second question we answer, We got our Bible by divine inspiration. It is to this phase of the subject that we wish especially to devote our attention.

In confessing our faith in a divinely inspired written revelation our eyes are not blinded to the serious problems which confront us in the preservation of such a revelation.

The first problem is that of the formation of the canon. The Bible was written by some forty odd writers, during a period of at least sixteen hundred years. Much else was being written during this period, even from the beginning days. How easy it would seem to be for an uninspired book to gain a place among the inspired ones! And then Israel, the people through whom God gave

XCEXXXBOCKXXBOCKXXBOCKXXBOX William E. Gladstone, England's "Grand Old Man," said: "There is but one question and that is the Gospel. It can and will correct anything that needs correction. My only hope for the world is in bringing the human mind into contact with divine revelation." XCEXXEDGEXXEDGEXXEDGEXXEDX

His revelation, was passin through many vicissitude and much of their writing have been lost to us. Woul it not be naturally expecte that some of the books which God gave through "holy men should disappear? Further more, God entrusted man wit the task of bringing the bool together in one volume. Wha an opportunity for frail huma flesh to allow confusion t come to God's revelation With these almost insurmount able difficulties, is it a reason able thing for us at this lat date to profess faith in the Bibl as containing nothing which uninspired and yet containin everything that God wants t come down to us as an inspire record of His will? If Go has thus watched over Hi revelation, then we have com upon a miracle as great, if no

greater than that of inspiration itself.

Let us first consider the Old Testament canon Our Authorized Version divides the Old Testamen into thirty-nine books. How did these books come together. The answer is suggested in Deut. 31:24-26

"And it came to pass, when Moses had made an end of writing the words of this law in a book,

until they were finished,
"That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying,
"Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."

Here it was plainly stated that when Moses finished the writing of the first five books of the Old Testament known as the Law, he ordered the copy placed in the Ark of the Covenant, that piece of furniture which rested in the Most Holy Place of Israel's ancient tabernacle. A custom thus established by the writer of the first books known to have been placed in the canor would not be readily departed from. Josephus, who was a Jewish priest born in 37 A. D. and counted as one of the three greatest historians of the world, in seeking to establish a point in an argument concerning Moses bringing water from the rock in the wilderness, says, "That God had foretold this to Moses, the Scripture laid up in the temple shows." From this it is clear that although there may have been a great many copies of the Scripture, there was one which was considered standard and was kept in the temple. To this agrees the reference of the Talmud to the "Temple court copy," "from which the high priest read on the great Day of Atonement." Furthermore, it has been estab-

r Wildeboer, pp. 90, 91.

of the Old Testament manuscripts that the copies vere made from one standard copy. Urquhart says on this point: "When a scribe took it in hand o write out a copy of the Old Testament, he did ot procure an older copy from one place and several thers from several other places, compare them together, nd, where they might happen to differ from each other, ollow the readings of the majority of the manuscripts.)r the contrary, the new manuscript was made from, and orrected by, one standard copy. It is plain, therefore, hat the Jews had one standard manuscript, which was egarded as settling every question about the text."2 These facts fully warrant our conclusion that there vas kept in the temple an official copy of the Scriptures. That this copy contained some of the original manucripts as given by God through the "holy men" is out a normal thing to expect. It would seem, therefore, hat the practice begun by Moses of placing the inspired vritings in Israel's place of worship was followed by hose who came after him. As each inspired book was dded by God it was placed with the then existing anon of Scripture until the whole was completed.

But still our question, "How do we know that some of the inspired writings may not have been lost and others which were uninspired were placed in the canon by mistake?" remains unanswered. But, praise God, here is a satisfying answer. It is to be found in three of the great principles of divine revelation which God has imbedded in His Word—the Willingness Principle, he Agreement Principle, and the Direct Statement

Principle.³ Others of the principles would aid us in seeking a solution to our question, but these will be sufficient to fully establish the reliability of the canon of the Old Testament. The Willingness Principle is stated by Jesus in John 7:17:

"If any one wills to do His will, he shall know the teaching, whether it is of God, or whether I speak from Myself" (Worrell's Translation).

The Saviour is speaking of His own words in this passage, but the principle laid down is applicable to all divine revelation. He declares that a willing soul will know that which comes from God and that which simply comes from man. He maintains that His words are the words of the Father which sent Him and are not from Himself, that is, not from Him as man, but are

divinely inspired. In respect, therefore, to our question, the principle is that the willing ones, which are always the spiritually minded souls, will never have any difficulty in distinguishing between that which is inspired of God and that which is written by man. Hence, we may expect that the divinely inspired writings will not need the endorsement of any council or group of men to establish them as such, but that they will command their own position.

The early Church fathers testify that the books of the Old Testament commanded their own place as inspired writings. Rufinus, who wrote about 390 A.D., says: "First of all, five Books of Moses have been handed down. After these, Joshua and Judges, together with Ruth. After them, four Books of Kings, which the Jews number as two; Chronicles, which are called 'the Book of days;' and Ezra two Books . . and Esther. Of the prophets there are Isaiah, Jeremiah, Ezekiel, and Daniel, besides one Book of twelve Prophets. Job also, and the Psalms of David, and three of Solomon."4 It will be seen that the twelve books of the Minor Prophets were reckoned as one The three books of Solomon are Proverbs, Ecclesiastes and Song of Solomon. The list is identical with the canon as given in our Authorized Version. Jerome, who was a contemporary of Rufinus, testifies to the fact that in his day these books held their place, without dispute, as divinely inspired. The testimony which Josephus gives on this subject is exceedingly valuable. Writing only a few years after the death

of our Lord, he says, "We have not a countless number of books, discordant and arrayed against each other, but only two-and-twenty books, containing the history of every age, which are justly accredited as divine; and of these, five belong to Moses, which contain both laws and the history of the generations of men until his death. This period lacks but little of 3,000 years. From the death of Moses, moreover, until the reign of Artaxerxes, king of the Persians after Xerxes, the prophets who followed Moses have described the things that were done during the age of each one respectively, in thirteen books. The remaining four contain hymns to God, and rules of life for men. From the time of Artaxerxes, moreover, until our present period, all occurrences have

Sir Robert Anderson,
K.C.B., of Scotland Yard
fame said:
"The Christian is not the
votary of the best of all
human religions. He is
the recipient of a divine
revelation which has
brought him the knowledge of salvation in a
personal Saviour, and has
made him the redeemed
disciple of a personal
Lord and Master."

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4 Expos. in Symbol. Apost.

² The Bible and How to Use It, p. 132 3 See the Editor's studies on these principles, "Grace and Truth," Vol. I, pp. (6, 137, 232.

also aids us greatly in establishing the canon of the Old Testament. This principle, which is everywhere employed in the Word, is the principle of Diving Revelation under which God says what He means and means what He says. Under this principle God doesn's suggest, or imply or resort to symbolology but says in plain, unmistakable language just what He intends to convey to the minds of His creatures. In the days of our

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me" (Luke 24:24).

Lord's humiliation, He used this principle to settle once

and forever any question which might arise about the

canon of the Old Testament. Just before His ascen-

sion He gave this striking direct statement:

The Law, the Prophets, and the Psalms were the three recognized divisions of the Old Testament, omitting none of the thirty-nine books in our Bible nor adding any thereto. Only God can predict the future, hence when Jesus declares that every prophecy in these three sections of the Old Testament canon must be fulfilled He is saying in plainest language that these books constitute the inspired record. The Direct Statement Principle establishes the canonicity of the Old Testament.

In this connection a very important question arises. What about the Apocrypha? Have we made a mistake in following the Hebrew Bible and omitting it from our Authorized Version, or is the error that of the Roman Catholic Church in including these writings in their approved text? These apocryphal writings consist of "The Book of Tobias," "The Book of Judith," "The Book of Wisdom," "The Book of Ecclesiasticus," "The Prophecy of Barach," certain additions to Esther and Daniel, and "The First and Second Books of the Maccabees." They are of unknown authorship but are supposed to have been written during the period immediately preceding the first advent of our Lord. For an answer to this vital question we will appeal to two of the principles which we have already used. The Willingness Principle completely refutes the idea that they should be included in the canon of the Old Testament. Either they do not belong in the canon, or else we must say that there were no spiritually minded souls to recognize their divine origin for almost two millenniums after they were written. According to Josephus and others, the Jews never received these books as inspired and the early church persistently rejected them from the canon. Rufinus, whom we have already quoted, said, "These are the books (referring to the books in our canon of the Old Testament) which the fathers have included within the canon, by which they would establish the tenets of our faith. One should know, however, that there are other books, which are not canonical, but which our ancestors called ecclesiastical; for example, the Wisdom of Solomon, (the book) of Sirach, called by the Latins Ecclesiasticus. . . . Of the same order is the little book of

been written down; but they are not regarded as entitled to the like credit with those which precede them, because there was no certain succession of prophets. Fact has shown what confidence we place in our own writings. For, although so many ages have passed away, no one has dared to add to, nor to take anything from them, nor to make alterations. In all Jews it is implanted, even from their birth, to regard them as being the instructions of God, and to abide steadfastly by them; and, if it be necessary, to die gladly for them."5 This great historian not only asserts the fact that the canon was established in his day (his list perfeetly corresponding with our present canon), but also implies that these books were held in reverence as inspired of God for centuries previous. His statement, "For, although so many ages have passed away, no one has dared to add to, nor to take anything from them, nor to make alterations," points to the fact that the books which he enumerates had held an undisputed place as from God for several centuries.

The fact that these books had been placed in the canon by common consent of the spiritually minded Jews many years previous to the time of Christ, is further borne out by the translation of the Hebrew Bible into the Greek at about 285 B.C. This translation, which is known as the Septuagint, because of its having been the work of seventy men, contained the Old Testament as we now have it. Even at this early date there appears to have been no controversy over what books should be included and what excluded.

But we can go back one step further. After the return of the remnant from Babylon, Ezra read to the people the Law. This was about 445 B.C. No dispute arose over the possibility that Ezra was adding some books which were uninspired or that he was omitting some inspired books which should have been read. The canon was established. The books had won their way into the hearts of the willing ones as from God.

The quotation which we have given from Josephus points to another principle which was used in determining the canonical character of the books of the Old Testament. The statement to which we refer is, "We do not have a countless number of books, discordant and arrayed against each other." This Jewish priest is asserting the truth that the books of the Old Testament do not contradict each other, either in historical fact or doctrine. What better way could he declare that the Old Testament canon was established by the employment of the Agreement Principle, that law under which God guarantees that He will not give any passage in the Bible which contradicts any other passage? The ancient Jew followed God's example and made use of the Agreement Principle, receiving into the canon only those books which could stand the acid test of perfect agreement with the then existing canon.

The Direct Statement Principle of Divine Revelation 5Con. Aprion., i. 8.

--- { 148 }---

Pobit and Judith, and the books of the Maccabees."6 t was not until the knowledge of Hebrew and Greek vas revived in the days of the Reformation that the Romish Church, finding itself in a great difficulty, anonized these writings. This was at the council of Frent, 1545 A.D., and was the first time that they vere ever held to be inspired by the Romish Church or ny other ecclesiastical organization. The Direct Statenent of Jesus which we have quoted gives the same denial o the contention that the Apocrypha should be included n the canon. The divisions of the Old Testament which He indorsed did not include these books of mysterious uthorship.

We conclude, therefore, that to accept the Old restament canon as given in our Authorized Version s not blind faith but faith of a most intelligent sort.

But what of the New Testament canon? Did God xercise over it the same watch care that He exhibited oward the Old Testament canon? Our answer is a

nost emphatic affirmative.

In spite of the infidel attempts to prove the contrary, we can say with abundant evidence on our side, that all of the New Testament books were written within the irst century of our era. And not only were they written n this period but we can say also that the canon of Scripture was practically formed before the close of the irst century. Paul's quotation from the book of Luke n his letter to Timothy, written about A.D. 65, in which he places these writings on a par with the Old Testament (I Tim. 5:18; Luke 10:7; Deut. 24:14), ndicates that even at that early date the canon was already aking shape. The Second Epistle of Peter, written about the same time as Paul's letter to Timothy, in which he places Paul's writings on a par with the Old Testament Scriptures, gives conclusive evidence of a then existing canon of Scripture of which Paul's writings formed

a very important part.

In addition to these testimonies in the Scriptures themselves to the early formation of the canon of the New Testament, we have the testimony of several of the Apostolic Fathers. The first one we wish to mention is Clement of Rome, probably the brother referred to by Paul in Philippians 4:3. Clement was a prolific writer, and some of his letters have been preserved for us unto this day and will be found in the British Museum. One of his letters was addressed to the church at Corinth and contains some striking evidences of a practically completed New Testament. Dr. Charles Leach says of this letter, "It is saturated with the language of the New Testament. In its doctrine, the style in which it is written, and its general thought, it is unquestionably based upon the New Testament. A copy of it lies before me and I have just been reading it again, and say without hesitation that it could never have been written by any man who did not know the New Testament as it was spoken and written by the disciples and apostles of our Lord. It contains the words of Peter, James, John, and Luke. It has passages based upon the Epistles to the Romans, Corinthians, Thessalonians, Ephesians, Tim-

othy, Titus, of James, of Peter, to the Hebrews, and the Acts of the Apostles."7 With such important references to the New Testament books as these, coupled with the fact that the date of Clement's death is set at 95 A.D., we cannot be far wrong in saying that the canon of the New Testament was well nigh settled before the close of the first century of the Christian era. Likewise, Polycarp, who lived in the same period as Clement of Rome, witnesses to the same great fact. In one of his epistles he uses the language of Matthew, Luke, John, and the Acts of the Apostles; of the Epistle of Peter; and of Paul's epistles to the Romans, Corinthians, Galatians, Thessalonians, Ephesians, Colossians, Timothy, and Titus."8 Papias, a contemporary of the above mentioned Apostolic Fathers, gives us the same testimony. His writings contain unmistakable evidence that the New Testament canon, as we now have it in our Authorized Version, was quite well established in the first century. To support this view much additional evidence could be adduced. The writings of the Church Fathers could be brought in to corroborate the testimony already reviewed. The early translations of the Greek New Testament into the Syriac and Latin, some of them having been made as early as 150 A.D., strengthen this position greatly. At just what date all of the books were brought together and recognized as the canon of the New Testament cannot definitely be established, but that it took place within one hundred years after the death of our Lord is not at all an extreme view. Indeed, the evidence leads us to this conclusion.

But the bare fact that the books which we have in our New Testament were brought together in one volume at an early date is not sufficient of itself to establish our confidence in the reliability of the canon. In some ways the possibilities of some inspired books being left out and others which were uninspired being put in the catalog of books by mistake were even greater than in the case of the Old Testament. The art of writing was more generally known in the days when the New Testament was being written, which would make for more confusion in establishing the canon, and the Church to which the New Testament was entrusted, was more scattered and persecuted than was the nation of Israel, to which was committed the Old Testament, which would increase the ratio of probability of the loss of some of the inspired writings. How can we be sure that we have in the New Testament all of the inspired writings which God desires us to have, while none which are uninspired have come in by mistake? We answer that we have the same assurances that we have of the reliability of the Old Testament canon. We have the evidences of the operation of the same three great principles of Divine Revelation—the Willingness Principle, the Agreement Principle and the Direct Statement Principle.

One of the most current errors concerning the formation of the New Testament canon is the view that it was established by the early councils of the churches, and especially by the council of Nicæa. This view

⁷ Our Bible, How We Got It, p. 45. 8 Ibid., p. 52.

is completely overthrown by the facts in the case. The very character of the New Testament books commanded their position as inspired writings. Nor was their position as inspired produced by a growing and developing reverence in the hearts of the early Christians for the writings of the early apostles after they had suffered martyrdom which established the New Testament. The Church, received the books from the very beginning as "the Word of God" (I Thess. 2:13). As the spiritually minded of the Jewish nation readily discerned that which was from God and that which came from men in the acceptance of the Old Testament canon, so the willing ones in the days of the formation of the New Testament intuitively recognized the inspired and the uninspired writings. Dr. George Salmon of Trinity College, Dublin, gives us a clear and faithful statement of the case: "It is a remarkable fact that we have no early interference of the Church authority in the making of a canon; no council discussed the subject; no formal decisions were made. The canon seems to have shaped itself; and if, when we come further on, you are disposed to complain of this because of the vagueness of the testimony of antiquity to one or two disputed books, let us remember that this non-interference of authority is a valuable topic of evidence to the genuineness of our Gospels; for it thus appears that it was owing to no adventitious authority, but by their own weight, that they crushed all rivals out of existence. . . . I need not tell you that the council of Nicæa did not meddle with the subject of the canon, and so we need not trouble ourselves to discuss the proofs that the members of that venerable Synod were frail and fallible men like ourselves. The fact is that, as I have already told you, authority did not meddle with the question of the canon until that question had pretty well settled itself; and, instead of that abstention weakening the authority of our sacred books, the result has been that the great majority have far higher authority than if their claims rested on the decision of any council, however venerable. They rest on the spontaneous consent of the whole Christian world, Churches the most remote agreeing independently to do honour to the same books."9 To the same effect is the testimony of Dr. William Lee: "Even the most reluctant are forced to admit that the reception of the different parts of the New Testament as Scripture took place without external concert—from an inward impulse, as it were—at the same time and in the most different places; and that, with scarcely an exception, each writing which it contains was all at once, and without a word or doubt, placed on a level with the Old Testament, which had hitherto been regarded as exclusively divine. In short, the authority conceded to this component of the Scriptures, seems to have grown up without any one being able to place his finger upon the place, or the moment, when adhesion to it was first yielded."10 With such evidence as this of the

assurance that our catalog of inspired writings is gloriously reliable.

The Agreement Principle bears the same clear testimony to the dependability of the New Testament canon. In Acts 17:11 God gives us this record of Berean believers:

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

The Bereans were a noble folk indeed—they believed in the Agreement Principle of Divine Revelation. When the Gospel came to them they immediately began to compare it with the Old Testament Scriptures to see if there was the same purpose and plan in the New as in the Old. Their acceptance of the new revelations through the Apostles was dependent upon their agreement with the then existing canon of Scripture. They compared "spiritual things with spiritual" (I Cor. 2:13), or, Scripture with Scripture. If they found agreement between the new and the old they received the new. The writings of the Church Fathers are filled with proofs that this was an outstanding method in the early church in approving the new revelations. And what a check it was upon the entrance of spurious revelations! Suppose that such a principle were applied to twentyseven books on a given subject in science, say biology, all of which were written within fifty years. Anyone who is at all familiar with the contradictions which exist between various authors on this subject knows that not even two books could be found to stand together in full agreement on every point. Indeed, there is not a human book in the world which could stand the searchlight of this principle for there is not one that is free from self-contradictions. But the New Testament canon is without contradictions either with the Old Testament or with itself. Because of the free and faithful use of this principle by the early Christians we can be fully assured that our New Testament canon has been maintained inviolate.

That principle of Divine Revelation which is such a boone to the wavering and questioning soul is the principle under which God says plainly just what He means. Is it possible that God has given us some clear indorsement of the New Testament canon? Has He given us any direct statements? Let us see. In John 14:26 Jesus gives this promise to His disciples:

"But the Comforter, which is the Holy Ghost, Whom the Father will send in My Name, HE SHALL TEACH YOU ALL THINGS, AND BRING ALL THINGS TO YOUR REMEMBRANCE, WHATSOEVER I HAVE SAID UNTO YOU."

Here He promises that the Holy Spirit is going to give some revelations of things which are past, that is, inspired history. Again in John 16:13, Jesus speaking of the coming work of the Holy Spirit, gives further light on these promised revelations:

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and HE WILL SHOW YOU THINGS TO COME."

The second installment will appear in the June issue.

operation of the Willingness Principle in the formation

HOW MANY ISAIAHS WROTE ISAIAH?

by C. REUBEN LINDQUIST

*HE modern "critic" assures us that Isaiah is not the sole author of the book which bears his name but that his writing is confined to the first thirty-nine chapters, called by some the "former portion," and that chapters forty to sixty-six inclusive, called the "latter portion," were written by some unknown prophet or prophets, living years later. They ridicule the thought that a prophet, borne by the Holy Spirit into the future, could predict events concerning generations yet unborn, which predictions should later be fulfilled to the letter. Some "critics" incline toward ascribing the "latter portion" of Isaiah to a veritable "school" of Isaiahs. There is, however, an appreciable majority of these modernistically obsessed scholars who tenaciously hold to the

dual-authorship of the book.

The Jews and Christians for the past two thousand years have agreed upon the one authorship of the book of Isaiah thus proving that this theory is pure invention. There is no testimony, historical or otherwise, that the two parts ever existed separately, but the "critics" move without the aid of external evidence. They must appeal to internal evidence alone. In so doing they contrast phraseology, style and difference of thought in the two sections as set forth and demonstrated in other prophetic writings throughout the Bible, making the necessary changes and explanations whenever modernistic necessity demands or mere fancy indicates.

Two Scriptural witnesses furnish testimony which is of such striking character as to contradict and overthrow the destructive and wicked contentions of the "critics." These two witnesses are:

a. The book of Isaiah itself.

b. The astonishing use of the book of Isaiah which is made by the New Testament writers.

"School-ar-ship," as Dr.
Henry Ostrom calls it,
has been working for
many years in an effort
to tear the book of Isaiah
into shreds. Lindquist
shows up the miserable
failure of the "critics"
and lets us see the glorious vindication of its
authorship which this
book has received.

When these two witnesses have spoken the case of the "critics" is lost.

 $I_{
m book}^{N}$ THE first place, the antagonistic to the theory of dual-authorship. While there are some slight differences in character, style and phraseology in the two sections, there is so much of the first portion reiterated and restated in the second portion that this new theory calls for a complete reconstruction of the entire book. To divide the book into two divisions immediately violates the unity of the book. There are so many points of resemblance that identify the two sections as written by the same author and under the same circumstances that the idea of a natural division between

the two portions is without the slightest proof, thus showing God's purpose in presenting one continuous line of argument throughout the book. The two portions must go together to complete the prophetic plan and purpose of the book.

The first portion lays the foundation for the second, the second explains and unfolds the truths of the first. They are inseparable. If treated as two separate and distinct portions they are most incomplete and unsatisfactory, lacking the very elements which distinguish the writings of Holy Writ from the writings of man. There is but one introduction to the book; if there were two sections, two introductions, would be necessary. If the two sections were not written by the same author, the second without a moment's explanation as to identity or commission, plunges headlong into the discussion, a thing contrary to the method employed by any other writer of the Word of God.

Again, one of the greatest proofs of the unity of the book is the repetition of the same expressions in both sections. For instance, the expression, "The Holy One of Israel," occurs twenty-five times in the entire book, twelve times in the "former portion" and thirteen times in the "latter portion." Former: Isa. 1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11, 12, 15; 31:1; 37: 23; latter: Isa. 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 60:9, 14.

The two following expressions are peculiar to Isaiah and are found in no other book in the Bible: "The Mighty One of Israel," and "The Mighty One of Jacob." The first expression occurs once in the "former," and the second expression occurs twice in the "latter." Former: Isa. 1:24; 30:29; latter: Isa. 49:26; 60:16. The expression, "The mouth of the Lord hath spoken it," occurs only three times in the entire book, once in the "former" and twice in the "latter." Former: Isa. 1:20; latter: Isa. 40:5; 58:14.

The modernistic "critics" aver that the Hebrew words "bachar" and "halal" occur only in the "latter portion" of Isaiah and that because they are to be found only in that section of the book, we are to conclude that a different writer gave us that section.

Taking them on their own ground, we investigate the words under discussion and find that the "critics" in these instances at least, are guilty of faulty scholarship. "Bachar" and "halal," contrary to their contention, do occur both in the "former" and "latter" portions of Isaiah. At once we see that on the ground of the "critics" own argument we are forced to conclude that one Isaiah wrote Isaiah.

ECOND, the Holy Spirit gives proof amounting to an inescapable demonstration that Isaiah wrote the entire book bearing his name. No other single book of the Old Testament is so fully endorsed and quoted in the New Testament as is the book of Isaiah. This fact furnishes a satisfying indication of its genuineness and a convincing confirmation of its authorship. Isaiah is twenty-one times mentioned by name in the New Testament as the sole author of the entire prophecy. Ten of these passages declare him to be the author of the so-called "former portion" and eleven passages attribute, to the one Isaiah, the words of the "latter portion."

The Lord Jesus Himself names Isaiah as the sole author of both portions. In Matt. 13:14-16, He recognizes Isaiah as the author of the "former portion," quoting from Isaiah 6:9-10, thus:

"And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

In Matt. 12:17-20, Christ names Isaiah as the author of the "latter portion," quoting from Isa. 42:1-4, thus:

"That it might be fulfilled which was spoken by Esaias the prophet saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the gentiles. He shall not strive nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."

The Apostle Paul also bears testimony to one authorship failing to discriminate when quoting from either portion In Acts 28:25-27 he quotes from the "former portion' in Isa. 6:9-10 thus:

"And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."

Continuing in Rom. 10:16, 20 Paul quotes from the "latter portion" in Isa. 53:1 and Isa. 65:1, thus:

"But they have not obeyed the gospel. For Esaias saith, Lord, who hath believed our report?
... But to Israel He saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people."

The earnest student of God's Word can scarce restrain a smile when he realizes that the Lord Jesus and Paul were evidently not educated in the same "university" that the "critics" were, hence their conclusions about Isaiah differed somewhat from the conclusions of these present day self-important wise-acres.

The two witnesses to the Isaiah authorship of Isaiah have spoken. Their testimony points to one inescapable conclusion. Isaiah was written by one Isaiah. The testimony of the book itself shows that one author wrote the whole book through its undeniable unity and through the presence of the book's characteristic expressions occuring in both portions. The testimony of the New Testament quotations leaves nothing more to be said. Jesus and Paul unhesitatingly declare, under inspiration, that both the "former" and the "latter" portions of the book of Isaiah were written by Isaiah. The "critics" are put to rout by the heaven-given declarations of Holy Writ. Modernism is overwhelmed by its own pet authority, -internal evidence. Satan's scheme against at least one book of the Bible is demonstrated to be an utter hoax. The Word of God is gloriously vindicated, -praise God, Isaiah wrote Isaiah.

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D.B.I. AT HOME AND ABROAD

by STANLEY R. SKIVINGTON

D. B. I. has been favored the last w weeks with a veritable shower missionary visitors.

On April 17th, Brother O. pllenweger, a missionary of the ina Inland Mission, addressed the ident body in the regular weekly spirational period, speaking of his ork in China and of the great need prayer for the work.

Within the following week our other Harry Strachan, Field Direcr of the Latin American Evangelition Campaign, visited us. Brother rachan was only in the city about enty-four hours but in that time were blessed by two very helpful essages from his lips laying before the great work of the Gospel in tin American countries and especily appealing to us for prayer for e coming evangelistic campaign in

Just a few moments before Brother rachan's departure, Dr. George W. unter walled in on us, having just rived in Denver an hour or so fore. Dr. Hunter, representing the ussian and Slavonic Bible Union, cently returned from an inspection ur of the missionary activities in ussia. He has given us several spiring and prayer producing ldresses.

At the Inspirational hour of pril 24th, Rev. and Mrs. W. D. Toodward of the Gospel Missionary nion working in Ecuador, each ought us a few words of testimony hich were of blessing to all.

The last to arrive were Rev. D. C. oste and Rev. Isaac Page, both presenting what is without doubt e greatest of all Christian fundaental missionary organizations of the orld today-The China Inland Mison. Brother Page has been with us fore and it was with real anticiition that we listened again to his stimony. Brother Hoste, General irector of the Mission, was a new pice in our midst but his own depth spirituality and his appeal to others or more complete consecration, won ir hearts immediately. His emphasis the necessity of Christian living, specially in our intimate relationnips with others was unusual but evertheless exceedingly profitable to

May the Lord richly bless each one these men of God and especially our out His blessing upon the various ission fields for which their hearts re so burdened.

While speaking of missions and issionaries we are reminded of a ost interesting letter received from

R. R. Rowdon-missionary to the Bolivian Indians. The occasion for the writing of the letter was to express his thanks for the renewal of his subscription to "Grace and Truth" made possible by the gift of one of God's children in the home land. We quote a portion of his letter:

"We are delighted to receive your publication, and read its contents with pleasure and profit. Thank God, for the faithful stand you take, a foursquare testimony to God's Word! In these days of apostasy it is grand to feel so many of God's people are true to Him. The fellowship we thus derive brings joy to us in this lonely lofty station of 9,000 feet on the Andes Mountains.

"We are the only workers in this city of 20,000, a hotbed of Romanism, the archbishopric of Bolivia, where a most corrupt priesthood has produced a corrupt people. In the goodness of God, we brought out a new worker with us last year, Mr. Leonard Toms, who is now some help to us in the work. There are 240,000 people in this department which is as large as England and Wales. Apart from ourselves, Mr. John Linton is the only other worker. Mr. Linton is away in the interior and is doing a noble and prosperous work among the Chiriguano Indians.

"We carry on regular meetings every week in our hall in the Spanish language, and also proclaim the glorious Gospel of Christ in the open air in the city and once a week in the country in the Quechua language. We have a large field among these Indians, who number half a million in Bolivia, and after fourteen years in the country one is able to tell out the good news of salvation in the language of this down-trodden and degraded people. The last baptism we had was of three Indian women who have borne a faithful testimony ever since. Just now we have several applicants for baptism who are more Indian than Bolivian.

"I shall value prayer for a trip I think to take next month, visiting for the first time the city of Tarija, with 12,000 people and no Gospel Witness."

The last couple of months of school always bring with them a number of special occasions. Two annual student body events have already taken place. On April 29th the student body and workers held their annual D. B. I. picnic. God made it possible by means of automobiles for the entire group to be transported to Bergen Park, a beautiful mountain picnic ground,

about thirty miles from Denver. It was an ideal day for an outing and the ride in the morning air through the farming district and foothills to the park was most delightful. A picnic dinner, some good games, a short time spent together in prayer and testimony and the return trip just at dusk completed the day. The spirit of fellowship and good-will that was manifested in every thing throughout the day was apparent to all. Every one was refreshed and prepared by the outing, for the coming pressure and added activity of the last few weeks of school.

On the evening of May 7th the Annual Missionary Social of the student body was held in the Institute Auditorium. The key thought of the evening as to decorations, songs, games etc., all centered in Christ's words, "Go ye." The games though lively and full of fun, invariably brought us face to face with that solemn command, "Go ye." As has been the custom almost from the prigin of this angular D. P. T. Mills and the custom of the custom almost from the custom almost from the prigin of this angular D. P. T. Mills angular D. P. T. Mil origin of this annual D. B. I. Missionary Social, the refreshments at the close of the evening consisted of a treat for the soul rather than for the body and the money collected to defray the expenses of food was turned over to some definite missionary activity. On this occasion, the special treat was a yielded life and missionary appeal by our Brother George W. Hunter who was visiting us at the time. The social proved to be one of great spiritual blessing to all and the words "Go ye" were fixed upon our minds with new force.

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INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. Wilson

Third Quarter, Lesson 1

Sunday, July 4, 192

ISRAEL ENSLAVED IN EGYPT

Lesson Text: Exodus 1:1 14.

Word of God is vindicated.

Pithom and Rameses, the two cities named in our lesson, have been found and identified, and everything found there has been in full accordance with the statements of the Scriptures.

In the first place these cities are called "treasure," or, literally, "store" cities (Ex. 1:11 R.V.). Naville, who discovered these cities, found that they were indeed store cities, apparently built to store food for the use of the armies of Egypt when they passed that way in their marches into Syria. A striking confirmation of this was found, not only in the character of the cities themselves, but also in the name which Greek historians use in speaking of Pithom, namely-Heroopolis. Naville discovered that the first part of this came from the Egyptian word for storehouse and the whole name literally means the "city of the storehouses."

Again the Scriptures say that the Israelites' lives were made bitter by hard bondage in bricks and mortar and all manner of service in the field. The discoverers were surprised to find that these cities were built almost entirely of brick. Naville tells us that the bricks were "joined by thin layers of mortar," while Professor Melvin Grove Kyle, who examined the ruins of Pithom in 1908, confirms this and adds that it was contrary to the usual Egyptian custom and contrary to the observation of the explorers in Egypt previous to Naville's discovery of Pithom.

A little later when Moses and Aaron began their testimony to Pharaoh the Scripture tells us that the Egyptians refused to give the Children of Israel straw for their bricks, and that the people "were scattered throughout the whole land of Egypt to gather stubble instead of (Ex. 5:12). Professor Kyle says that the lower courses in some of the buildings are made of bricks filled with good chopped straw, the middle courses are filled with stubble pulled up by the roots, while the top courses have no straw in them at all. What a striking testimony is furnished by this mute witness to the historical accuracy and dependability even of the minutest detail of the Scripture narrative!

This alone is enough to prove the

lesson are fully confirmed by archaeo logical discovery.

Since we are on this subject, and since it is impossible to revert to the evidences of the historical accuracy of the Scripture covered in the next few lessons, we desire also to call attention to a striking recent confirmation of the story regarding Moses' rescue from the Nile by Pharaoh's daughter and incidentally of the order which went forth that the male children of the Hebrews' should be cast into the river In 1905 eight stone tablets were found in the ruins of an ancient temple or Mount Sinai. Their discoverer was the English archaeologist, Flinders Petri For many years their inscriptions could not be deciphered, because they were written in characters which were so ancient as to be unknown as vet. Within the past few months, however. these characters have been identified as old Hebrew and some of the tablets translated. One of them is especially interesting. It is a letter written by Moses, or at his orders, in which he thanks the daughter of Pharaoh for drawing him out of the Nile and pro-

absolutely credible character of th story, but in addition, recent dis coveries at Beth Shan include a monu

ment erected by Rameses II in which

he tells of his capture of the Jew

and his use of them to build cities fo

him. It has been established tha Pithom was one of these cities. So

the incidents narrated in our presen

moting him to high honors.

In such startling manner God permits men's discoveries of those ancient worlds to confirm the record of His Holy Word. What wonder, then, that the leading archaeologists of the present day are agreed with the sense of Dr. Clarence Fisher's recent statement to the effect that no discovery of archaeology has ever done anything but confirm in a remarkable way the statements of Holy Writ and we need have no fear that any discovery ever will. (II Tim. 3:16, 17; II Pet. 1:20, 21)

II. THE PROPHETIC SIGNIFICANCE OF THE OPPRESSION

Now let us see the prophetic teaching of our lesson. The oppression of the children of Israel under the cruel hand of Pharaoh is the outstanding fact of the lesson. This suggests the deliverance which was shortly to come

Golden Text:

"The Lord will not cast off His people" (Psalm 94:14).

It is not always possible in our Sunday School work to give study to Christian Evidences, but occasionally it is exceedingly helpful to do so. In the light of modern archaeological discoveries, the story which we study today is one of the most interesting to be found in the entire Bible. In order, therefore, that the student may be given a little idea of the conclusive and convincing testimony of archaeology to the credibility and consequently to the inspiration of the Bible it will be well to call attention to the light which this science sheds on this lesson. Having done this we will next consider the prophetic significance of the oppression, and finally the personal application of the truths which it typifies.

I. THE HISTORICAL CHARACTER OF THE STORY

The story of our lesson is a simple straightforward account. It tells of the multiplication of the children of Israel in Egypt following the death of Joseph, the raising up of another king than the one who had shown such kindness to them for Joseph's sake, the fears which were aroused in this man by the prosperity of the children of Israel, and the oppression to which he subjected them in a vain attempt so to diminish their number as to remove the menace to the safety of Egypt which he fancied he saw in their prosperity. In all this there is nothing to excite suspicion as to the credibility of the narrative. But the destructive critics are not content to accept the testimony of God's Word even on historical matters unless compelled to do so by external facts. So for many years they denied that Israel was ever in Egypt at all, particularly that they were ever in bondage there or that the incidents of the oppression ever occurred. They did this simply because they had not found any reference to it in the exceedingly fragmentary records of Egypt's history which were available. Now, however, the historical character not only of the general facts but of the details of the story is incontrovertibly established by an abundance of external proof. The destructive critic is silenced and the

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pass and the means which God ed to accomplish it. In these three cts lies the prophetic message of the pe. Only the oppression is covered the Scripture assigned for this sson, but the prophetic message cant be appreciated clearly without me consideration of the others as ell. Therefore, we shall anticipate me of the things which we are to udy in later lessons by a brief menon here.

Israel's oppression by Pharaoh is type of her oppression by Antichrist the Great Tribulation, the age which to follow the one in which we live. first the Antichrist will simulate endship with Israel. This is typically ggested in the real friendliness with hich the Pharaoh of Joseph's time ceived him and his family. Under the otection of Antichrist Israel will osper and flourish for a time, but her osperity will be short lived for that icked one who thus far has favored er will suddenly manifest himself as er most bitter enemy. He will subject er to persecutions unthinkable, in his atred actually going so far as to seek do away with Israel entirely, and cut her off from being a nation. his is typified in the oppression to hich Pharaoh subjected the children Israel in the days of Moses, and his press purpose to prevent their multilying and his orders that every son nat was born was to be killed are specially significant. Israel will be ompelled to flee for her life from the rath of the Antichrist, and will go ito the wilderness as she did in the ays following the oppression, but of his flight we shall study later. So we ee that the oppression of Israel and s attendant circumstances all very early picture the awful tribulation hich she will experience in that oming time of Antichrist's reign. Dan. 9:27; Psa. 83:1-5; Rev. 13:7, 15-7; Matt. 24:15-22; Rev. 12:1-6, 13, 14)

Another very significant detail in this picture lies in the circumstances which marked Israel's deliverance. Immediately preceding it there were many signs and wonders done in Ten plagues were seen, the Egypt. story of which is told in the first twelve chapters of Exodus. Careful study of the Scripture will show that these plagues are to be repeated, only in immeasurably intensified form, in the Great Tribulation, which is the period immediately preceding Israel's deliverance. In addition to this her deliverance from the oppression under Pharaoh was preceded by a period in which Moses and Aaron stood before Pharaoh as the witnesses of God. So during the Great Tribulation, God will raise up two witnesses who shall have a ministry which is remarkably like that of Moses and Aaron, showing that their ministry was truly a type of that coming tribulational witness. (Exodus, chapters 1 to 12; Rev. 11:3-13. See also Rev. 8:8-9; Rev. 9:3-11; Rev. 16:10-11; Rev. 16:13-14: Rev. 16:21)

These dark days were followed by a glorious deliverance, however, for God used Moses to lead His people out of the awful oppression in Egypt into the land which He had given them by promise. This is typical of the great deliverance which the Lord Jesus Christ will accomplish in His second coming. He will deliver His people from the power of Antichrist and bring them into the joy of His own Kingdom. (Matt. 24:29-31; Ezek. 37:11-28)

III. THE PERSONAL APPLICATION OF THE TYPE

Now just a word about the personal application of the truths taught in this lesson.

The first thing which is apparent here is the bitterness of bondage. The Scripture plainly teaches that all unbelieving men are in bondage to Satan. And it is a bitter bondage to be sure, for in this life it robs the soul of any real joy and peace, and at last it plunges him into the flames of hell prepared for the devil and his angels. But the believer, too, is frequently led captive by the old nature who is the representative of the devil. And how bitter this bondage is. It brings death to the soul-not the loss of salvation but the breaking of fellowship and usefulness for God. So, whether it is the unsaved man in the bondage of sin and unbelief or the saved man in the bondage of backsliding and under the control of the old nature, such Egyptian bondage is exceedingly bitter and we need to be delivered from it. (I John 5:19; "wickedness" is literally "the wicked one" R.V.; II Tim. 2:25-26; Rom. 7: 15-24; John 8:34; I Pet. 2:19)

The other fact which is suggested here is the full provision of deliverance. God had planned the deliverance of Israel and declared that her enemies should not have dominion over her. So, too, He has provided full and absolute deliverance for the soul who believes in Jesus. Believing in Him as our Saviour we are delivered at once and forever from the bondage in which the unbeliever serves without God and without hope. Never again shall we come into condemnation, and never again shall we be in danger of sharing the devil's fate. But after having believed we still need to be delivered day by day from the bondage of the old nature. For this God has gloriously provided, so that as we learn moment by moment to be looking to Jesus He keeps us victorious over sin. And eventually, when Jesus comes again, we shall be delivered from the horrid presence of all the enemies of our souls and we shall be put forever beyond their reach. (II Cor. 10:4-5; Gal. 5:1; I Cor. 10:13; Jude 24, 25; Rom. 6:13-15; Heb. 2:14-15; Col. 2:15; John 8:32-36).

Sunday, July 11, 1926.

CHILDHOOD AND EDUCATION OF MOSES

Lesson Text: Exodus 2:1-10; Acts 7:22.

Golden Text:

hird Quarter, Lesson 2.

"Train up a child in the way he hould go; and when he is old, he will ot depart from it" (Prov. 22:6).

Two outstanding lessons are either aught in the Scripture which is ssigned in the lesson for our study oday or suggested by it. They are he value of child training and the lessings of trust.

I. THE VALUE OF CHILD TRAINING

As a child, Moses was carefully rained by his parents. We know this, of because much is said about his hildhood training, but because of the esults of that training which are vident later in his life. This much is

told us-Pharaoh's daughter hired Moses' mother for his nurse. We know that in this relation to him she would exercise a great influence, and we cannot doubt that she made the most of her opportunity, knowing as she did that it was limited and that soon she must turn him over to Pharaoh's daughter to be trained according to the customs of those unbelieving Egyptians. How well and how wisely she trained him we can see from what followed in his life. He was later trained in the pomp and splendor of Pharaoh's court, but when he was come to years he refused to be called the son of Pharaoh's daughter. Rather than to enjoy the luxuries of a prince at the king's court, he chose to identify

himself with the humble cause of his own people, slaves though they were. Rather than to continue in the service of Egyptian idols with the sinful pleasures and revenues which such devotion would afford, he chose to bear the reproach of Christ. Forsaking the heathen gods he clave to the God of his own people, and finally God made him the deliverer of those people. All these things raise questions in our minds. Influenced as he was by Egyptian thought, how did Moses become acquainted with the God of his people? And how did he know they were his people at all? Even with this knowledge where did he get that remarkable faith which dominated his whole life and made him God's instrument of deliverance? Why did he not settle down in the easy life of an Egyptian potentate, following the idolatrous practices and customs he had learned in the school of the Egyptians? The answer lies here: the faith of Moses, his love for his people, and his reverence for the God of his fathers was planted in his heart when he was a child at his mother's knee. What other thing in his life was there to influence him for good? Surely the evidence conclusively points to wise training on the part of his parents during the period of their opportunity, for in his taith we see reflected the faith of his parents. (Acts 7:20-36; Heb. 11:23-27)

This sets before Christian parents a tremendous challenge. While we must not forget that every child is an individual and must make his own individual decisions for right or wrong, yet God has put in our hands a tremendous power so to influence that child's life that right decisions will be more easily made and the danger of wrong ones more clearly appreciated. Who can measure the power of godly training in a child's life? Who can measure the contribution which such training makes to the character of that life and the decisions in later years? But this we do know, God has given the parent a tremendous responsibility in the training of children. In likening His own dealing with His people to the dealing of the father with his children He has indicated that the parent in his own person should present to the child a concrete illustration of the love of God and His authority. By being Scriptural parents the father and mother will make it easy for the child to know and appreciate the love of God, and responding to it to bow to His authority. But if the parent fails in his responsibility he can curse the life of the child in such a degree as to make it exceedingly difficult if not impossible for him ever to get a true understanding of the character and love of God or respect for His authority. We need to ask God to give us wisdom and strength for such a task as is involved in the training of little children, and we need to be instructed as to the teaching of the Scripture in regard to our responsibility as parents. (Psa. 103:13; Heb. 12:6-8)

One thing that we need especially to remember is that our example will teach much more clearly than any words we may speak. If this is true, as the Word clearly indicates it is, in the lives of mature believers, how much more in the lives of impressionable children? Many parents who desire to continue in sin themselves but who wish to keep their children out of that sin, say, "Do not do as I do, but do as I say." That moth-eaten excuse for sin in the parent's life never did have any weight in the child's mind and never will. The child will

be bound to be what he sees the parent be, at least to some extent. If the parent is godless and wicked, or even if he is merely cold and indifferent, he will see this reflected in the life of his child. But if the parent couples an earnest and godly life with Scriptural discipline and instruction he will be the power for good which God has planned he should be in the life of his children. Moses' manhood speaks well for the lives of his parents and the training they gave him. If we want our children to be such as Moses we must be such parents as his were. (II Thess. 3:9; Phil. 3:17; I Pet. 2:21; Titus 2:7; I Tim. 4:12)

But example is not enough. It must be coupled with Scriptural instruction. God's Word commands the father to bring up his children in the nurture and admonition of the Lord. To this end the example will contribute, but it must be accompanied by sound teaching. It is a sin and a shame for parents to leave the instruction of their children on the most vital things of life to unbelieving and corrupt minded companions or to leave their spiritual instruction to the Sunday School and the Church as many are doing today. .The Sunday School and the Church have their place, but if the child is to be grounded and settled in the faith he must have more than this. Then, too, in far too many cases the instruction which he receives either in every day life, in Sunday School or in Church is of such a character as will poison rather than feed him. Surely the terrible apostasy of Christendom today is a call to every Christian parent to wake up! God has given to us the definite and explicit responsibility for the training of our children. If they are to stand against the allurements of sin and the false doctrines of this age we need frankly to teach them the secrets of life, and earnestly to instruct them in the Word of God. Were more parents faithful in meeting this responsibility there would be less immorality, unbelief and infidelity among the young people. The strength of Moses' faith and the integrity of his life are striking commentaries on the character of the instruction which he received in the home. May God give us more parents like his! (Eph. 6:4; Deut. 4:9-10; Deut. 6:7; Deut. 11:18-19; Prov. 22:6; Isa. 28:9; Joel 1:3)

Another phase of child training which, though vitally important, is nearly as badly neglected as the instruction of the child is his discipline. Many parents permit an unbroken will in the child to bluff them into thinking that chastening is of no avail, when in reality such a condition is one of the strongest evidences that chastening is an imperative necessity and that the chastening should be carried out until the stubborn will becomes broben and submissive. Others are continually talking of "encouraging the

child in self-expression," when i reality they are simply encouragin the child in old nature manifestation the old nature being the dominat influence in the life until the soul saved and the life yielded to Go for His service. Other parents ar just careless or soft in their dealin with the children, refusing to chaste either because they have no concer, for the welfare of the child or becaus they do not like to see his tears. Sti others fail through ignorance eithe of the necessity of chastening and o what is involved or of the Scriptura character of true chastening. Bu whatever the cause, it is a calamit for a child to grow up withou chastening. Chastening is an abso lutely necessary factor in the prope training of any child. But a word o warning is needed here. Chastening done in anger will do more harm that good. And hasty chastening in which there is much of injustice is just a disastrous. Scriptural chastening wil-be accompanied with a full explan ation and will be directed toward the real recognition and confession o sin upon the part of the child. Unles it produces this result it has failed in its purpose, and has simply deep ened the rebellion in the soul Christian parents will do well to pray with their children after the chasten ing and confession, thus teaching the child that sin is primarily agains God and the soul accountable before Him, also teaching him the willingness of God to forgive sin for Christ's sake (Prov. 13:24; 19:18; 22:15; 23:13-14 29:15; Col. 3:21; Eph. 6:4)

II. THE BLESSINGS OF TRUST

There is another exceedingly helpful lesson to be learned from this experience. This is the blessing of fully trusting the Lord even in most perplexing and distressing circumstances. Such was the attitude of Moses' mother and it was productive of rich blessing.

Surely the circumstances in which that dear mother and child were placed were full of cause for distress of soul. What mother cannot sympathize with that mother and every other mother of the Hebrew children upon their learning that an order had been promulgated by imperial decree condemning every male child to death. But while we in this present day may never be called upon to pass through the particular circumstances which might well have distressed Moses' mother and father, there are many other things to distress us. Perhaps the thing which now distresses us is concern for the welfare of some loved one. Perhaps it is concern because of our wown weakness in the face of temptation. Perhaps it is physical illness either in our own life or in the life of someone else. Or perhaps it is some pressing need. Be the circumstances what they may, sometime in our life we all

low circumstances which are callated to disturb. And as this wicked to draws to a close we may well pect such circumstances to increase th in number and in intensity.

But what victory that father and other found in trusting God! The ripture says that by faith they hid oses for three months because they w that he was a proper child and ey were not afraid of the kings ommandment (Heb. 11:23). Their ith in God cast out their fear of man. Surely that is victory. It is not story for the occasion of distress to removed, but rather for the soul find peace and joy and confidence the presence of a distressing circumance. Later, when the mother hid e child in the ark, placed in the eds by the river, there can be no ubt that this was a carefully conived plan to save the child's life. ndoubtedly also this plan was born prayer and accompanied by prayer. nd there can be no doubt that the princess' finding and having compassion on him was God's answer to the prayer of those parent hearts. In this also they trusted God. This is the lesson we need to learn. Whatever may be the circumstances which would distress, let us look to Jesus, putting aside anxiety and trusting Him to work all things together for our good. (Phil. 4:6-7; Psa. 27:14; Psa. 37:5, 40; Psa. 55:22; Prov. 3:5-6; Prov. 16:3)

What blessing came as the result of the trust that was in the hearts of Moses' parents! Not only was the life of the child spared, but God actually used the circumstances which had caused their distress to add blessing to blessing. The mother was not only given her child to nurse but she was actually paid for doing it. And the child was given a place of high honor. He was taken into the very family of the king whose order had condemned him to death. And later he became a man of faith and power for God and

the instrument in His hand for the deliverance of his people. But the only extraordinary thing about all this is the trust of the parents. Very few people have learned to trust God as those parents did. But any who trust Him in such measure will be just as truly blessed of God as they were, though perhaps not in the same manner. May God teach us to trust Him more and then our lives will be more filled with blessing. (Rom. 8:28; Psa. 34:22; Prov. 29:25; Jer. 17:7)

Note: We wish to offer just a word of suggestion to the teacher who is to teach this lesson to children. It will be to speak with them frankly of the truths pertaining to child training, but to change the emphasis. Explain the parents' responsibility, but lay the emphasis on the child's responsibility to submit and to respond. Some Scriptures which will be valuable to use are Ephesians 6:13; Colossians 3:20.

Sunday, July 18, 1926.

hird Quarter, Lesson 3.

Golden Text:

"Certainly I will be with thee" [x. 3:12].

From the standpoint of the spiritual uths involved, the call of Moses is a ear example of God's dealing with ery soul whom He leads into His rvice. The teaching of this lesson ill therefore give the teacher an cellent opportunity to press upon his ass the claims of Christ on the life a Christian. In this connection let be said that this is one of the greatt needs in our teaching today. No eacher or teacher has really done the ork God intended him to do unless has labored earnestly for two ings. He should first seek the saltion of every lost soul under his re, and then he should seek to lead ery believer in Christ to whom he inisters to a definite and clear-cut cision to yield the life to Christ id to engage in His service. Any ithful Sunday School teacher or inister will have as the fruit of his bor many young people giving themlves to Christ for definite Christian ork. May God use the presentation this lesson to bring many of God's ildren to whom it is taught to make is exceedingly important decision. Now let us see how Moses' expernce typifies the teaching of God's ord concerning the yielded life.

I. THE CALL

One day as Moses was watching e flock of his father-in-law in the sert he beheld a strange sight. He w a bush burning with fire but

THE CALL OF MOSES

Lesson Text: Exodus 3:10-15; 4:10 12. Read Exodus 2:11 to 4:18.

it was not destroyed. Attracted perhaps by curiosity, he drew near to see why the bush was not burned. Then God spoke to him out of the bush, commanding him to put his shoes off from his feet, telling him that he was on holy ground for he was in the presence of the Lord. He then told him that He had heard the cry of the children of Israel and had compassion on them. He had determined to deliver them from the power of the Egyptians. So He said to Moses, "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt." In this manner Moses received his call.

Let us not conclude, however, that because God called Moses in a miraculous manner, He must call all in the same way. Were we living in the age of miracles we might well expect to hear a voice or see a vision by way of a call to Christian service. Men living in such times before the Scripture was fully given, did receive such experiences, one of the most notable being Paul's conversion and call on the road to Damascus. But we are not living in the age of miracles. This is the age in which we walk by faith without sight. The Word of God is to be our guide and not some experience. It was Paul, who had such a startling vision himself, whom God used to tell us this. He said, "We walk by faith not by sight" (II Cor. 5:7). Peter was another to whom God gave great visions in preparing him for service, but later He used Peter to say that the written Word of God is more sure

than any vision and that it is this to which we need specially to give heed (II Pet. 1:16-19). If it can be demonstrated that the Scripture calls all believers to service such a call is much more dependable than one received through dreams or visions. There might be (and doubtless would be in this age) a mistake about the vision. But there can be no mistake about what God has said in His Word.

God's Word does call all believers to yield themselves to Him for His service. This call is clear and unmistakeable, and it is repeatedly given. It necessitates a definite, initial decision to yield to Him and a subsequent continual attitude of yielding. He says in Romans 12:1, "I beseech you therefore, brethern, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." How satisfactory such a call is! Visions will fade and dreams be forgotten, but the Word of God abideth forever. We need no visions or revelations to call us into the Lord's service when we have such a call as this put down in the Scriptures in black and white. God has called all believers to yield themselves to Him for His service. Moses was no more truly called than we are. Let us therefore gladly yield to Him and permit Him to use us. (Rom. 6:13; I Cor. 12:7-11; Eph. 4:11-16; I Cor. 6:19-20; Matt.4:19)

II. THE PROMISE

What a blessing was promised to Moses if he would but respond to God's call. God said to him, "Certainly

John 16:13; II Tim. 2:15; I Cor. 2:9-13]

IV. THE ENABLING

Another excuse which Moses made in the attempt to withhold from doing the will of God appears in the words. "I am not eloquent" and "I am slow of speech and of slow tongue." Just as if God did not know it when He called Moses for this task! But He was equal to this argument also, for first He rebuked him, saying, "Who made man's mouth? or Who maket the dumb or deaf or the seeing of the blind have not I the Lord?" Then He said, "Now therefore go and I will be with thy mouth and teach thee what thou shalt say." Moses needed to remember that the enabling for the task before him came not from his own ability but from the power of God.

This excuse is very common today. In common parlance it is "I can't." No matter what the Lord has for a man to do, that is the thing concerning which he says, "I can't." But we are as excuseless as Moses, for God knows all about our limitations and yet He calls us. And we may be sure of this, that when He calls us He will either give us a task suited to our strength or (more likely) He will give the power to perform that task. We need to learn the blessed secret of divine enabling. If God called us only to perform tasks which we could perform in our own strength what self-satisfied and high minded people we would be! There would be no end to our boasting! But in calling us to perform tasks which are beyond our human limitations He constantly throws us back on Him for strength to perform those tasks. This draws us into closer fellowship with Him. It gives us a new appreciation of His love, and it silences our boasting, constraining us to give glory to Him, for we are constantly reminded that our sufficiency is of the Lord. (Phil. 4:13; II Cor. 3:5-12; II Cor. 4:13; II Cor. 12:9; I Cor. 1:26-31)

Sunday, July 25, 1926.

I will be with thee" (Exodus 3:12). This was the promise of a new and deeper fellowship and companionship with his Lord. And how true this promise proved to be. Throughout the balance of his life Moses knew the presence of his Lord. He walked and talked with God

Such are the blessings which God gives every believer if he will yield to Him. Indeed, the yielded life is the doorway into the fulness of God's blessing. Only as we are yielded to Him can we know the blessings which He eagerly desires to give us. But when we are yielded, what blessings we do know! In yielding to Him we are given a new appreciation of the love of Christ which floods our souls with love for Him. We experience a new power which liberates us from the sins against which hitherto we have struggled futily. We know a joy and peace and satisfaction which we never dreamed possible. But best of all and most of all the soul which is yielded to God knows a new depth of fellowship with Him. To him the promise is proven true, "He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." (John 14: 21-23; John 15:5-7; Psa. 25:14; II Cor. 6:17-18; I John 1:7)

III. THE INSTRUCTION

But to yield the life to God for His service involves more than personal blessing. It involves also telling others of our God and of His goodness to us in Christ Jesus, and in order to do this we need to get well acquainted with Him ourselves. Moses raised the question, "When they say to me, What is His name? what shall I say unto them?" Apparently he realized the need of knowing the One Whom he was to represent more intimately. It must be admitted that this seems to have been one of many excuses which Moses made in the attempt to

Third Quarter, Lesson 4.

Golden Text:

"Christ, our passover, is sacrificed for us" (I Cor. 5:7).

There can be no question as to the typical significance of this lesson. Our Golden Text points out the interpretation when it says, "Christ, our passover, is sacrificed for us." The passover lamb is a type of Christ, and the firstborn is a type of the sinner who is saved by the grace of God through faith in the blood of Christ (see also Ex. 12:46 with John 19:33-36). The one who teaches this lesson will do well to explain as simply as possible the truths of salvation, but he should not stop there. He should seek to

escape going at all. But ignorance of God was no excuse for not yielding the life to God to bear the testimony. God was willing to give the revelation of Himself which was needed and proceeded to do so. He said, "I AM THAT I AM." In this He gave a marvelous revelation of His self-contained existence and Deity. And in this Name He revealed Himself to be the same One Who later manifested Himself in the flesh and dwelt among us, for that One, our Lord Jesus Christ, in His earthly life several times called Himself by that name. (John 8:58; John 18:5, 6. Note that "I AM" occurs twice here. "He" has been added by the translators. It is not in the Greek, as is indicated by the italics.)

So today when a man yields his life to God to bear witness concerning His grace, that man needs to be instructed in the things of God. It is inexcusable for a Christian to refuse to yield the life pleading ignorance of God, for in His Word He has given us a wonderful revelation of Himself. If we will but study the Scriptures we will get acquainted with our Lord Jesus Christ and be fitted to tell others about Him. But surely if it is wrong to withhold service because of ignorace it is equally disastrous to attempt to bring others to know our Lord without taking care to be instructed ourselves in the things which touch His Person and Work and without maintaining close personal touch with Him. If we seek to serve without this necessary instruction we will only misrepresent Him, and confuse instead of helping men. So God has given us His Word to lead us to know Himself and He has given us His Holy Spirit to lead us into the understanding of His Word. Therefore, if any believer will faithfully and prayerfully study the Word, letting the Holy Spirit teach Him, this instruction will make Him a faithful witness for His Lord. (John 5:39; John 14:26; John 15:26-27;

THE PASSOVER

Lesson Text: Exodus 12:1, 2, 21-28. Read Exodus 11:1 to 12:36.

determine whether each individual in his class has trusted the Lord Jesus Christ as his personal Saviour. And he should talk personally with every one whom he finds has not, in earnest endeavor to bring him to this necessary decision.

I. THE SENTENCE OF DEATH

God had pronounced the sentence of death upon the firstborn in all the families in Egypt. It was not a matter of probability that the firstborn might die. According to the Word of God, he was as good as dead already, for God pronounced this sentence and He was sure to fulfil it. Perhaps the news of this curse was the occasion of much

speculation. Some may have doubted, others may have jeered at the thought, and still others may not have given any heed to it. But when the morning dawned after that fateful night there were no doubters or unbelievers. God's Word had been fulfilled. Judgment had been executed. The firstborn in every home who had not been protected in the manner God had indicated lay cold in death. (Ex. 12:12; Ex. 12:24-30)

This suggests the judgment which has been pronounced upon all men by the Word of God. We are told in Rom. 6:23, "The wages of sin is death"; and in Rom. 5:12 we read, "Death passed upon all men for that all have sinned." Rom. 3:19 tells us that "What things so ever the law sayeth, it sayeth

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o them that are under the law that very mouth may be stopped and that I the world may become guilty before od." All of these passages teach learly that the whole race is under entence of death because of sin. It is ot a matter of probability that man vill be condemned, nor is it a matter hat leaves any room for question. All ien are condemned, because all men re sinners. So the Scripture declares, He that believeth not (in Christ) is ondemned already because he hath ot believed in the name of the only egotten Son of God" (John 3:18). ear teacher, bear in mind as you talk. those under your care that you are alking to souls upon whom the senence of judgment has already been ronounced. There is not a question bout it. We cannot doubt it. God as pronounced judgment upon all his accursed race. Therefore as you each this lesson speak as with souls ho are perishing. Speak as with souls ho are under the sentence of condemation. And be assured of this, that if ny doubt or scoff at present there vill be no doubters or scoffers in the ay of judgment. (Psa. 9:17; II Thess. :7-10)

II. THE SUBSTITUTION OF THE LAMB

Indeed, it is fitting that we should peak so, for we have a message to eliver concerning the provision which iod has made for the sinner to be aved, if he will but accept it. This rovision was typified in the lamb which was slain as a substitute for he firstborn. Through the death of his lamb, God Himself provided a vay whereby all who put their trust a Him could be saved. But no other vay could avail. (Ex. 12:23)

In His infinite love and mercy God as provided a way by which the inner may be saved from hell. In rder that His justice might be vindiated and His mercy satisfied He lanned to give His only begotten Son o bear His judgment in the stead of he sinner. This Jesus did when He lied on the Cross of Calvary. "He was vounded for our transgressions, He vas bruised for our iniquities, the hastisement of our peace was upon lim, and with His stripes we are realed. All we like sheep have gone stray, we have turned every one to its own way and the Lord hath laid in Him the iniquity of us all" (Isa. 3:5, 6). (I Pet. 2:24; I Pet. 3:18; John:16; Heb. 2:9; I Pet. 1:18, 19)

III. THE SPRINKLING OF THE BLOOD

But it was not enough that the amb should die,—the blood must be prinkled on the door posts. There was no other way. God did not say, When I see the perfection of the amb I will pass over you." He did not say, "When I see you eating of he lamb I will pass over you." He lid not even say, "When I see the

lamb slain I will pass over you." But He did say, "When I see the blood I will pass over you." This blood was to be sprinkled on the top and sides of the door, thus forming a cross. It was at once a prophecy and a testimony. It was a prophecy of the blood of Christ shed upon the Cross and it was a testimony of the faith of those who dwelt in the house and of their acceptance of God's provision for their needs. (Ex. 12:7, 13, 23)

So every soul who would escape the wrath of God must personally accept the finished work of Christ. By faith we must accept the blood which He shed as the price for our redemption. There is no other way. It is not enough to believe in the historical reality of Jesus' existence. It is not enough to extol His virtues and recognize His uniqueness of character. It is not enough to seek to practice His teaching. It is not enough to endeavor to follow His example. A man may do all these and still go to hell, for God has not indicated that salvation may be obtained through any of these. But He has said, "He that believeth on the Son of God hath everlasting life," and again He has "He that believeth on Him is not condemned." In His death upon the Cross, Jesus Christ offered Himself a Sacrifice and a Substitute, bearing God's judgment against our sins. But we can receive the benefit of that offering only by receiving Him as our personal Saviour. Not only must we say concerning what the Scriptures say about Christ, "That is true." We must also say, "Thank you Lord, that is mine! It was for me Christ died." (John 3:16, 18, 36; John 1:12; I John 5:11-12)

IV. THE SECURITY OF THE FIRSTBORN

Once the blood was sprinkled on the door post the firstborn was absolutely secure. The judgment of God would never touch him. Perhaps he was unworthy to escape that judgment. It made no difference-the blood on the door post secured him from it as surely as the man who was more upright than he. Perhaps he was fearful and doubted and spent the night in anxiety, even after the blood had been sprinkled. None the less the blood on the door post secured him from judgment as certainly as it did the man who rested in joyous confidence. God had given His word. He had said, "When I see the blood I will pass over you," and God cannot lie. He will keep His word. The man who was protected by the sprinkled blood was as secure as the Word of God could make him. (Ex. 12:13, 23)

So it is with the soul who has put trust in Christ as his Saviour. He may prove very weak and unworthy after believing. His life may be marred by backsliding. But having once trusted Christ as his Saviour the record concerning his salvation is very plain. He has eternal life and shall not come into

condemnation. Perhaps he is a timid soul and is filled with fear and anxiety even after trusting Christ as his Saviour. Be that as it may, if his faith was sufficient only to bring him to accept Christ as his Saviour, that timid soul is as safe and secure as the more confident. God has pledged His Word, "Him that cometh unto me I will in no wise cast out." God's Word is true. He cannot lie. He will keep His Word. The soul who has once trusted in Christ as his Saviour is saved and safe. He can never lose his salvation, he will never come into judgment; he is as secure as the promise of God can make him. (John 5: 24; John 10:28; John 6:37-40; I John 5:13)

V. THE SIGNIFICANCE OF THE FEAST

But after the slaying of the lamb and the sprinkling of the blood there was still more to be done. The family was to roast the lamb. Then they were to gather around and to eat it with their loins girded and with their staves in their hands. (Ex. 12:8-11)

This was a very significant feast. It typifies the truths of occupation and separation. As the Israelites were to feed upon the lamb whose shed blood had saved them from judgment, so the believer is to feed upon the Lamb of God, our Lord Jesus Christ. Day by day he is to draw his spiritual sustenance from communion with Him. Day by day he is to have his strength renewed for the tasks and testings of life's journey by feeding on the revelation which God has given in His Word concerning Him Who loved us and gave Himself for us. And as the Israelites were to eat with their loins girded and their staves in their hands in preparation for their journey, the believer should bear in mind that while he is in this world he is a stranger in a strange land. He is only a pilgrim, sojourning here for a little season, but soon to take his journey to his heavenly home. So he will keep himself from becoming entangled with the affairs of this life and forgetting vital spiritual matters. With the strength which comes from feeding on Jesus Christ, through occupation in Him, and with the constantly renewed memory that this world is not our home, but that we are looking for a better country, the soul will be kept victorious over sin and busy in the service of His Lord. Remember that the passover was to be the beginning of the year to the Israelites. So for the believer in Christ, the hour of his coming to Jesus is the begin-ning of all things to him. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new If this be true as regards our standing before God, surely it ought also to be true in the lives which we live. (I Cor. 5:17; John 6:33-35 and 50-58; Phil. 3:20-21; Heb. 11:13-16).

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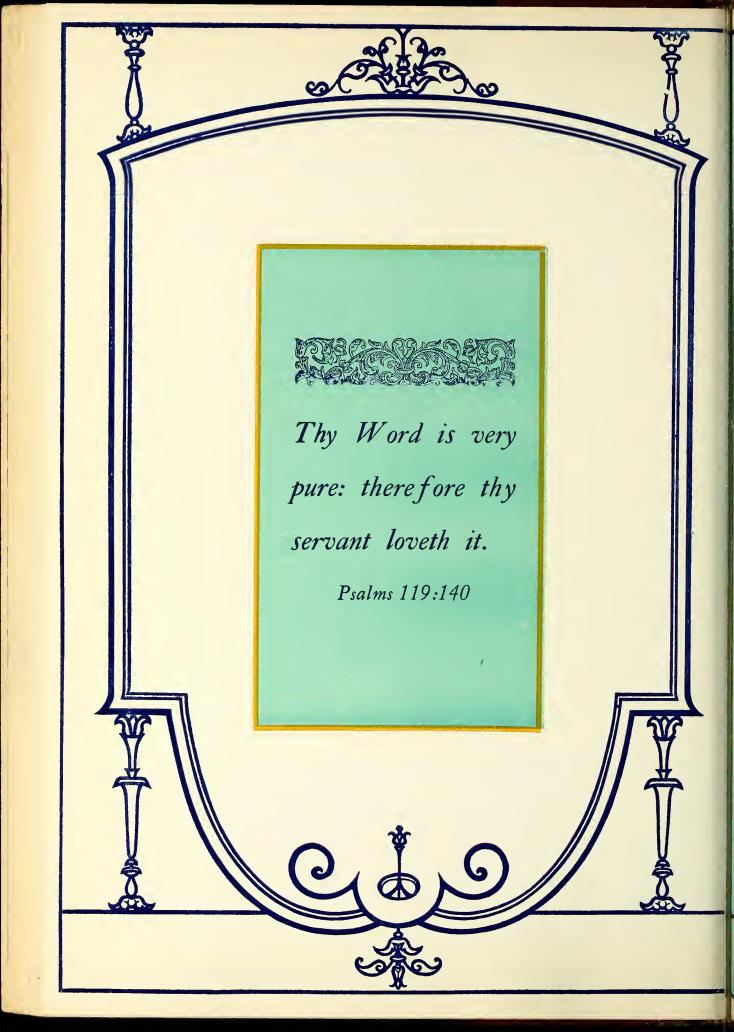
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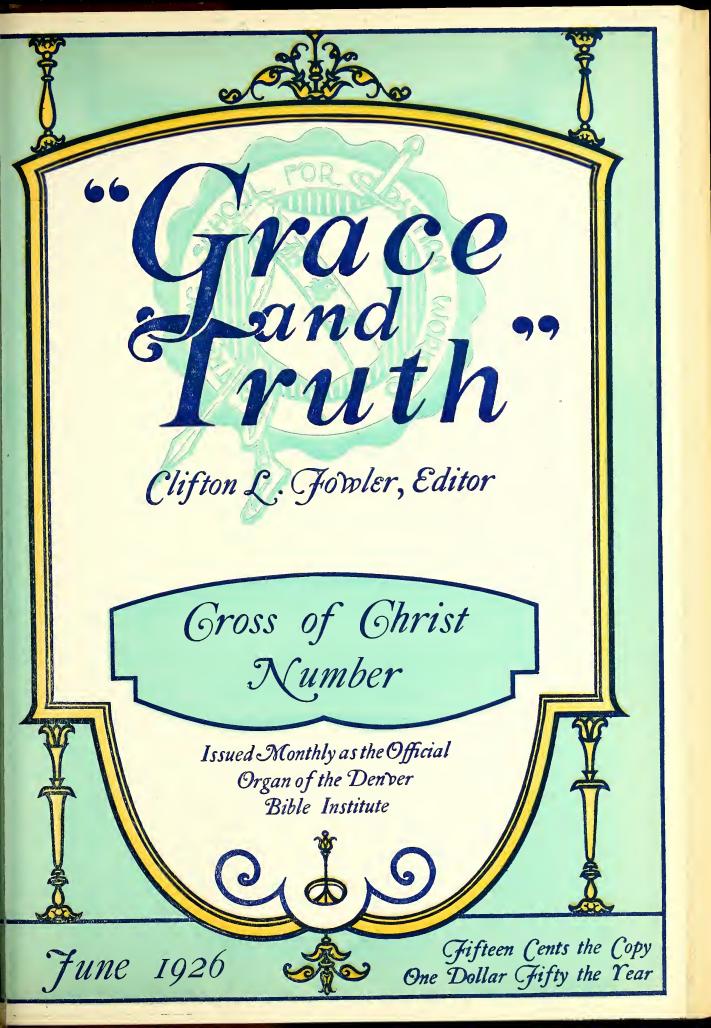
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IN THE CROSS OF CHRIST NUMBER

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of the Denver Bible Institute and of

"Grace and Truth"

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The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24. VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature, Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and L of Jesus. Acts 2:32-36; I Tim. 2:5. Lordship

JUSTIFICATION BY FAITH

That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Ino. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jro. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

CENTEDENT SEEN NEDENT N AS THE EDITOR SEES

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The Cross of Christ

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NE OF the tricks of the adversary of our souls is to so repeatedly and coninuously deny a given truth that we finally believe the truth to be only a myth. He knows that he can never eliminate truth, for it is eternal; hence he resorts to the use of the only weapon available against it,—the weapon of rejection, contradiction, negation.

The Cross of Christ is the focal point for Satan's attack by denial. Having failed in his diabolical attempts to hinder the Saviour in going to the Cross, by either dragging Him down to his own level or slaying Him before He should enter upon that great work, he now is given over to bold denials. His denials are not

concerning the fact of the Cross itself, for he knows that a denial of so well established a historical fact would be futile, but his denials are concerning the meaning of that Cross. This being who is filled with all subtleties, "that old serpent," will readily admit the Cross in evidence as an expression of God's hatred of sin, as an example of self-sacrifice for men to emulate, or even as an unveiling of the love of God, but the moment it approaches the thought of the Scripture that it was the place where the God-man became the Vicarious Sufferer, he opposes it with all the venom of his being.

The very air which we breathe today seems to be charged with this Cross-denying element. The press, the seats of learning and the pulpit have joined together in an effort to present so powerful a denial of the meaning of the Cross as to eliminate it as a factor to be reckoned with. The world ignorantly assents to the denials, while thousands of church members are blindfolded and led away into this error. Even the earnest

A REAL**OPPORTUNITY**

has opened for the Denver Bible Institute, which, if taken advantage of, will aid materially in stopping the almost unbearable rent drain. Be sure to read the editorial on this subject, and then join with us in definite prayer for the supply of the need. believer who stands firm for the Scripture meaning of the Cross finds himself with a hazy doubt as to whether the Good News is still "the power of God unto salvation." How refreshing, in the midst of this atmosphere of negation, to fall back with confidence on the "sure Word of prophecy" in such a declaration as this-

"Having made peace through the blood of His Cross, by Him to reconcile all things unto Himself" (Col. 1:20).

Let the storms of denial rage about us-peace hath been made by "the blood of His Cross." The contradictions of men are of no more avail to alter this great fact than the flappings of the wings of the eagle can influence the movements

With Horatius Bonar we of the planet Neptune. can sing:

"The Cross it standeth fast, Defying ev'ry blast, The winds of hell have blown, The world its hate hath shown, Yet it is not overthrown, Hallelujah for the Cross!"

—L. J. F.

A New Version

OR a long time we have wondered what Bible the Modernist could be reading in order to present teaching which is so diametrically opposed to the plain declarations of the volume which we have honored as the Bible. At last we have discovered the answer. It is hidden in the following story.

A young man missionary candidate, while waiting to go to the foreign field, gave himself to colportage

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work among the negroes of the South. He called at a farm house where he met a colored mammy of the Southern type. "Can I sell you a Bible," he asked. "Bless you, child," she replied, "we has got mo' Bibles now than we ever uses. We has got the Old Testament Bible, the New Testament Bible, and the Holy Bible, and den 'sides that we's got the Reversed Version Bible."

The Reversed Version Bible! The Bible which once declared that Jesus was "God manifest in the flesh," is now made to teach that He was man and only man. The Divine Record that revealed to the fathers redemption through the blood-shedding of the only begotten Son now reveals to the children redemption through human effort. The Book which told in former days of the coming of Christ to receive His own and to establish His kingdom tells in our day that Jesus is still in the tomb and that if there is ever to be a time of peace on the earth it must come as a result of man's evolution. The Modernist has been reading the negro mammy's Bible.

Away with such deceitful handling of God's Word. Away with the spirit that would give aid to such an enemy. Let the redeemed ones stand unflinchingly against this monster of religious vandalism while they publish in plainest terms that the man who embraces Modernism has accepted a new version,—he has reversed the Bible.

—L. J. F.

A Real Opportunity

RIENDS of the Denver Bible Institute have been joining with us in earnest petition to God for the solution of our dormitory problem. It has been a very keen problem indeed. The rent drain during the past year has been so heavy as to be almost unbearable. With three leased buildings in a district where rentals are exceedingly high, the small income of the School has been taxed to the very limit. But to the glory of our blessed Lord, we record that He has never suffered His faithfulness to fail. The payments were made month by month without default, and today the work stands entirely free of debt.

But has God a solution of our problem? Has the Lord of Glory heard our cry for permanent buildings? We believe He has, and that the door of opportunity is now open.

Within the past few weeks we have turned back to the owner the property used as the Men's Dormitory during the past school year, which was entirely inadequate for the increased student body of the coming season. In its place we have secured a larger and better building and located more favorably for the work. This in itself is a great blessing since buildings which are adapted to our use are exceedingly difficult to find. But the real opportunity which we have been looking for is to be found in the fact that we were able to obtain in the

lease a first option clause to purchase at the price of \$20,000.

For a number of months those who love the testimony of dear old D. B. I. have been giving to a Dormitory Fund with the hope that some day God would make possible the purchase of permanent buildings. Now the plan is crystalized and the opportunity is before us. The need for the first unit is established at \$20,000. The reaching of this goal is the great need if the rent drain is to be reduced.

Those who read in these columns are the only friends to whom we may turn in this time of great need. We have thus frankly stated to you our problem and our opportunity. Shall we obey the apostolic injunction and "buy up opportunity" or shall we continue to handicap the work by forcing upon it this terrific burden of high rentals? The answer is with you.

—L. J. F.

History Repeats Itself

 T^{HE} tendency of human history to move in a circle and thus overlap itself again and again is not confined to the habits of nations but is to be found in the religious realm as well. The heresies which came into the early church have appeared many times during the centuries which have followed. The wicked attempts of the enemy in the times of the Fathers to gain control of the church have found repeated manifestations even in our own day. But a repetition of religious history of more recent times is the repetition in the last few years of that bit of history of ecclesiastical organizations in New England in which the Unitarians obtained control by deceitful means of many orthodox churches. The history itself, which is now finding a counterpart in our day, is the record of events of about a century ago. By a clever manipulation, the Unitarians of New England filched from the rightful orthodox owners property in the value of that time of about \$600,000. These facts, with many others of great interest, are given by Ernest Gordon in his recent book, The Leaven of the Sadducees, one of the greatest books on Modernism which has appeared in recent times. In this discussion, however, we are interested in but one incident which he narrates:

"In the town of Groton [Massachusetts] there was a Congregational church with a fund of \$11,000 for the support of its ministry. The pastor, Dr. Chaplin, falling ill, the town appointed a committee to arrange a supply. This committee brought in a Unitarian minister from Boston, against the protest of the pastor and a majoriy of church members. In spite of this protest it insisted on its right of control and declared that 'it would not be responsible for consequences which should follow in the course of a just, legal, and firm opposition.' Dr. Chaplin and his people, in consequence of this threat of forcible resistance, ceased attending church. Written requests for its use were repeatedly refused. A church council, called to consider the situation, after defining the rights of a Congregational church as a corporation, concludes with,

"'If we know our hearts, we do not wish to contend from party feeling or for worldly victory, but believing the Bible to be literally and fully the Word of God and that Jesus Christ and His blood can alone redeem the soul from death, we cannot in conscience sit under Unitarian preaching, nor can we be willing to die and leave to our children such an inheritance."

Unitarianism ousts orthodoxy! Rather than go into the courts to seek a possible though doubtful relief, those who loved our blessed Lord withdrew that they might stand for truth without compromise.

Now here is the repetition of that history. It is recorded in *The Trinity Herald*, the bulletin of the First Trinity Baptist Church of Salt Lake City.

"One year ago today (May 24th, 1925), the Pastor and majority group of the members of the Immanuel Baptist Church of this city, found themselves illegally locked out and barred from their church building because five of the six trustees (two of the five not being members of the church), were in sympathy with the minority faction, and abused the power given them in the Articles of Incorporation, by seizing and locking the church building. The issues in the controversy were: (1) democracy vs. autocracy in church government; and (2) the support of the historic Baptist Faith in the Bible vs. Modernism in doctrine. minority faction stood for autocracy and modernism and were fighting to unseat the Pastor. They employed armed guards to hold possession of the building. (When making a permitted visit to his study, the Pastor saw lying on the table, the revolver and holster of one of the guards. The guard quickly grabbed them and put them under his coat.) Dr. John S. Stump, of the Home Mission Society, had been in Salt Lake City for several months and was in full cooperation with the minority faction of the Immanuel Church in their evil deeds. Dr. Stump shielded and supported one of the Baptist missionary pastors of Salt Lake City, who had publicly repudiated faith in the atoning blood of Christ (that missionary pastor is still here). The Immanuel Church, by a vote of 102 to 56, decided to designate its missionary funds to Baptist missionaries true to the Word of God. The Utah Baptist State Convention. on May 13th, 1925, obeved the wishes of Dr. Stump, casting out the legal delegates of the Immanuel Church, and seating the illegal delegates of the minority faction, chosen at a secret meeting in a private home. The Convention is completely under the domination of the Home Mission Society, since only three of the twelve churches of the convention are selfsupporting. And each of these three are heavily in debt to the Home Mission Society. The Bethel Church, Rev. H. Lyon Baynes, Pastor, was the only one with enough conviction and courage to vote for the legal delegates of the Immanuel Church.

"The Pastor and majority group of the Immanuel Church were forced to either engage in a long and costly court battle (the outcome of which was uncertain) for the possession of the property which was rightfully theirs, or leave peaceably and organize a new church. They felt led of God to choose the latter course and make the daring venture of faith in God. To His praise be it said that He has abundantly fulfilled their faith."

Modernism ousts Fundamentalism! And like the history which it repeats, those who stand for the "faith once for all delivered unto the saints," after using every

proper means to regain the stolen property, waste no time in separating themselves and joining together in an earnest effort to give forth a faithful and uncompromising testimony. These faithful ones who refused to be dominated by Modernism have since organized the First Trinity Baptist Church and have secured property in the very heart of the city. We praise God for the Scriptural decision which was made and for the willingness exhibited to suffer for Christ's sake.

Both of these groups of believers followed God's plan. Those who separated from the Unitarians years ago and these who have recently left the Modernists in the Baptist ranks have acted in perfect harmony with God's one and only method of maintaining His testimony. When Luther could no longer endure the corruption of the Catholic Church he withdrew. When John Knox found the church of his day permeated with herecy he withdrew. When Spurgeon found that the Baptist denomination of England was saturated with "higher criticism" he withdrew. What was God's method for the past is God's method for this hour. And while we do not have any sympathy with the "come-outer movement" which opposes Scriptural organization (on the contrary we believe that the apostolic church was well organized), yet we stand most definitely for the proposition that the divinely ordered plan for meeting false teaching is separation. Because our convictions are so deep on this point, we call upon Fundamentalists everywhere to separate from the Modernism dominated organizations of this age and organize as God may lead for the furtherance of the true testimony. God has blessed this method in the past, God is blessing it today and will continue to do so in the future.

Let the blessed history of these Scriptural secessions of the past repeat itself in this present hour. —L. J. F.

NOTE

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PROSPECTUS OF THE GOOD WORKS NUMBER

(July 1926)

Will God Save a Soul on the Ground of

Good Works? H. A. Wilson

Degrees in Heaven, or the Final Product of

Good Works Maurice G. Dametz

What Deeds of Goodness Does the Expression

"Good Works" Include? Jesse Roy Jones

"Social Service,"—The Summum Bonum of

ModernismL. J. Fowler

Did Good Works Save Under the

Law Dispensation?.....Stanley R. Skivington



THE GOSPEL OF THE CROSS IN THE OLD TESTAMENT

by SAMUEL MATHER

"For unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2).

The object of St. Paul's Epistle to the Hebrews, is, to persuade them to persevere in their Christian profession, and not return to Judaism. For this purpose he sets before them the excellence of the Gospel above

the law, of Christ above Moses, together with the application of former truths to the present times, and many useful exhortations to ourselves under the gospel dispensation. Thus, having in the third chapter spoken, in the words of the 95th Psalm, of the exclusion of the Jews from rest in God, because of their unbelief; he, in the fourth chapter, makes the application to ourselves, "Let us fear, therefore, lest, a promise being left us of entering into His rest, any of you should seem to come short of it," enforcing the exhortation by the parallel between our state and theirs, contained in the text, "For unto us was the Gospel preached, as well as unto them."

It is, then, the same Gospel that is preached now, which was preached to them of old time, under the New, as

under the Old Testament. There are some now, as there were then, who, though they hear it, wil not profit by it: and the reason that they will not, is what it always was, because of unbelief. Of the first of these propositions it is, we at present design to speak: the same Gospel has been preached from the beginning until now.

"For unto us was the Gospel preached as well as unto them." The apostle supposes it an admitted truth that they of old had the Gospel, which, therefore, he need not prove, but merely asserts that we have it too. Thus also in Galatians 3:8, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed."

This Gospel, which was preached to us as unto them,—to them as well as unto us,—is the Gospel—

> the Gospel of Christ-the glad tidings of man's recovery from the state of sin and death into which he fell in Adam, to a state of favour and communion with God, of life and happiness in Jesus Christ: its blessings and its mercies are the same: they are procured in the same way, and granted on the same account. Let us consider what the good things of the Gospel are, and we shall readily perceive they have not changed their character. "I will be their God." How often is that promise repeated in both the Old and New Testament: and how surely does it signify the same in both. The blessings it comprises may be included under three heads:-the regeneration of the heart by the Holy Spirit, reconciliation to God through the remission of sins, and everlasting salvation in the world

Were men saved by the
Cross before the Cross?
Mather has an unusually clear answer to the
query and one which
deserves very careful
study. Every sentence
is pregnant with
Scripture truth.

Regeneration, a new heart, a heart of flesh, the writing of God's law upon the heart:—these, as we use them still, are Old Testament phrases,—promises first addressed to them of the former dispensation: "I will put My law into their inward parts, and write in their hearts" (Jer. 31:33). It was shown them under the seal of circumcision. "The Lord thy God will circumcise the heart and the heart of thy seed, to love the Lord

to come.

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thy God with all thy heart and with all thy soul" (Jer. 30:6). It was signified to them by their legal washings and purifications, freeing them from the power and and pollution, as well as from the guilt of sin. "Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put My Spirit within you and cause you to walk in my statutes, and ye shall keep My judgments and do them" (Ezek. 36:7). Herein is comprehended the whole effects of saving grace; a new heart, new principles, new conduct, taking the place of the old man of corrupted nature: promised to them in common with ourselves.

Of the second great blessing,—reconciliation by remission of sins,—it is said in Isaiah 1:18, "Come now let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool." And in Jer. 31:3, "I will forgive their iniquities, and I will remember their sins no more": with various similar promises throughout the Old Testament. This Gospel blessing, too, was preached and shadowed to them in all their sacrifices and oblations, said to make atonement for them; a phrase often used in the first chapters of Leviticus: as Lev. 5, "He shall bring his trespass-offering unto the Lord for the sin which he hath sinned," etc., "And the priest shall make an atonement for him concerning his sin." And again, "He shall offer a burnt-offering according to the manner, and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him." On promises such as these were founded the confidence and holy boldness with which the saints of old pleaded with God for pardon and forgiveness of sin, as seen in the Psalms and elsewhere, which without a promise would have been presumptuous; but because they were founded upon it, have become examples of faith to saints in every age, the adopted language of every believer under the gospel dispensation.

Lastly, of everlasting life and salvation in the world to come. This was not revealed by the New Testament only, it was known and believed by the saints of old; they had full assurance that they should live with God in everlasting glory. "Thou wilt guide me with Thy counsel, and afterwards receive me to glory" (Psa. 73: 15). "In Thy presence is fulness of joy, and at Thy right hand are pleasures for evermore" (Psa. 16:11). The Apostle Paul says of them, that they looked for another country of which their earthly Canaan was but a shadow. They believed there was an eternity of happiness in the world to come, prepared for the righteous, and an eternity of misery for the wicked.

These blessings they had in common with ourselves, yet these are gospel blessings: the law knows no remission of sin, no regeneration of the lost soul, no salvation for

a sinner. And as the blessings were the same, so were they given on the same account, and by the same means; as regards the originating cause of salvation; sovereign mercy and the free grace of God in Christ. If under the Old Testament men had received pardon, grace, and glory, on account of their own merits and works of righteousness, then would it not have been the Gospel: but it was not so. Where is the mercy, the free grace, the undeserved pity of the Lord, so beautifully pleaded as by the saints of old? "Have mercy upon me, O God, according to Thy loving-kindness; according to the multitude of Thy mercies blot out my transgresson" (Psa. 51:1). Thus David pleaded for himself. And Daniel for his people thus,—"To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him." "We do not present our supplications before Thee for our righteousness, but for Thy great mercies." "Oh Lord, hear, oh Lord, forgive; Oh Lord, hearken and do; defer not for Thine own sake, oh my God." It was to mercy only they appealed, to mercy only they committed themselves. But mercy and grace are derived exclusively through Christ. God without Christ is a consuming fire. He is a jealous God, who will in no wise—in no otherwise, justify the guilty. The saints of old felt the need of a mediator between themselves and God. They never asked in their own name directly—but always for another's sake. Thus Daniel, "Lord, look upon Thy sanctuary that is desolate, for the Lord's sake." "For Thy servant David's sake." David was ever the prophetic name of Christ. For Abraham's, Isaac's, Jacob's sake. These all were types of Christ. Perhaps in all, the divine or if not, the Spirit that taught them how to pray, had the one great mediator ever in mind, and darkly shadowed antitype was seen, by those who had the Spirit of God; then, what was to be revealed thereafter. And what is it in Christ that procures for us and them the blessings and mercies of the Gospel? His death and passion, His prayers and intercessions. Good,—all good, is and ever has been the purchase of the Redeemer's blood. How clearly Isaiah preaches this under the former dispensation, chapter 53, "When thou shalt make His soul an offering for sin, He shall see His seed, . . ." "Because He hath poured out His soul unto death, and He was numbered with the transgressors, and He bare the sin of many, and made intercession for the transgressors." "It was possible, "St. Paul says,-it had been always impossible,—"that the blood of bulls and of goats should take away sin." All sacrifices in which blood was shed, were only types and shadows of the shedding of the blood of Christ: and without shedding of blood, then as now, there was no remission of sins. And as mercy is the purchase for us of the death of Christ, so does the application of it to us proceed from His intercession with the Father. In His death, justice was satisfied—by His intercession, love is entreated. This seems to be recognized in Zechariah, chapter 1, when the angel, doubtless the Lord Christ Himself, pleaded for the cities of Judah, and, "the Lord answered the

angel that talked with me with good words and comfortable words." And as the efficacy of His blood was shadowed by sacrifices, so was the efficacy of His intercession set forth by the incense and sweet odour offered to God under the law: they signified the prayers of Jesus Christ; which type is recognized by St. John, Revelation 8, "And another Angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne, and the smoke of the incense which came with the prayers of the saints, ascended up before God out of the Angel's hand." No prayer unmixed with His, could ever ascend to Heaven, or find acceptance with the Father.

This is the Gospel. It was preached to Adam after the fall; the seed of the woman should bruise the serpent's head: the first Gospel-sermon, delivered before the curse of God's broken law had been pronounced. To Abraham it was preached in clearer terms: "In thy seed shall all the nations of the earth be blessed:" and by Moses to Israel, "I am the Lord thy God, that brought thee out of the land of Egypt." Moses was the typical deliverer. In David, Christ, the real Beloved. And indeed if Christ was not preached, then were the saints of old not saved; for the Scripture says, "There is no other name under heaven whereby men can be

be justified." "Jesus Christ is the same yesterday, today, and forever"; yesterday under the law, today under the Gospel, and forever, the same one and only Saviour. If therefore, men under the former dispensation, were saved at all,—and we know assuredly they were,—they must have been saved by Christ,—by the Gospel. Why then, it may be asked, do we all call it another

saved." "By the deeds of the law shall no man living

covenant, if it was the same? The distinction is in the manner, not in the purpose of the dispensation. We do not call one the New Testament because it is all Gospel, the other Old, because it is all Law. There is as much of law in the New Testament as in the Old; there is more of the threatening of the broken law in the sermons of our Lord Himself, than in any other portion of the Holy Scriptures. And there is very much of the Gospel of grace in Christ, revealed in the first Testament throughout. But we call the one Old, because it was the first dispensation of the Gospel; the other the New, because the later dispensations of the same everlasting Gospel; it is the way and the manner of the dispensation, not the subject of it, that has been changed. It is true the Scriptures speak of that ancient dispensation as law, and the ministration of death. "The law was given by Moses, but grace and truth came by Jesus Christ" (Jno. 1:17), and "The ministration of condemnation" (II Cor. 3:9). But we must distinguish between the ministration, and the thing adminstered; between the thing preached, and the manner of preaching it; the shell, and the kernel; the shadow and the substance. The thing preached was the Gospel of Christ, though the manner of preaching it was legal: the spirit, and substance, and mystery of that dispensation was evangelical, though involved and foreshadowed with the shades and figures of the law. God never proposed more than one way of salvation to mankind; but it had divers forms, and modes, divers and progressive discoveries and manifestations: first in a more legal, afterwards in a more evangelical manner. The first manifestation was distinguished from the last by its inferiority. It was dark, weak, carnal, burdensome, and terrific. It was very dark in comparison with the clearness of the gospel since the coming of Christ. There was light indeed in the Mosaic dispensation, shining forth in the minds of God's elect; but in all these types and parables and similitudes, there was a double use—they did at once both darken and illustrate the truth; if explained and rightly apprehended, they enlightened the mind; but if otherwise, like a riddle, they cast a mist about the thing they represented. Such was the law of Moses, to all who were not instructed by the Holy Spirit to understand the mystery of it. The meaning was hidden from most; as it is said, "A veil was upon their hearts that they could not see the end" (II Cor. 3:13). The first dispensation was weak too, and carnal, when compared with the power and spirituality of the present. The Apostle calls their modes of worship "carnal ordinances," and "a worldly sanctuary," because

The believer has absolutely nothing in common with this world in so far as he enters into the spirit and power of the Cross of the Lord Jesus Christ. That Cross has dislodged him from everything here below and made him a pilgrim and a stranger in this world.

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they consisted so much of outward and sensible things, suitable to the desires and dispositions of the natural heart: and the Jews were very tenacious of these externals of the law, while entirely averse to the things intended by them; whence Christ contrasts their local worship with spiritual service required by the Gospel, John 4. By their misunderstanding and perversion of it, they converted the religion of Moses into a religion of works. For this the Pharisees were condemned. They trusted in outward works, and expected salvation by their own righteousness; by "the works of the law": resting in the shadow, they thought the bringing of a sacrifice was that which did really expiate sin, and merit acceptance with God; instead of looking beyond to the mercy and grace of God in Christ, the end and substance of those shadows. Thus they stumbled at that stumbling-stone of the Gospel, and were condemned; which they would not have been, had Christ not been preached to them in their own Scriptures.

And it was a burdensome dispensation,—"a yoke," the apostle says, "which neither our fathers nor we were able to bear." The services of the Jewish law, and its external observances both by their nature and their number, were an intolerable burden, from which the coming of Christ has set His people free; as also it has from the bondage and terror of that legal administration. When God appeared in such awful majesty on Sinai, even Moses said, "I exceedingly fear and quake," (Heb. 12:21)—and so terrific was he to the people, that they wished that God would not speak to them any more. But now that in these latter days He has spoken by His Son, all terror has given place to love. As Augustine observes, "The difference in brief between the law and the Gospel, is fear and love."

"How, then, shall we escape, if we neglect so great salvation?" Well might the apostle ask that question, if what we have said is true. If from the beginning, there has been but one way of salvation, but one faith, but one religion; if they of old did not attain to rest, because of their disbelief or misunderstanding of this way, darkly and obscurely then revealed: what is the hope of those who still neglect it? Who now, amid the blessings of gospel-light, see other ways to heaven than by faith in the Lord Jesus Christ; other means, or at least other helps to the saving of the soul, than His most precious blood; and other efficacy in their prayers and forms of worship, than that which is derived from His intercession? It is the hope of folly. Is ignorance an excuse? Is the difficulty of believing an excuse? If it could ever have been so, it would have been when the truth was so darkly shadowed and so obscurely preached. But unbelief was then, and has been in all ages the condemning, damning sin, for which there is no remedy, no pardon, no excuse: which has excluded, and alone excluded man from mercy, since the day that the Gospel of Christ was first preached in paradise, and will exclude him for ever from the rest of God. "If any man sin, we have an advocate with the Father, Bereavements may empty—afflictions may humble—trials may subdue, but the Cross in the heart, this it is which truly and effectually lays the soul prostrate in the dust before the Holy God, with deep abhorrence of self, and of sin's exceeding sinfulness.

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Jesus Christ the righteous, and He is the propitiation for our sin." "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha"—he must inevitably perish. Will men still persist in saying it does not signify what they believe;—they are not responsible for their belief: "The Word preached did not profit them, not being mixed with faith in them that heard it." "And to whom sware he that they should not enter into his rest, but to them that believed not." "Let us therefore fear," and take heed "lest there be in any of you an evil heart of unbelief."

But while the view before us of God's unaltered purpose, stands as an awful warning to them that neglect the Gospel of Christ, it is full of most holy encouragement to them that love it. For if every word spoken then was steadfast and without repentance; and, dark and weak and burdensome as the dispensation was, was sufficient to bring the soul to rest, to bring it from a state of sin and death, to life and happiness; what confidence, what joy and gratitude, becomes us now! They ventured all upon that glimmering light, and they were safe. We walk in the full day-beam of the truth, and surely need not stumble, cannot err, except by wilful disregard of it. If they could rest upon those untried promises, and walk in confident obedience thereupon, what shame to our mistrustful spirits and misgiving hearts, now that all is fulfilled before our eyes.

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THE SUFFERINGS OF THE CROSS

by Octavius Winslow, D.D.

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A wholesome habit of soul which is none too common in these days of much activity is that of meditation. And there is no subject of thought which is so calculated to break down the self-life as that which is considered in this exceedingly valuable study. The author writes for those who would obey the apostolic injunction, "Meditate on these things."

UR adorable Lord was a sufferer,—the Prince of sufferers,—the Martyr of martyrs. None had ever suffered as He; no sorrow was ever like His sorrow. Scarcely had He touched the surface of our sin-accursed earth ere the cup of suffering was placed to His lips. The deep fountain of human woe, stirred to its very center, poured in upon His soul its turbid streams from every scource and through every channel. Human malignity seized upon Him as its victim, and mingled the first' draught that He tasted. Linked though He was by the strongest sympathies to our nature,—descending though He had, to elevate, sanctify, and save him,—man yet ranked himself among his first and deadliest foes. Oh, that condescension and love to our race so profound, should have met with a requital so base!

I. THE NECESSITY OF CHRIST'S SUFFERINGS

THE necessity of Christ's sufferings is the first point that arrests the mind in contemplating this subject. In His way-side conversation with the two disciples journeying to Emmaus, our Lord clearly and emphatically pronounced this characteristic of His passion: "Ought not Christ to have suffered?" The following considerations would seem to justify this plea of necessity.

The sufferings of Christ were necessary in order to accomplish the eternal purpose and counsel of God. To suppose that His sufferings were contingent, originating in the circumstances by which He was surrounded, is to take a very low and defective view of the truth. But the light in which the Scripture presents the doctrine

of a suffering Redeemer, is that which gives the most exalted view of redemption, and reflects in the richest manner the glory of the Triune God. The truth we have now advanced, the apostle Peter embodies in his awakening discourse on the day of Pentecost, and which truth the Holy Spirit employed in the conversion of three thousand souls: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). The same doctrine is reiterated in chapter 4:27: "For of a truth against Thy holy child Jesus, Whom Thou hast annointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done." Our Lord Himself confirms it when He says, "The Son of Man goeth, as it was determined." Dear reader, behold the fountain-head, whence arise all those precious streams of covenant mercy which flow into your soul,—the electing love of God, which constrained Him to present His beloved Son as an atoning Lamb for the slaughter, from before the foundation of the world! Oh! that must be infinite love-vast love-costly love-unchangeable love-which had its existence in the heart of God towards thee from all eternity. Oh, run with humility and gladness to this holy and blessed truth! Welcome it joyfully to your heart as God's truth, from which you may not, you dare not turn, without robbing your souls of immense blessing, and incurring fearful responsibilities. And when by faith you stand beneath the Cross, and gaze upon its glorious Sufferer, remember that in His death

were fulfilled the eternal purpose and counsel of the Triune Jehovah; and that to predestination,—rejected and hated as this truth is by some,—you owe all that is dear and precious to you as a ransomed expectant of glory.

To fulfil the types, and to make good the prophecies concerning Him, it was necessary that Jesus should suffer. The Levitical dispensation, and the prophetical Scriptures, as we have already shown, point steadily to Jesus; they are replete with Christ crucified. He who reads and investigates them with his eye turned from Jesus, will find himself borne along upon a rapid stream of prophetic annunciation he knows not whither, and involved in a mass of ceremonial usages, to him perfectly chaotic and unintelligible, "without form and void." But with the Spirit of God opening the spiritual eye, and moving upon the Word, a flood of light is poured upon every page, and every page is seen to be rich with the history, and effulgent with the glory, of the suffering Messiah.

Thus does our Lord assert this truth: "Thinkest thou that I cannot now pray to My Father, and He will presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be" (Matt. 26:53)? Again, "But all this was done, that the Scriptures of the prophets might be fulfilled" (vs. 56). It was necessary, therefore, that Christ should humble H'mself—should be a man of sorrows—should drink deeply the cup of sufferings, and should be lifted upon the Cross, in order to authenticate the divine mission of Moses, to establish the consistency of the Jewish dispensation, to vindicate the truth of the prophets, to fulfil the counsel of the Lord, and thus to verify His own most blessed Word.

But that argument, enforcing the necessity of Christ's sufferings, which most closely touches our own hearts, grows out of the relation He sustained to His people as their Surety; pledged to accomplish their full salvation in a way consistent with the justice of God and the honor of His law. Here it is we see why one so holy as Jesus was, should suffer,—why God should lay all His wrath upon the head of His dear Son. Now we learn why the innocent should suffer for the guilty, "the Just for the unjust." He came to reinstate the holiness of the divine law—to uphold the rectitude of the divine government—to satisfy the claims of divine just'ce—to vindicate the glory of God—to make

an end of transgression, to bring in an everlasting righteousness for His people. Ought not Christ, then, to have suffered? Had He not, there had been no atonement for sin—no fountain opened for uncleanness—no

avenue of return to God-no reconciliation—no way of access within the holy of holies no pardon—no acceptance—no peace—no hope—no heaven! Oh, how wretched must have been our condition, and how fearful our doom, had not Jesus suffered! The pall of dark despair had covered us, and our eternal destiny had been written in letters of "mourning, lamentation, and woe." "This," exclaims the awakened soul, "is just the Redeemer that I need, just the Saviour that I want. One Who can stoop to my deep necessity, lift me from my dunghill, place me among the princes, and yet sustain, and more than sustain, magnify, by this very act of redeeming rescue, the majesty, purity, and honor of Jehovah."

DE CENTROCENTAGE DE CENTROCENTAGE CEXXEDCEXXEDCEXXED X CEXXEDCEXXEDCEXXED BENNEDEN NOW DENNEDEN NEDEN Under an eastern sky, Amid a rabble cry, A man went forth to die For me! Thorn-crowned His blessed head, Blood-stained His weary tread, Cross-laden He was led, For me! Pierced were His hands and Three hours o'er Him beat Fierce rays of noontide heat, For me! -Selected XCIXXIOCIXXIOX XCIXXIOCIXXIOX

> The completeness of His character as a compassionate and sympathizing High Priest, pleaded for His sufferings. "It became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a faithful and merciful High Priest"; "For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted"; "We have not an High Priest which cannot be touched with the feeling of our infirmities." What deduction are we to draw from this rich cluster of precious declarations but, that in order to the perfection of His character as the High Priest of His people, as the Brother born for adversity, in order to be "touched with the feeling of our infirmities," He must Himself suffer? He must know from painful experience what sorrow meant—what a wounded spirit and a broken, bleeding heart, and a burdened and beclouded mind, were. In this school He must be taught, and disciplined, and trained: He must "learn obedience by the things which He suffered": He must be made "perfect through sufferings." And oh, how deeply has He been taught, and how thoroughly has He been trained, and how well has He learned, thus to sympathize with a suffering Church! You have gone, it may be, with your trouble to your earthly friend, you have unfolded your tale of woe, have unveiled every feeling-and emotion. But ah! how

have the vacant countenance, the wandering eye, the listless air, the cold response, told thee that thy friend, with all his love, could not enter into thy case! The care that darkened thy brow, had never shaded his,—the sorrow that lacerated thy heart, had never touched his,—

the cup thou wast drinking, he had never tasted. What was lacking?—sympathy, growing out of an identity of circumstances. Thou hast gone to another; he has trod that path before you, he has passed through that very trouble, his spirit has been inured to grief, his heart schooled in trial, sorrow in some of its acutest forms has been his companion; and now he is prepared to bend upon you a melting eye, to lend an attentive ear and a feeling heart, and to say, "Brother, I have known all, I have felt all, I have passed through all,—I can sympathize with all." That Friend of friends, that Brother of brothers, is Jesus. He has gone before you; He has left a fragrance on the brim of that very cup you are now drinking; He has bedewed with tears, and left the traces of His blood,

on that very path along which you are now walking; He has been taught in that very school in which you are now learning. Then, what encouragement to take your case, in the sweet simplicity of faith, and lay it before the Lord! To go and tell Jesus, confessing to Him, and over Him, the sin which has called forth the chastisement, and then the grief which that chastisement has occasioned. What a wonderful High Priest is Jesus! As the bleeding Sacrifice, you may lay your hand of faith upon His head, and acknowledge your deepest guilt; and as the merciful Priest, you may lay your head on His bosom, and disclose your deepest sorrow. Oh my precious Saviour! must Thou sink to this deep humiliation, and endure this bitter suffering, in order to enter into my lone sorrow!

And yet, in this view of the necessity, we must not lose sight of the voluntary character of the Redeemer's sufferings. God was not impelled, by necessity which He could not resist, to redeem, nor Jesus to be the Redeemer. Our Lord was not so circumstanced antecedently to His acceptance of the office of Mediator, that He could not have avoided the humiliation, suffering, and death which He endured. Had He so willed it, He might have designed the human race to the dire consequences of their apostasy, remaining Himself everlastingly happy and glorious. But, after His most free consent had been given, after having voluntarily

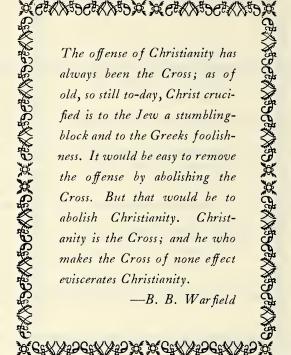
entered into an engagement with His Father, to secure the salvation of His covenant people, then, by the most solemn and irrevocable bonds, it was necessary for Him to go forward and finish the work He had undertaken, or leave the Church to perish eternally. "For where

a testament is, there must also of necessity be the death of the testator." Coupling this passage with His own God-like declaration, how harmonious appear these apparently conflicting truths: "I lay down My life, that I may take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again."

And yet He suffered most voluntarily. In this consisted greatly the perfection of His sacrifice. His penal death had proved of no atoning efficacy but for this willing obedience and the Divine merit that were in it. It would have been unjust in justice to have inflicted punishment upon an innocent and unwilling person. The injury thus inflicted must

have recoiled with tremendous force upon itself; for while on the one hand, seeking satisfaction justly—on the other, it would have exacted that satisfaction most unjustly. The full and free concurrence of His own will was essential to the prefection of His sacrifice. Yea, had it not been most free, and acting in perfect harmony with His Father's consent, our sins could not have been imputed to, nor the punishment inflicted upon, Him. Entering, then, most freely into a bond to cancel the mighty debt, it was righteous in God, it was just in justice, and it invested the throne of the eternal Jehovah with surpassing glory, to arrest, in default of the debtor, the Surety, and to exact from Him the uttermost payment.

And here, my reader, is the great point to which we are aiming to bring you—the wonderful love of Jesus in so willingly suffering, the "Just for the unjust." Oh, how readily did He humble Himself, and become obedient unto death, even the death of the Cross! "Lo, I come; I delight to do Thy will, Oh, my God: yea, Thy law is within My heart"; "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" "Who gave Himself for us"; "Christ also hath loved us, and hath given Himself for us." This is the spring of all that He hath done, for "Christ had loved us." Constrained by this, He gave Himself as the Son of God, and as the Son of Man,—His soul and body, His life and death: yea, all that He possessed in



heaven and on earth, He freely gave for us. What was there above or below, -in His previous state of glory, or subsequent state of humiliation, that He retained? What part of the price did He withhold? When He could give no less—for angels and all men would not have sufficed—and when He could give no more, He gave Himself. Ah! this made His "offering and sacrifice to God a sweet-smelling savour." And still it perfumes the oblation, and sends it up each moment fragrant and acceptable before the throne of the Holy One. Oh, surpassing love of Jesus! With the burden of sin-the fire of justice—the wrath of God—the contumely of man—the malignity of demons—the sorrows of Gethsemane—the pains of Calvary, and the sea of His own blood, all, all in vivid prospect before Him, He yet went forward, loving not His own life unto the death, because He loved ours more. Oh let your heart bend low before this amazing love! Yield to its sweet and attractive influence: let it draw you from yourself, from the creature, from all, to Him. Are you wounded? Does your heart bleed? Is your soul cast down within you? Is your spirit within you desolate? Still Jesus is love, is loving, and loves you. He has suffered and died for you; and, were it necessary, He would suffer and die for you again. Whatever blessing He sees good to take from you, Himself He will never take. Whatever stream of creature love He sees fit to dry, His own love will never fail. Oh can that love fail-can it cease to yearn, and sympathize, and soothe, and support, which brought Jesus from heaven to earth to endure and suffer all this for us? Be still, then,—lie passive and low,-drink the cup, and let the surrender of your sin, your obedience, and yourself to Him, be as willing and as entire as was the surrender of Himself for you. Then shall you, in a blessed degree, be "able to comprehend with all saints what is the breadth, and length, and depth, and height, and know the love of Christ, which surpasseth knowledge, filled with all the fulness of God."

THE NATURE OF CHRIST'S SUFFERINGS

Q UT the nature of His suffering! This is yet to be considered as forming the most essential part of His deep and unheard-of humiliation. Exile from His Father was no small element in the abasement of our adorable Redeemer,-it was no slight ingredient of the bitter cup He was now drinking! What a change of circumstances for the Son of the Highest! To leave the bosom of the Father, where, in all the confidence and endearment of the closest and holiest love, He had from eternity reposed, to be embosomed in a world of sin, of anarchy, and of woe! Oh, what a descending was this! That He was banished from all intercourse with God we do not assert. His whole life, which would seem to have formed one continuous act of devotion, so entirely did He live in the element of prayer, so closely was He enfolded by the atmosphere of communion, would contradict this. But the communion which Jesus held with His Father on earth was far different from

that which He had been wont to hold in heaven. There it was from His bosom, not a cloud shading His mind, nor a sorrow wounding His spirit, nor a tear dimming His eye. Here it was from His footstool, amid infirmities, sufferings, "strong crying and tears." Invested with a robe of flesh, His intercourse with God must have received a character from the medium through which it passed. And although not éarthly were His conceptions of divine essence, or carnal His frame of spirit in its approach to God yet, as man, and in all points tempted like as we are, we may easily suppose He could sympathize with the depth of meaning involved in that sweet portion of His own word, "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Itself maketh intercession for us with groanings which cannot be uttered." Comparison must utterly fail when instituted between the degree and tone of communion with God on earth, and the same hallowed employment in heaven. Take the loftiest flight of the spirit toward God, still caged and cabined by this body of sin, and measure its height with the soarings of that same spirit when disembodied and glorified, freed from all encumbrance of mortal clay, and how low in comparison are its most elevated communings! This deprivation Jesus endured, this limited communion Jesus felt, and deeply did it enter into His humilation.

But the climax of His humiliation, the consummation of His bitter sorrow, was in the garden, and on the Cross. We go with Him to Gethsemane, and we hear Him exclaim, "My soul is exceedingly sorrowful, even unto death"; "O My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt"; "And being in an agony, He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground." We follow Him to Calvary, and amidst the darkness and throes of nature, and the still deeper darkness and throes of His soul, a cry more plaintive and more bitter breaks upon the ear: "My God, My God, why hast Thou forsaken Me?" "Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose. When the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."

Here we rest. We have descended with Him from the sunny heights of His glory to the dark depths of His abasement: further than this we cannot pass. We have travelled with Him to the utmost limit of ignominy; beyond it, it would seem, He Himself could not go. Now did the storm, which for ages had been gathering strength, break upon Him in its overwhelming fury. Now did He endure the wrath of God to its uttermost. No shield was around Him, no refuge was over Him, no advocate pleaded for Him. His head was uncovered to the tempest, His person was bowed to the stroke, and He met both in their fiercest onset. Oh, was it no humiliation now to the Son of God? Hear His bitter camplaints: "Save Me, O God, for the waters are come in unto My soul. I sink in deep mire, where there is no

standing; I am come into deep waters, where the floods overflow Me. I am weary of My crying; My throat is dried; Mine eyes fail while I wait for My God. They that hate Me without a cause are more than the hairs of My head: they that would destroy Me, being Mine enemies wrongfully, are mighty: then I restored that which I took not away." Thus sank the eternal Son! Thus bowed to the dust the Redeemer of men! Here let us pause, and adore Him Who, though "equal with God, humbled Himself, and became obedient unto death, even the death of the Cross."

THE MOLD OF THE CROSS

by Gordon Watt

HE SUBJECT I want to discuss in this message is, "The Molding Power of the Cross," and I shall begin at Philippians 3:10, the last clause of that verse, which I shall quote from the translation by Conybeare, "Sharing the likeness of His death." Our Lord Jesus Christ has just one mold for producing Christian character, and that is the Cross. You and I cannot reach our goal except in the way in which He reached His goal, and the Cross is the mold through which He puts each one who is to represent Him here and who is to reign with Him hereafter.

For the Cross is the only place where we get rid of dead things that hinder us and hinder Him, and the place where we enter into a deep and an ever deeper conformity with Him, sharing in the likeness of His death, having His image impressed upon our character.

When I use the word "mold" let there be no mistake. I do not mean that each one of us becomes the facsimile of every other one. There is this which differentiates the mold of the Cross from every earthly mold, that

while the Cross is the only mold which He uses, it has no stereotyped pattern. Our Lord never trespasses against the law of personality. Just as you will not find two members of the same family exactly alike, or two blades of grass in the same plot similar, so in the new creation the Cross does not produce a monotony of spiritual character, which would make the world an intolerable place in which to live, but a variety of natures, each bearing its own marks of individuality, and all of them together revealing the

marvelous manifoldness of the divine mind and the divine spirit.

How the mold of the Cross works is this: God has taken the old creation and He has condemned it in Christ, and He is now at work on a new creation. There is no place in the plan of God for the betterment of the old creation. He does not bring about some kind of transformation of the old man so as to produce some kind of resemblance to Christ in Christ an character and conduct. There is only one place for the old creation, and that is the Cross. But it is not enough for us to say it is there crucified with Christ. Crucifixion was a lingering death, and while we stand once and for all upon the fact of God, which is eternal and unchangeable, that when our Lord Jesus Christ went to the Cross He took more than our sins with Him; He took our old man and dealt with the scource of all our sin, and dealt with it satisfactorily; while we stand on that fact, there has to be the daily working out of the victory which Christ has won for us: there has to be the daily dying to this old

self. The Holy Spirit has to work into us the death of the Lord Jesus Christ in all its wonderful power and purpose.

In I Corinthians 15:31 the apostle says, "I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily"; and II Corinthians 4: 11, "For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." There has to be the daily dying, the daily working out in our

It is a thing to be regretted that not many great discussions of the Cross have appeared in recent years. This article by Gordon Watt is a glorious exception. It is taken from his book, "The Meaning of the Cross," published by the Sunday School Times, Philadelphia, to whom we are greatly indebted for the privilege of reprinting.

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And He bear-

ing His Cross

went forth

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own lives of the victory won for us on Calvary.

I was walking with a friend in the grounds around his house, and I noticed a very notable tree, a laburnum tree. It is very beautiful, with long, drooping branches covered with a yellow bloom. In Germany it is called the Golden Ray, and it is just like that, like cascades of

golden rays. What attracted me to the tree was that I saw on some of the branches pink blooms. I found that the previous owner had been very much interested in tree culture and he had grafted on to this laburnum tree a pink laburnum, and here and there all over the tree you saw the pink amongst the yellow. When I looked more closely I found that on some of the

branches that had been bearing pink blooms the yellow was again beginning to appear, and I found out that the tree had been neglected, it had not

been pruned, nothing had been done to it for some time, and the old nature was beginning to reassert itself. The old yellow bloom was beginning to push out the pink bloom and to reassert itself in those branches that had been grafted in.

Take it as an illustration of the fact that the Holy Spirit has to be continually at work in our lives, with the Cross, because the old habits, the old disposition, the old man is continually reasserting or attempting to reassert its supremacy, and the only way in which the new creation can hold its crown and bring our lives to victory is by our allowing the Holy Spirit to work the purpose of the Cross into us day by day, so that in the face of every manifestation of the old life we learn to die daily, to hand ourselves over to the Holy Spirit for the working of the Cross to be wrought in us.

Therefore Romans 6:3 ("Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?") shows the necessity of entering into an even deeper union with the Lord Jesus Christ if those things are to be dealt with and kept under. Just as that is so we begin to understand what the apostle means here when he says, "We share in the likeness of His death."

As the Holy Spirit works out the power of the Cross in each member of the Body of Christ, the real life of

Christ is imparted to the Body and to each member of the Body, the very life that is in the heart and nature of Christ, at this moment, in heaven, and it is that which creates the spirit of revival; it is that life which convicts sinners; it is that which the Holy Spirit uses in order to bring about the conditions in which he can create

revival, when the life of the Head is imparted to the members of the Body and is manifested through the members in the daily life and the daily act.

Therefore there is a co-passion with Christ into which you and I must enter if we are to know the full power of the Cross to mold us into the likeness of His

> character. At the conversion of Saul that co-passion was revealed to him. We read in Acts 9:15, 16: "But the Lord said unto him (Ananias), Go thy way: for he is

a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for My name's sake."

That was revealed to him at his conversion, and that became the great aim of his life. He accepted it as such (Colossians 1:24), "Whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." Notice how Paul rejoiced in that co-passion. He never shrank from the Cross; he never shirked the consequences of wickedness; he never refused to face the full claim of the Cross.

Read II Corinthians 12:9, "And He

said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infimities, that the power of Christ may rest upon me." And so, as the great apostle entered himself into the meaning of the mold of the Cross, he proclaimed that as the great necessity for the development of Christian character and the building up of the Body of Christ, for the accomplishment of the purpose of God on earth, and for making certain the life of victory.

In Philippians 1:29, 30 he shows us this, that copassion of the members of the Body with Christ is the

a skull, which is called in the Hebrew Golgotha: where they crucified Him. He humbled Himself, and became obedient unto death, even the death of the Cross. And having made peace through the blood of His Cross, by Him to reconcile all things unto Himself. Blotting out

the handwriting of
ordinances
that was
against us,
which was
contrary to
us, and took
it out of
the way, nailing it to

His Cross.

essential feature of their relationship with Him, "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which ye saw in me, and now hear to be in me." There the Holy Spirit, through Paul, makes very clear the connection between this co-passion and blessing. In II Corinthians 1:5, we are told, "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation."

Partaking with Christ in the sufferings of the Cross is the way into the partnership with Christ in everything that He has to give us. So let me try to put the mold of the Cross into something of a practical form. Every time we die to sin, every time we die to the temptation of temper, or to the sin of the irritating word, or to the tendency to worry, or to the meanness and the trickery and the unrighteousness and the corruption of the old nature, every time we die to the spirit of retaliation or to the desire of self-vindication, or to what seems to us a perfectly legitimate self-defense, every time we follow in the steps of the Lord Jesus Christ and allow what is against us to take us deeper down into the death union with Him; every time we enter deliberately into this co-passion with Christ and allow what has caused failure in our lives to make more real to us the necessity and meaning of His death; every time we act in that way we are putting ourselves into the mold of the Cross, and we are giving the Holy Spirit the opportunity to impress the character, the image of the Lord Jesus Christ upon our character. And it is that that is going to get the conscience and heart of the world. The Christian who is going to do God's work to-day in the world must be a Cross-molded

To make the mold effective I do not forget thisthe constant fellowship that Christ has with us. Let us read Hebrews 2:18, "For in that He Himself hath suffered being tested, He is able to succour them that are tested." Let us never forget this. If we do not fail to enter into the co-passion, Christ will never fail in compassion. "Being tested, He is able to succour them that are tested." He will never let us go alone; and whether He keeps you in America or takes you to China or to the uttermost ends of the earth, He will never let you go alone. The way is too rough for you and me to be allowed to go alone, and oh, the compassion of the living Christ for the members of His Body! Through the mold of the Cross He is always going by His own Holy Spirit, and every time you and I go into that mold and allow the Holy Spirit to work into us the pattern of His character we are filling up, like Paul, the sufferings of Christ, making the joy of the Lord more real and more full.

I beg you to remember that that is what we are called to (I Cor. 1:9), "Ye were called unto the fellowship of His Son." We are called into such a fellowship as that, a co-passion with Christ like that. We cannot avoid it, if we are to be true to Him. We are called to be partakers of the Cross, if we are to be partners in the

It will always be the endeavor of Satan to make you and me shirk the Cross, to keep us from the Cross, to make us shirk the painful element in witnessing, to shirk the act of sacrifice, to refuse the position that will prove inconvenient and to choose another position that seems to be less inconvenient. That is the constant temptation of the enemy, the same temptation to us that was hurled in the face of the Lord Jesus upon the Cross, "Save Thyself, and come down from the Cross." That is still the bait by which the devil seeks to lure us away from the path of the Cross; it is the challenge that he is continually flaunting in our faces. But we dare not claim the benefits of the redemption of Christ unless we are prepared to accept the redemption position.

Satan never drove Christ to the Cross. You have noticed in the Gospels how, by every possible means in his power, he tried to keep Him from that moment. He instigated Herod to kill all the little children in Bethlehem and its vicinity, in the hopes that he might

A Christless cross no refuge were for me,

A crossless Christ my Saviour might not be,

But oh! Christ crucified, I rest in Thee.

—St. Augustine.

get rid of the Holy Child, Jesus. All through the ministry of the Lord, if you look you can see the track of Satan. It is said if the devil left Him for a season it was a very short season. There was almost never a moment after that temptation that the devil left Him alone. He tried to drive Him over the brow of the hill, tried to stone Him, tried to drown Him, tried to force Him upon the throne when the people were aroused by the miracle of the loaves and fishes. I believe he tried to kill Him in the garden, and when he could not do that and found that Christ was bound to fulfill the purpose for which He had come to the earth, which was to go to the Cross, he heaped insult upon insult upon the Son of God and tried to brand with the mark of shame what God meant to be the instrument of victory.

You and I will find, there is no use of hiding it from ourselves, perhaps more than ever, that the offense of the Cross has not ceased, and upon those who stand for the Cross, and who follow the Cross, the hatred of Satan will be concentrated just as it was upon the Master. "Save Thyself, and come down from the Cross," that will be the temptation to you, my dear young man and woman, as you go back into Christian work, and as you go out into the mission field. That will be the continuous temptation that will be leveled against you, "Save yourself. Shirk that little bit of work. It is too painful, it is going to cost too much. Forget it. You will get on all right. Shirk it, save thyself, and come down from the Cross." But if you and I are ever to know the deeps of God's grace, if your lives and mine are ever to be raised to the level on which God means them to be, in order to touch the conscience of that world outside, it will only be as you and I are willing to go into the mold of the Cross, cost what it may, and yield ourselves to the power and purpose of the Holy Spirit. And the question is, are we willing to go on?

The Cross is just the gathering point for the children of God. It is the fixed point where the children of God can always find the most perfect assurance of safety and the most continuous spring of power, the Cross. Without the Cross as a mighty factor in your life and in mine, we should never reach the divinely revealed goal, we would be imperfect.

Therefore the call of the Cross is to enter into this passion of Christ. We must have upon us the print of the nails. We hear the people of the world saying to us children of God to-day, "Except I see the print of the nails in you I will not believe." We must have on us the print of the nails; we must share in the likeness of His death and have formed in our characters the pattern of Jesus.

What is it going to mean? It is not going to be for you what the world would have you believe it is going to be. It is not going to be for you what many Christians fear it will mean, the gloomy side of life uppermost, an experience of loss, a harvest of pain and suffering, and the repression of all the natural gifts with which God has endowed us. It is not going to mean that.

What is it going to mean? Let us listen to the Man Who poured Himself into the mold of the Cross, as He tells us what it is to mean for you and me. In the translation of Conybeare, Romans 6:5 reads:

"For if we have been grafted into the likeness of His death, so shall we also share His resurrection."

Let me say that we do not need to be careful not to emphasize a truth out of right proportion; not to preach what I have been calling the death side of the Cross so as to forget the life side of the Cross, but never to emphasize the resurrection of the Lord Jesus Christ so as to lose sight of the Cross. That is what many, I fear, are doing to-day, forgetting that the constant reassertion of the self-life can be dealt with only by the Cross, and can be kept under only by the Holy Spirit through the Cross; and that only in the measure in which we enter into the death union with Christ can we know the resurrection life of Christ.

Look at an oak. It has been standing for hundreds of years. How was it born? In a grave. The acorn died and disappeared, and it sent its roots down and its shoots up, and it has grown big and strong, with its roots constantly in the grave, and all its strength, its beauty, its foliage and everything else it owes to the grave. Everything that you and I can have we owe to the death of the Lord Jesus Christ. And the resurrection is the flower that springs out of the tomb, and if we share in the death of Christ, the very first thing that comes to us is sharing in the resurrection.

Look at the sixth chapter of Romans, the eighth verse: "Now if we have shared the death of Christ, we believe that we shall also share His life," life over which death can have no dominion, a power that nothing in the world can destroy, a hope of which nothing can rob us.

I want to quote some lines by an old mystic, written in 1277 along the line of this truth, which shows what a wonderful thing it is to share in the death and the resurrection life of the Son of God:

"The loathing of thy sin thy Cross shall be,
Thy crucifix the crossing of thy will,
The nails thine obedience that shall fasten thee;
And love shall wound and steadfastness shall slay,
Yet thou shalt love Me still.
The spear shall pierce thy heart, My life shall be
The life that lives and moves henceforth in thee,
Then, as a conqueror, loosened from the Cross,
Laid in a grave of nothingness and loss,
Thou shalt awaken and be borne above
Upon the breath of Mine almighty love."

Look at Romans 8:17, "If now we share His sufferings, we shall hereafter share His glory," and Ephesians 2:6, "Seated in heavenly places in Christ." We share His seat in the heavenlies to-day in the place of victory. Revelation 3:21 shows we are going to share His throne. And will you notice in those letters to the churches, the greatest of all the promises is made to the one who overcomes in the church of Laodicea, because there is no atmosphere so difficult for a man to witness in, to overcome in, as the atmosphere of the

church of Laodicea, the church of the present day. And the overcomer is going to share in His throne.

In Philippians 1:7, "You all share," says Paul, "in the grace bestowed upon me." That is power for confirming the truth of the Gospel by our sufferings, our co-passion with Christ, and this co-passion with Christ will mean strength for the day, the accomplishment of life's purposes, giving to the world the testimony of the power of a living Christ, victory that is full and complete. Therefore let me read my last passage in II Corinthians 4:7-10, Conybeare's translation: "But this treasure is lodged in a body of fragile clay; that so the surpassing might which accompanies the work shall be God's and not mine. I am hard pressed, yet not crushed; perplexed, yet not despairing; persecuted, yet not forsaken; struck down, yet not destroyed. In my body I bear about continually the dying of Jesus, that in my body the life also of Jesus might be shown forth."

Do you not see the picture? Every time you are hard pressed in that field of yours and yet not crushed; perplexed, and yet not despairing; persecuted, and yet realizing that you are not forsaken; struck down, and yet not destroyed; you are winning the victory, you

are living the victorious Christian life.

Some people seem to think that the victorious Christian life can only be lived when you are on the crest of the wave. You are sometimes most victorious when you are being submerged and coming up again with a smile on your face and with trust in your heart—perplexed, not despairing; pressed down, not crushed Every time you are that you are putting yourself into the mold of the Cross; the Cross is doing its work and the proof is being given that Christ is in you, and the life of Jesus is being shown forth.

Oh, there is nothing that the church of God requires more to-day than men and women in whom the Holy Spirit is being allowed to do all His work. The church is suffering to-day from unmolded Christians, Christians who say they are His and do not look like it in the eye of the world. What the world is hungering for is men and women in whom they can see Christ and from whom they can receive the hope that they too car find Christ and know the power of His resurrection and triumph over sin and Satan, and over death and hell What the world needs is Cross-molded Christians Will you and I be of them?

GLORYING IN THE CROSS

by C. I. Scofield, D.D.

Here is the place that the devil is working on all of us—to get us to glory in something other than the Cross. Dr. Scofield said some searching things along this line in the sermon here reprinted from his book, "In Many Pulpits." Permission to present this study to our readers is gratefully acknowledged to the publishers, the Oxford University Press.

"But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

THE FIRST part of this text has become one of the commonplaces of our Christian vocabulary. We quote it in our prayers.

"God forbid that I should glory save in the Cross of our Lord Jesus Christ" (Gal. 6:14).

Why bring God into a meaningless prayer? God has long ago forbidden that we should glory save in the Cross: it is we who persist in glorying in almost everything else.

I have heard Christians glory in fine church buildings; I have heard them glory in their denominations, their numbers, their wealth, their riches; and I have heard them glory in church choirs—especially

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in church choirs. Last summer, going to preach in a city church, I was received by a courteous officer who said: "We are congratulating ourselves on hearing you today, and we are congratulating you on hearing our choir." I heard the choir, sitting within three feet of them, but I could not distinguish ten words of what they sang. I have heard Christians glory in their preacher. Now, it is right and Scriptural for Christians to esteem faithful ministers of the Word for their work's sake; that is one thing. But to boast in their gifts is quite another. We need to hear again Paul's almost contemptuous—

"Who then is Paul, and who is Apollos, but ministers by whom ye believed" (I Cor. 3:5).

I have heard Christians glory in the amount of money they gave or spent on ecclesiastical adornments; I have even heard them glory in church organs.

Think what Paul might have gloried in. He might have gloried in his descent from Abraham, one of the kingliest men in history; he might have gloried in the long line of lawgivers, prophets, priests and kings, whose goodness and genius shed luster on the Jewish nation and brought blessing to the world. He might have gloried in his flawless morality; in his piety; in his zeal; in his superbly trained powers; in his matchless success. But what Paul did glory in was the Cross.

The Cross has come to be a symbol to be venerated, even

by those who never come to saving terms with the Crucified. A man once went to Talleyrand and told him he had invented a new religion. Talleyrand answered: "I am a busy man: go and get yourself crucified for your new religion, get yourself raised from the dead; then come back here and I will listen to you." But in the year 65 of this era the Cross was not a venerated symbol. To the man of that day it meant just what a gallows means to the man of this day. Paul, however, one of the foremost men of that or any other time, gloried in setting forth a cross as the symbol of that to which he gladly devoted his very life. Why? What did Paul find in the Cross to glory in? We shall find a full answer to that question without going outside this very Epistle. But let us look first at the latter clause. Of what world is Paul speaking when he says:

"But God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

One of the chief infelicities of our common version of the Bible is that it translates many Greek words by one English word, "world." Sometimes "world" means that part of the earth over which the Roman power spreads its sway. Sometimes it means the mass of human beings on the earth. Sometimes it means that elaborate world-system of power, riches, pleasure and vanity, which seems so alluring to all of us, but which was organized by Satan and of which he is "god" and "prince." But in Paul's writings it often means ceremonial and external religion, a religion which consists of ceremonies, syna-

gogue going, rites, ordinances and the like, and which expressed itself inside the fold of Christian profession in Paul's time, by the demand that converts should be circumcised. Such religionists were a party in the professing church. This was the "world" to which Paul was crucified. The context shows this.

The ceremonialists had a symbol;—the knife of the circumcisers. Paul had a symbol;—the Cross of Christ. It was, needless to say, no question of what the ancient rite of circumcision might justly mean to an Israelite. Paul's sole contention was, that in the light of the Cross, circumcision had lost all meaning. But the ceremonialists had a seeming advantage. They would say: "We are not like Paul with his easy 'believe and be saved' religion." They required some-

thing arduous and difficult. And Paul's answer was that his gospel also required something so arduous and so difficult, their circumcision was absolutely nothing in comparison with it. That his gospel required the awful death of the Son of God; and from man a humbling that left him not even circumcision to glory in.

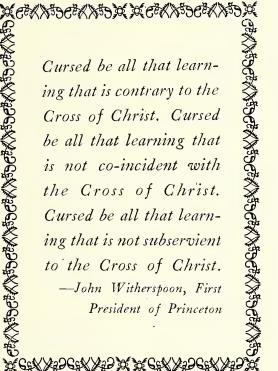
The knife of the circumcisers has indeed long been sheathed,—it finds no place in modern religious discussion; but it still stands as a symbol of works without faith—futile.

So Paul had nothing of himself in which to glory, but nothing could hinder his glorying in the Cross. Paul gloried in the Cross, first because there the Son of God

"gave Himself for our sins, that He might deliver us from this present evil world" (Galatians 1:4). In that Cross Paul saw God Himself take up the whole question of our sins and so deal with them that now he could fling out his triumphant challenge to the universe:

"Who shall lay anything to the charge of God's elect?" (Romans 8:33).

Is not that something to glory about?



shall be satisfied" (Isa. 53:11).

Paul gloried in the Cross because he had died there with Christ.

"I am crucified with Christ; nevertheless I live" (Gal. 2:20).

The law in slaying Christ there had slain Paul.

"For I through the law am dead to the law, that I might live unto God" (Gal. 2:19).

Henceforth he was become dead to the law. The law having slain him had exhausted its demand.

"The law hath dominion over a man as long as he liveth" (Rom. 7:1)

but no longer. Now Paul could do what he never could do under the law; he could

"live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20).

So he will glory in the Cross that set him free.

Paul would glory in the Cross because there Christ had redeemed him from the curse of the law, at the awful cost of being made a curse for him.

"Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13).

He had been

"of the works of the law" (Gal. 3:10) and the law had cursed him; but Christ had come and lifted that dreadful curse from Paul, that Paul might be redeemed. That Cross was at once the manifestation and the measure of the personal love of Christ for him,

"Who loved me, and gave Himself for me" (Gal. 2:20).

Here, friends, is something wonderful, and I would that we might all enter into it. It is even more wonderful than the cloud into which Moses entered on Sinai. It is that Christ in His death not only saw and loved us all, but He saw and loved each of us. This is distinctly stated by Isaiah:

"When thou shalt make his soul an offering for sin, he shall see his seed" (Isa. 53:10).
"He shall see of the travail of his soul, and

The death pangs of Christ were the birth pangs of the new creation each member of which is born separately and redeemed separately. Of that compensatory vision each of us may say: "He saw me, and gave Himself for me."

Paul gloried in the Cross because by it he was redeemed from "under the law," that he might receive the placing as a son.

"To redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:5).

The Cross did not redeem Paul from the curse of the law only to leave him still under that which had cursed him, and must continue righteously to curse all who are under it:

"as many as are of the works of the law are under the curse" (Gal. 3:10).

Paul gloried in the Cross because it made possiblenext to deliverance from the curse—his mightiest blessing: the indwelling Holy Spirit.

"And because ye are sons, God hath sent forth the Spirit of His Son into your hearts" (Gal. 4:6).

Paul well knew that through the holy atoning blood, and that only, could he ever have received the Spirit. What a new reason for glorying in the Cross.

And finally Paul would glory in the Cross because it made an end of things between him and the world.

"But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

Friends, here is something searching. It is one thing to glory in the Cross because by it we are become dead to the law; but are we as ready to exult in that same Cross because by it we are become dead to the world and the world dead to us? To Paul, the Cross stood not only between him and the wrath of God, but between him and this great world-system of ambition, greed and pleasure.

It is impossible to translate the dying glories of an Alpine sunset into words-Rosetti tried it, but in vain, prose and poetry alike proved bankrupt; then the man wept!—and I cannot portray on canvas or put in human language the sufferings of the Cross yet, through my tears would glint some thoughts of love and gratitude, of grief and

adoration, that there "it pleased the Lord to bruise Him," and that

for me! for me!

HOW WE GOT OUR BIBLE

(Continued from the May Issue)

by L. J. Fowler

The New Testament is the fulfilment of these two promises. It is a record of the past and it is a prophecy of the future. Thus we have the direct statements of Jesus Himself in which He indorses the inspired writings which are to come. But unless there is some curb to this we might expect that revelations would continue for an unlimited period of time. As we have already seen, the New Testament was well formed as early as 65 A.D. Practically all of the books were written by this date. But after this, God withholds one of His most important revelations for thirty-five years. At about 90 A.D. the Holy Spirit gave to John the book of the Revelation. What a striking thing for God to do after He had flooded the Church with inspired books, giving revelation upon revelation! May it not be that the withholding of this closing revelation after the canon was practically completed was for the purpose of giving us some final word on the canon? Such seems to be the case. With the books of the New Testament already being brought together in one volume, John adds the Revelation and placing this book with the then existing canon he closes his manuscript with the words:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev 22:18-19).

The volume of the New Testament has been completed. Divine anathemas are pronounced upon the man who adds to it or takes from it. God has employed the Direct Statement Principle to give to the canon His unqualified endorsement.

Thus we have found this first link in the divine superintendence of our Bible—God's watch care over the formation of the canon—to be without flaw. He has preserved to us the true canon of the Scriptures.

The second problem which we face as we confess our faith in a divinely inspired written revelation is the problem of the preservation of the text. Not one of the manuscripts which were written by the prophets of old as they were "borne along" by the Holy Spirit, remains to this day. All of the original manuscripts have been lost. We have what we call "original manuscripts," but by this we simply mean the very ancient copies. Our Bible has been copied many, many times, and especially is this true of the Old Testament. What

an opportunity for mistakes to creep into the text! Unless God somehow has stirred up those to whom he committed His message to copy with almost superhuman care and reverence, then we can place but little confidence in the text of the Bible which we have today. Praise God! He has done this very thing.

In the case of the Old Testament, which was originally written in the Hebrew, our oldest manuscripts go back to the eighth century of the Christian era. This was more than two millenniums after the books of Moses were written. How did God preserve the text? The story is briefly and accurately told by Sidney Collet: "In making copies of Hebrew manuscripts which are the precious heritage of the Church today, the Jewish scribes exercised the greatest possible care, even to the point of superstition—counting, not only the words, but every letter, noting how many times each particular letter occurred, and destroying at once the sheet on which a mistake was detected, in their anxiety to avoid the introduction of the least error into the sacred Scriptures, which they prized so highly and held in such reverent awe. Moreover, each new copy had to be made from an approved manuscript, written with a special kind of ink, upon sheets from the skin of a 'clean' animal. The writers also had to pronounce aloud each word before writing it, and on no account was a single word to be written from memory. They were to reverently wipe their pen before writing the name of God in any form, and to wash their whole body before writing 'Jehovah,' lest that holy name should be tainted even in the writing. The new copy was then carefully examined with the original almost immediately: and it is said that if only one incorrect letter were discovered the whole copy was rejected! It is recorded how one reverent rabbi solemnly warned a scribe thus: 'Take heed how thou doest thy work, for thy work is the work of heaven, lest thou drop or add a letter of the manuscript, and so become a destroyer of the world." With such exceeding accuracy had the text been preserved up until the time of our Lord's ministry on earth that He was able to say that not "one jot or one tittle" (the two smallest characters in the Hebrew) had been added or omitted (Matt. 5:18).

The zeal of the Massoretes for the Old Testament is one of the most striking things of all history. Their labors on the text were not completed until about 800 A.D. Of their work, Urquhart says: "Not only did they take every precaution to hand down the Old Testa-

II All about the Bible, pp. 14, 15.

ment Scriptures without alteration: they also devised means by which the purity of the text might afterwards he tested. They counted the verses of each book and section, and placed the number of them at the end. They marked the middle verse of each book. They pointed out the middle letter of the Pentateuch, and the middle clause of each book of it. They ascertained how often each letter of the Hebrew alphabet occurred in the Old Testament. They attempted no correction of the text, but . . . they marked the letters which they supposed to be superfluous and other features of the text which have been preserved to our own day."12

In the case of the New Testament, our fears of corruptions in the text are easily dissipated by a knowledge of the watch care exercised by the Author of the text. Our confidence in the text of this section of our Bible is established not only by the care which was shown by the copyists but also by the multitude of copies which we possess. There are in existence about four thousand manuscripts of the New Testament, three of them probably dating back to the third or fourth century and quite a number whose times of writing have been fixed in the fifth and sixth centuries. Of course, mistakes in copying have been made, but the mistakes are those of the individual copyists and in general are not repeated in other manuscripts. On the preservation of the New Testament text, Isaac Taylor has this to say: "Out of a hundred thousand various readings in the text of the New Testament, it would be hard to select 100 which an English reader would think important to the sense of the passages where they occur. And in that 100, there would not be more than one or two which can in any way affect questions of fact, of doctrine, or of practice."13

The second link in our chain will stand the test of the severest criticism. From age to age, God has so wonderfully superintended the transmission of His words to men that we can have the fullest confidence in the established Hebrew and Greek texts of our Bible.

One additional problem arises for the great majority of the race today. Few of us can read either the Greek or the Hebrew. We are dependent upon translations into the particular language which we speak. But here again our fears are quickly dispelled. The divine oversight of the translating of the Bible into the various languages of the world has been such as to cause our hearts to be lifted up in praise to God. The painstaking and scholarly work which has been expended upon the translating of the Bible is so far beyond the efforts which men have put forth upon any other writings as to make comparison futile. A few men have undertaken the task of translating and publishing some of the most important works of the Romans, the Greeks, the Egyptians, the Babylonians and others of the ancients, but where in history have great companies of the most able scholars been put to the task of translating one book of one nation and to labor arduously for years in order that an accurate rendering of the original writings might be made? The translating of the Bible is a case which stands entirely alone in history.

Our Authorized Version was made at the direction of James the first of England and was the product of the greatest and most reverent scholars of the day. This translation, which is known as the King James Version, has been, from the standpoint of its circulation and influence, the greatest Bible the world havever known. It has been loved and treasured by men of all classes, and although many new translations have come forward since the day of its publication, it still holds undisputed sway among the English speaking people today.

The Revised Version was undertaken in the year 1870 by sixty-five able men in England. In addition to this number, a group of men in America, numbering thirty-four, were appointed to cooperate with the English committee, thus making a total of ninety-nine men who labored upon it. Several ancient manuscripts which were inaccessible to the translators of the King James Version were used by the committee. Although we regret that the translation shows evidences here and there that the committee was tainted with liberalism, still it is ar exceedingly valuable aid to the student of God's Holy Word.

The faithful work which God has inspired in the hearts of men to put upon the translations into the English could be practically duplicated among many other peoples. And while our profession of faith is ir the Bible as inspired in the original languages, we are able, because of God's superintendence over His Bible to have great confidence in the excellent translation which have come down to us.

The third link in our chain is also fully trustworthy The Infinite One has put it into the hearts of His children to reverently and faithfully translate His Word into the various languages spoken by men.

Eternal and unchanging Word! Thou art in our hands today because of divine superintendence.

 $T^{\scriptscriptstyle O}$ THE third question which we raised at the beginning, which concerned the facts which migh increase the preciousness of the Bible to our souls, we answer, "We got our Bible by divine sacrifice." Many of the things which we have already seen in the story of how we got our Bible lead us to love the Book more than ever, but when we consider the sacrifice which God has inspired in the hearts of His people in the writing and transmitting of His Word, there wells up in our hearts an unspeakable gratitude. We say divin

¹² The Bible and How to Use It, p. 97.

¹³ History of the Transmission of Ancient Books, p. 246.

acrifice because only God can put into the hearts of men he sacrificial deeds which are connected with the bringing o us of His Word.

This greatest of needs of men—a revelation from above—has been accomplished by the greatest sacrifice. And strange to say, those whose condition seemed most fully to require such a Book have been the ones to oppose with severest persecutions the messengers who brought it. Writing by divine inspiration, the Apostle opens the epistle to the Hebrews in the words, "God . . . spake in time past unto the fathers by the prophets." Jesus lescribed the fate of many of those prophets when, as He looked over Jerusalem, He said:

"O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee . . ." (Luke 13:34).

Again, in His scathing rebukes to the Pharisees He said, "Ye are the children of them which killed the prophets." Persecutions, sacrifices, martyrdoms marked the giving of our Bible. But we find also in the epistle to the Hebrews that not only did God speak through suffering prophets, but that He hath "in these last days spoken unto us by His Son." Here again is sacrifice, yes, infinite sacrifice! Jesus must undergo death that we might have the words of life. Calvary was His goal because He unfolded divine truth. And history tells us that every one of the apostles who spoke and wrote God's message suffered martyrdom.

The same story of sacrifice, save for the sacrifice

of Christ Himself, has been repeated in every age since. In the bringing to us of our English translations, sacrifice has marked every step of the way. In the year 735 A.D. the Venerable Bede completed the translation of the Gospel of John into the Anglo-Saxon on his death bed. Wycliffe labored with burning zeal in publishing the first translation of the entire Bible into the English. His work was finally given to the public in 1382 but not until he himself had been tried at a monastery at Blackfrairs and a solemn condemnation issued against his teaching. He retired to his poor parish and died two years later. A century afterward William Tyndale undertook the translation of the Bible. For this noble endeavor he was banished from England, his Bibles were burned in the streets of London, and he himself, after having suffered much in a cold dungeon, was strangled at the stake and his body burned to ashes. And what of the suffering of those who in recent years have translated the Bible in China, in Japan, in India, in Africa, in South America, and the isles of the sea? Sacrifices beyond the powers of description have marked the path throughout. The story of our Bible from the beginning to the present hour is a story of a sacrifice which is more than human-it is divine.

Book divine—inspired of God, watched o'er by the infinite eye, begotten and preserved through sacrifice—thy servant lovest thee. With broken heart I come to thee for light. With yielded will I give my life to carry thy message to the benighted souls who sit shrouded in earth's gloom.

CHANDO

The Eye of God, in looking down through time
Discerned the sin of man and saw his woe;
The Heart of God proposed a plan sublime,
That He Himself should bear man's sins, and so
The Word of God foretold a coming time
When He, in grace, on Calvary's Cross should show
The Son of God set forth, for every crime
And sin of man receiving his just blow.

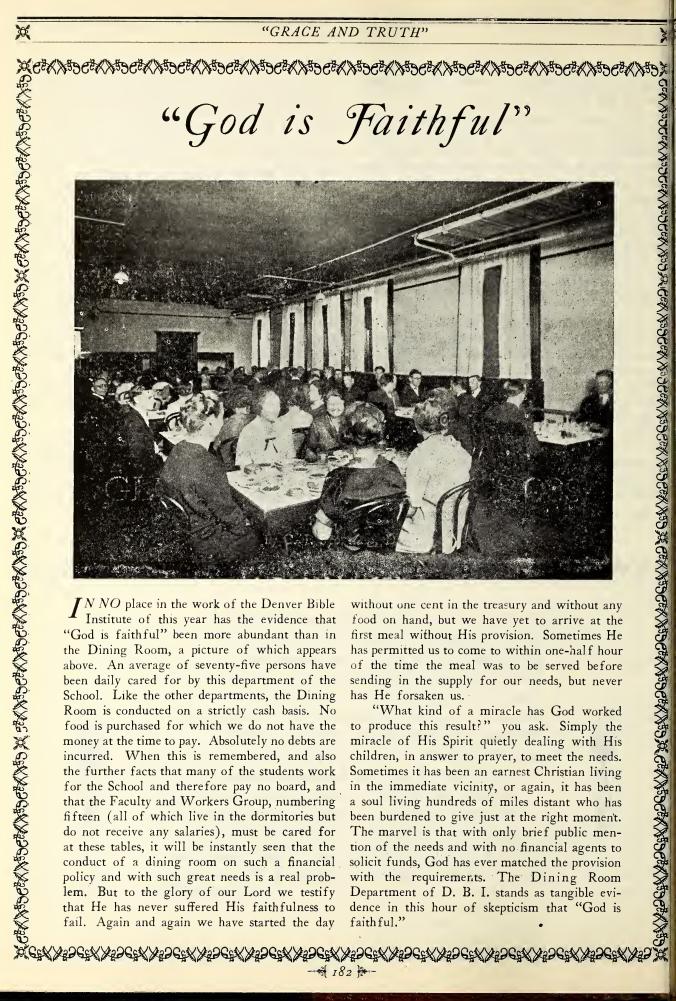
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The Wrath of God was poured upon Him there;
He died, the guiltless for the damned, but hold,—
The Power of God hath raised Him from the drear
And fearsome darkness of the tomb. Behold!
The hand of God will place Him on the throne
And cause that all shall worship Him alone!

-Harold A. Wilson

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D. B. I. AT HOME AND ABROAD

by STANLEY R. SKIVINGTON

The Annual meeting of the Alumni ssociation of D. B. I. was held in ne Administration Building of the he Administration Building of the istitute, June 3, 1926. Those present ere, H. A. Wilson ('18), Christine Vilson ('18), H. A. Sprague ('21), elma Sprague ('21), M. G. Dametz 22), L. J. Fowler ('23), Jesse Royones ('23), Anna Thorell ('25), S. R. kivington ('25), Nila Skivington ('25). he first matter of business was to elcome the members of the class of 926 into the fellowship of the Alumni ssociation. These included the folwing: Florence Taft Fowler, Celia ucille Amsden, P. Von Stillhammer, ohn Wesley Bailey, and Clarence Vesley Brown.

The officers elected for the ensuing

ear were:

President—Rev. Wade K. Ramsey ('20), Pastor of the First Presbyterian Church of Herington, Kansas.

Vice President-P. Von Still-

hammer ('26). Treasurer-Clarence W. Brown ('26).

Secretary-Celia Lucille Amsden ('26).

Letters were read from some of he absent members and reports given oncerning others. Some of these eports will be found on this page.

The business meeting was followed y a public meeting in the Chapel resided over by Maurice G. Dametz 22), president for the year just past. The speaker of the evening was stanley R. Skivington ('25). It was a ime of real fellowship and blessing

The following report clipped from The Arizona Baptist" tells about our Brother and Sister Goodman ('23 and

24 respectively).

"A true son of Arizona has been hosen to take the Auto Chapel Car rom its moorings and launch it forth

on the sea of opportunity.

"The metaphor may be mixed, but he Colporter Missionary who underakes this big task has to be able to lo all things and be all things to all nen. Rev. J. T. Goodman is the son of Acting Secretary C. W. Goodman, ind has been for nearly two years pastor of the Madison Baptist Church, Phoenix.

"His appointment by the Arizona Board and the Publication Society has peen accepted, and he and Mrs. Goodman are to begin their work May 1. At present they are at Yuma where he is filling the pulpit of the

First Church during April. "The following letter will indicate he esteem with which these two consecrated workers are held in the

church that they have served: 'Rev. J. T. Goodman:

"The Madison Baptist Church regretfully accepts your resignation as

its pastor.
"'We have grown to love you and Mrs. Goodman during the time you have been with us here at Madison. We have enjoyed fellowship with you these past two years, and it is with heavy hearts that we accede to your request to be relieved of your duties here, that you may go to another field

of Christian work.
"'But we realize that what is our loss will be others' gain. We know of your unbounded faith; we admire your devotion to the cause; we approve of your four-square stand on ALL the principles laid down in God's Word; and we glory in your preaching Jesus Christ, and Jesus Christ only, as the Saviour of men. With your devotion to God and your knowledge of His Word, with your sincerity of purpose and your ability to instruct, God will bless your work and many souls will be led to the Christ.

"'And now may God give you physical, mental and spiritual strength to carry on your work, to the end that God may be glorified and man may be lifted up."

A letter of greeting was received from Rev. G. R. Tureman ('24), pastor of the First Baptist Church of Kempsville, Va. One paragraph concerning

his work we will quote here:

"As to the work God has enabled us to do I will say just a few words. Our work is in fine condition. The church at Kempsville is one hundred and fourteen years old and last Sunday was the best day the church ever had as to its attendance and that without any special effort besides preaching the Word. The south presents a fine opportunity for Bible student preachers especially the section through the Tidewater of Virginia, that is, the people need teaching and seem to appreciate it. Just to show you the condition which exists here; the largest church in the City of Norfolk has abandoned its prayer service more than a year ago and last week I talked with another in this city who told me that he was doing all he could to get rid of his. The preachers nor the people have any idea what they believe and are ready for anything that comes along. Of course it is hard to do anything with the Ministers because they think they know, but the people are glad to feed on the Word of God."

The following note received from Brother Wade K. Ramsey ('20), President-elect of the Alumni Associ-

ation, speaks for itself.

"I regret very much that circumstances and distance make it impossible for me to be with you at the regular Alumni meeting this year. This note will let you know that I am thinking of you and wishing you a God-given blessing.

"The work is moving along slowly here, but perhaps as fast as could be expected, considering the instruments God has to work with. We are believing, however, that, when He is through molding and fashioning our stubborn wills, He will stir the people for Christ. Instances of His hand and working keep us encouraged meanwhile.

"We bespeak your prayers for God's blessing upon this field and us.

From a letter received several weeks ago we learn that Brother Ramsey has recently been ordained by the Presbyterian Church. We thank God for our Brother's faithful testimony and pray that his work in this needy field may indeed be used greatly to the Lord's glory.

One paragraph of a letter from Brother and Sister W. R. Gorsage ('24 and '23 respectively) of Pekin, Ill, is of special blessing to us and we pass

it on to you.

"One of the sweetest blessings the Lord has given us here has been found in the way, He has sent individuals to us for help, or sent us in some instances, straight to the individuals. Using this method, the Lord has let us be the instrument in His hands of winning eight souls to Himself, and bringing two splendid young women into the yielded life. One of these is definitely planning on entering a place of training this fall and is looking toward D. B. I. All of these whom the Lord has let us win to Himself, have meant much personal dealing. We have found as we have had to bring them the Word and meet their particular need with the Word, the Lord has spoken to our own souls thus bringing us into deeper willingness and yieldedness before Him."

Pray for the graduates of D. B. I.!

A special appeal for prayer comes to us from C. A. Bunting of Kanchow Ki China. A mighty revival has commenced among the natives of this section of China and Brother Bunting realizing that such a thing is all of God is sending forth a great cry for prayer. He is a member of the "Grace and Truth" family and we should all stand by our brother in this appeal. His last words are, "PRAY, PRAY, PRAY!" Let us do so.

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INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON

Third Quarter, Lesson 5.

Sunday, Aug. 1, 1926.

THE DELIVERANCE AT THE RED SEA

Lesson Text: Exodus 13:17-22; 14:

Golden Text:

"The LORD is my strength and song, and He is become my salvation" (Exodus 15:2).

In a former lesson we pointed out that the crossing of the Red Sea was a two-fold type.

The first which we saw was a type of the sufferings of Christ and the believer's personal experiences in salvation. In the identification of the children of Israel with Moses as he led them down into the place of death there is a type of the death of Christ and of our identification with Him in that death (see I Cor. 10:1-2). We saw also that their coming up out of the Red Sea was a type of the resurrection of Christ and of our identification with Him in resurrection life (see Rom. 6:3-8; Eph. 2:6). And the destruction of Pharaoh's hosts we saw to be a type of the destruction of the enemies of our souls and our emancipation from their power through the death and resurrection of Christ.

The second thing which we saw here was that the deliverance of the people of Israel at the Red Sea was a type of their deliverance from their enemies at the second coming of Christ. On these two facts we barely touched in that previous lesson, so we are happy that an opportunity is now given us to expand some of the suggestions which were made then. And in order that the discussion may be sufficiently full to be really helpful to the student and the teacher, we desire to take up only one of the suggestions which were made. We have already furnished more full information concerning the type which this lesson affords of the Saviour, His sufferings, and the sinner's salvation. Let us now, therefore, give more particular attention to the typical setting forth of Israel's future deliverance.

I. THE PROMISES

The first thing to which we turn our attention is the foundation which God had laid to establish the confidence of Israel to encourage her in the trying experience through which she was about to pass.

Nearly five hundred years before this time God had testified to Abraham that He would give the land of Canaan to him and to his seed. He had prophesied that Israel should be a stranger in a strange land and should be afflicted. He had even prophecied the duration of that affliction. But this prophecy did not stop here-He had gone on to promise that He would judge the oppressors and deliver the people of Israel, at the same time blessing them with great substance. The promise was wonderfully clear. There was no ambiguity about it. This promise had been handed down from generation to generation, so that if they would the people of Israel might rely on the sure promise of God and go forward without fear (Gen. 15: 13-15). It is well to notice that this promise to Abraham had been repeated to Isaac and Jacob so that the very repetition gave it added force (Gen. 17:7-8; Gen. 26:24; Gen. 28:13-15).

This promise was doubtless in the mind of Joseph when he died, for he charged the children of Israel that they should preserve his body and carry his bones up with them when they went up out of Egypt to go to the promised land. For, said he, "God will surely visit you and ye shall carry up my bones from hence" (Gen. 50:25). Now as they journeyed they had the bones of Joseph with them as a constant reminder that God had not forgotten His promise, neither had He disappointed the faith of His servant (Ex. 13:19).

But when God sent Moses to the children of Israel, only a few days before the Exodus, He had repeated His promises to him and in the promise He said that He would perform three things:

- 1. "I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments.
- 2. "And I will take you to Me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.
- 3. "And I will bring you into the

land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob, I will give it you for an heritage" (Ex. 6:6-8).

The mighty signs and wonders which God did upon the Egyptians as judgments had been performed before the very eyes of Israel, and the first part of this promise had been signally fulfilled, even when it seemed that Pharaoh's determination not to let the people go, made the prospect most hopeless. Surely the amazingly literal fulfilment of the promise to bring them out of Egypt and from under the bondage in which they labored, should have encouraged the people to have faith in the further promise that God would be their God and that He would bring them safely into the land of promise.

But this was not all. God led them by a visible manifestation of His presence in the cloud by day and the pillar of fire by night. So, constantly before their eyes was the reminder that He was their God and that He was with them in faithfulness to perform that which He had spoken. (Ex. 13:21-22)

Surely one would think that with such a foundation for confidence no circumstance, however dark, however dire it might appear, could affright the children of Israel or tempt them to doubt. But surely, dear child of God, no less reason to trust God is ours than that which He gave the children of Israel. He has given unto us exceeding great and precious promises to assure our hearts before Him, whatever distressing circumstances may arise in our lives. Let us learn to cherish the promises of God's Word and lean upon them for the sustaining power which lies in them. (Rom. 8:28; Deut. 33:27; Isa. 41:10; Phil. 4:13; Psa. 23)

Though the promises which God gave to Israel were gloriously fulfilled in their deliverance and in their final entrance into the promised land, there is even a larger fulfilment of these same promises awaiting until Jesus shall come again and lead the people of Israel into the Kingdom. And with the promises given to Abraram, Isaac and Jacob, and

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hrough Moses to the children of srael, God has coupled many wonderul prophecies which are to be found scattered throughout both Old and New Testaments. As surely as God kept His Word in delivering Israel from Egypt and leading her into the promised land so surely will He keep His Word in delivering Israel from the hour of distress which shall come upon her in the Great Tribulation and in leading her safely into the Kingdom of His dear Son. (Isa. 35:11; Isa. 40:1-11; Isa. 62:1-7; Ezek. 37:21-28; Micah 4:1-7; Matt. 24:29-31; Rom. 11:26)

II. THE TRIBULATION

It was not long before the faith of Israel was put to a test, for they fell into great tribulation. In following their Lord He led them to a place where the sea hemmed them in on one side and great hills on the other. God had definitely told them to come to this place, and He had declared that the Egyptians would take occasion by their apparent help-lessness to pursue them. But He had definitely promised that He would be avenged upon the hosts of Pharaoh (Ex. 14:1-4). Sure enough the pursuing hosts of Pharaoh overtook them in this apparently hopeless situation. Now when Israel saw the hosts of Pharaoh they feared greatly and murmured against the Lord and against Moses. They forgot the wonderful promises which He had given them and failed to wait quietly upon the Lord to see His salvation, as they should have done.

How characteristic this weakness is of the lives of God's people in all ages. The least troublous circumstance serves to turn the mind away from the Lord Jesus Christ and to fill the soul with fear. Someone has well said, "You have no right to be weak with such a mighty Saviour." And this might well be paraphrased to read, "You have no right to be fearful or discouraged with such a faithful God." May God help us to learn the lesson which the Israelites

failed to learn. May He teach us to trust Him even in the most hopeless circumstances, for He is faithful and His promises fail not. (Phil. 4:6-7; Phil. 1:6)

But the prophetic teaching in this incident we have not yet noticed. It is simply this: this incident is a type of Israel's trouble in the coming days of the Great Tribulation. In those days Israel will flee from Antichrist as they did from before the face of Pharaoh. And like Pharaoh the Antichrist will send forth a great flood of armies to carry them away. But as the sea opened and swallowed the hosts of Pharaoh so the earth will open and swallow up the hosts of Antichrist. All this is told in Rev. 12:13-16. (See also Matt. 24:15-22.)

III. THE DELIVERANCE

But this is not all. In those days Israel will fall into even more distress than we have suggested, but God will deliver her out of all her troubles. Not only does this incident set forth a type of Israel's deliverance when fleeing from the Antichrist and his persecution but it is also typical of the final deliverance which will be accomplished in the second coming of Christ. At that time Israel's tribulation shall have reached its climax. The people will have returned from wilderness where they have sojourned for three and one half years, during that time having been miraculously fed by the good hand of God, and they will come to the temple at Jerusalem, where they will cast out the image of Antichrist which has profaned it. In the meantime, Antichrist will have been away in another country engaged in warfare. But hearing of the return of the children of Israel and of the indignity which they have offered him in destroying his image, he will return to Jerusalem with great fury. With him will be gathered the kings and nations of the earth. Their gathering will be for the express purpose of making war against God and against His Christ, but in it will be included the express determination to do away with the children of Israel and cut them off from being a nation. The story of this awful climax of tribulation is told in many Scriptures among which are Psa. 83:1-5; Dan. 8:11-14; Dan. 9:27; Dan. 11:36-45; Matt. 24:

But just as Antichrist and his armies are about to seize upon the last of the children of Israel and to wreak vengeance upon them, an interruption will occur. A shout will be heard in the heavens. Looking up, the hearts of the armies of hell will fail, for they will see the Lord comingwith power and great glory taking vengeance on all who know not God and obey not the Gospel of our Lord Jesus Christ. He will deliver Israel from those who would destroy her, and He will then establish His kingdom upon the earth and gather His people into that Kingdom from all the ends of the earth. He will even open the graves and bring forth those who have died trusting in Him. Then will be seen the anti-typical fulfilment of the prophetic worship on the shores of the Red Sea. As Moses and the children of Israel praised God there for His mighty work, so the children of Israel and all the remaining nations shall praise Him in the Kingdom which follow the second coming and its consequent judgment. (Joel 2:1-11; Rev. 19:11 to 20:4; Hab. 3:3; Psa. 148:1-5; Ezek. 37:21-28)

There is wonderful personal inspiration in all this for us, for as surely as God kept His promise in delivering Israel at the Red Sea and as surely as He will manifest His ability once more to deliver in the coming days of great tribulation, so surely will He keep His promises to us. So we may look to Him in full confidence that He is both willing and able to deliver us from the power of sin and the enemies which harass our souls at the present time. Let us look to Him to give the victory and trust Him to keep us from the sin which does so easily beset. (I Cor. 10:13; Jude 24)

Sunday, August 8, 1926.

Third Quarter, Lesson 6.

THE GIVING OF THE MANNA

Lesson Text: Exodus 16:11-18, 31-35. Read the entire chapter.

Golden Text:

"Jesus said unto them, I am the bread of life" (John 6:35).

The manna is one of the Old Testament types which is explained in the New. It is a type of Christ. This Jesus Himself taught, as is recorded in the sixth chapter of John. Only the day before this He had fed the five thousand on the five loaves and two fishes. Now the people come to Him apparently seeking a repetition of the miracle, and in hinting at their

desires they ask for a sign, speaking of the manna which their fathers ate in the wilderness. Jesus takes occasion by this to teach them the typical significance of the manna. He draws a little analogy which is delightful in its clarity. In substance this is the analogy which He draws:

- 1. The Manna came down from heaven (John 6:32).
- 6:33).
- 2. The Manna was given by God (John 6:32).
- Jesus came down from heaven (John
- 2. Jesus is given by God the Father (John 6:32; John 3:16).
- 3. The Manna life to all who ate it, though it was only for a time (John 6:49-50).
- In order to receive the benefit of the Manna men must eat of it (John 6:
- 5. There was no other provision for the children of Israel. They must eat Manna or perish (John 6:50).
- 3. Jesus gives eternal life to all who receive Him (John 6:38-40; John 6:51, 58).
- 4. In order to receive the life which Jesus gives, men must believe in Him (John 6:51-58).
- 5. There is no other provision for the souls of men.
 They must believe in Jesus or perish (John 6:51-58; John 3:18).

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The message of the manna, however, is not limited to the salvation of the soul. It deals with salvation in a larger sense. Remember that the children of Israel were all on redemption ground. They had passed through the Red Sea in which their enemies had perished. Their redemption from Egypt was a finished fact. So they typify the believer in Christ. He is on redemption ground. Through faith in Christ he has already passed through judgment and come out on the resurrection side. Salvation for him is a finished fact. But now he needs sustenance for his daily life. As the manna was God's provision for the needs of God's people in their wilderness wanderings, so Jesus is His provision for the needs of the believer in his pilgrim journey on this earth. Let us therefore consider the manna as setting forth what Christ means to the believer in his fellowship with Him.

I. THE PROVISION

The manna was God's provision for the needs of His people. This it was that sustained them throughout their forty years' wanderings. So Jesus is God's provision for the sustaining of the believer's spiritual life. After coming to Him in faith for the salvation of our souls, we need daily to feed upon Him for the renewing of our strength and the sustaining of our spiritual vigor. Doubtless the children of Israel would have starved to death had they failed to feed upon the manna. If he fails to feed on the Lord Jesus Christ, the believer likewise will surely die, in the sense that he will lose the joy and peace of fellowship with God and the strength he needs for the tasks and testings which come to him. The manna, therefore, sets forth a clear message of occupation, for it is through the occupation of the heart and mind in the Lord Jesus Christ that we daily renew our strength. (Heb. 12:1-3; Phil. 4:6-8; Isa. 26:3; Phil. 4:6)

This provision was to supplant the flesh-pots of Egypt. While they were in Egypt they knew nothing better than the flesh-pots, but now they are fed with angels' food, and how much better is the bread from heaven than the bread of the Egyptians! So the believer is to find his joy and delight and satisfaction in the things of Christ. While he was in the world he knew nothing better than what the world had to offer, but now that he has come to Christ he may enjoy privileges of which he never dreamed in fellowship with his Lord. This suggests a pointed inquiry. While lodges and fraternal orders are among the best things the world has to offer, should the believer in Christ find his fellowship in such circles? Or, should he rather seek his fellowship among the people of God, and find his satisfaction in the things of Christ? In the light of God's Word there can only

be one answer to such a question, but it is illustrative of many such questions which could be asked. It is God's desire for the believer that he be occupied in the things of Christ as they are set forth in the Word rather than in the things of the world. Only in this way can we enjoy the fulness of blessing which is the rightful heritage of the believer. (II Cor. 6: 14-18)

II. THE MYSTERY OF THE MANNA

While the manna was God's provision to meet their needs, there was much mystery in connection with it. This is suggested in the very name itself, for the name is from a Hebrew word which literally means "What is it?" There are many interesting questions which might be raised concerning it. How was it, for instance, that if the children of Israel tried to keep some over from the day's gatherings it would breed worms and stink, while on the Sabbath day that which was left did not spoil? And how was it also that if one day was sufficient to spoil that which was left over under ordinary circumstances yet the ohmer full which was put in the Ark kept through sucessive generations without spoiling and was thus preserved for a memorial to their posterity? How could it be so substantial as to sustain their physical life while at the same time it would melt and disappear when the sun rose upon it? All this is an evidence both of its heavenly character and of the hand of God in its provision, and in the ordering of its use. But it is hard to understand. What kind of substance was it? We are told about its shape, its color, its size and its taste and in another place we are told that it is angels' food (Psa. 78:25). But after all, What is it? In wonderment we repeat the question of the people of Israel, "Manna?" "What is it?" So long as our understanding is subject to the limitations of this earth life, this must be its name. Yes, there is much of the mystery connected with the manna. But happily the children of Israel did not need to solve its mysteries in order to be sustained by it. All they had to do was to feed upon it.

So it is with the Lord Jesus Christ, He is full of mystery. There is much about His person and work which we cannot understand. A child can ask many questions concerning Him which the wisest man cannot answer, for the Lord Jesus Christ is both heavenly in character and infinite in being. He is too great and too high for our puny intellect to comprehend Him. But how thankful we should be that we are not compelled to understand the mysteries of the Godhead before we may benefit by fellowship with our Lord. God has made the plan of salvation and the means of fellowship so simple that even the little children may be saved through faith in Christ and enjoy fellowship with Him. All that is needed is a trusting heart and a yielding will and the humblest believer may just as truly feed on Christ and digain strength as may the greatest of all earth's wise men. (I Tim. 3:16; Isa. 55:8-9; Matt. 11:25; I Pet. 2:2)

III. THE SUFFICIENCY OF THE MANNA

Another helpful thing which we know is that the provision of manna was sufficient for everybody. Every man gathered according to his eating, and when it was measured out it was found that none had any over, and none had any lack, there was enough for everybody. So, too, God's provision is enough for all believers. There is not a single one whose needs have not been anticipated and provided for in Christ. In Him God has met the needs of all believers. (Heb. 2:9; Rev. 22:17)

This may also be extended to the variety of needs which an individual finds in his own life. In Christ, God has not only met the needs of all believers, He has also met all the needs of the individual believer. There is never a task that God calls upon us to perform but in Christ we may find the needed strength. There is never a testing through which He suffers us to pass but in Christ we may find the needed victory. There is never a sorrow or distress our Father permits us to suffer but in Christ we may find the needed comfort and consolation. Never a problem can arise in our lives which is necessary to be solved but in Christ God has provided the solution. We will never experience a real need which is not provided for in Christ. How wonderfully sufficient is the provision which God has made for our needs in the bread sent down from heaven. (Phil. 4:13; Phil. 4:19; I Cor. 10:13; Psa. 23)

IV. THE GATHERING OF THE MANNA

There is one thing more which is well to bear especially in mind. The manna must be gathered every morning. Yesterday's manna will not do for today's need. It must be gathered fresh every morning save on the day preceeding the Sabbath. Some day when we are particularly studying the Sabbath we will see the beautiful significance of this fact, but for the present purposes we wish merely to emphasize the truth that lies in the daily necessity for gathering the manna. It is simply this, that the believer must draw daily upon the Lord Jesus Christ for the needs of His spiritual life. God may give us wonderful blessings today, but we must not rest upon them and expect them to suffice for tomorrow. Every day has its own needs and for those needs we need daily to look to Christ and draw upon His infinite resources. (II Cor. 4:16; Psa. 68:19; Psa. 86:3; Lam. 3:22-23)

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It is also interesting and significant hat the manna was to be gathered n the morning. This is the best time of the day for the believer to draw uside even before he enters the hurry and rush of the day's work, and quietly to commune with his Lord hrough prayer and the searching of

God's Word. How much better the day will be if started in this way, and permeated with the spirit of prayer! How much more can be accomplished in the time which remains! How many moments fewer will be wasted! How much less dis-

tracting will seem the allurements of the world! It is well always to seek the face of God before seeing the face of men, and as Dr. Torrey has said, "If one does not get his daily portion in the morning he is not likely to get it that day." (Psa. 5:3; Mark 1:35)

Sunday, August 15, 1926.

Third Quarter, Lesson 7.

JETHRO'S WISE COUNSEL

Lesson Text: Exodus 18:12 26.
Read Exodus 18:1-27

Golden Text:

"To every man his work" (Mark 13:34).

There is a wide diversity of opinion among Bible students as to whether Jethro and Moses were in the will of God or not, in the matter which is involved in our lesson. Some enthusiastically argue that Jethro's counsel was marked by heaven-given wisdom and that Moses was wise in receiving it and acting upon it as he did. Others argue just as vigorously that the counsel was only worldly-wise and that Moses was very foolish to receive it. So far as the writer's knowledge goes, there is no Scripture which definitely tells us the answer to this question. But to him the evidence seems to indicate that while doubtless they both made some mistakes, yet in the main they were walking in the Lord's will in this matter. It may be well in introduction to call attention to some of the things which seem to point in this direction.

The first consideration is the personal character of Jethro. As we shall shortly see, Jethro was a man of faith. He was a man of considerable instruction, at least as regards the ground of approach to God, and he seems to have been godly in his life. All these are conducive to wisdom in spiritual things, and they make it likely that he did not offer this advice without first seeking to find the will of God.

The second consideration is the character of the plan proposed. It was a Scriptural plan in that it maintained centralized authority while at the same time delegating authority in smaller matters to judges, thereby imposing upon them wholesome responsibility. The relation of Paul to Timothy, Titus, and others of the ministers associated with him, as it is indicated in the instructions given them in his letters, seems to the writer to be a very close parallel to this organization.

In its emphasis upon leaving Moses free for a primarily spiritual ministry this plan is very similar to the plan adopted by the apostles in appointing deacons to look after material matters such as waiting upon tables while they

gave themselves to prayer and the ministry of the Word. This plan we know God blessed (Acts 6:1-4).

There is also evidence of heavengiven wisdom in the character of the men who were recommended for the judgship. Jethro's list of qualifications reminds us of the Scripture qualifications for deacon (I Tim. 3:8-10).

Another consideration is that God evidently blessed this plan to the good of the children of Israel, as is clearly seen by a prayerful study of the events which followed. It is significant also that there is no record that God rebuked Moses for listening to the counsel of Jethro as He did on other occasions when he presumptuously failed to walk humbly and obediently before God.

Some have felt that in verse eighteen there is a slight implication that Jethro's counsel arose from selfish concern for Moses' personal welfare, yet this might easily be God-given solicitude for the welfare of the man whom God had placed as leader of His people and it might have been God's means of keeping Moses from trying to carry more responsibility than He Himself intended he'should.

But still another consideration is the fact that Jethro submitted this subject to Moses' ascertaining for himself that it was God's will for him. This appears in the words, "If thou shalt do this thing and God command thee so" (verse 23). This is equivalent to instructing Moses to seek the mind of God before adopting the plan. And if we so understand this passage, then the further statement that Moses "did all that He had said" (verse 24) would include seeking divine guidance and adopting the plan only on this basis.

In the light of these considerations it seems evident to the writer that Jehro was wise, in the most Scriptural sense, in the counsel which he offered and that Moses was equally as wise in receiving it. It appears as though they were really walking in obedience to the Lord in the whole matter.

Now let us notice some of the things which the Scripture narrates concerning Jethro and from these

things draw helpful suggestions for our own lives.

I. JETHRO'S FAITH

Jethro was evidently a believer. This appears very plainly in his testimony, for he gave the Lord the place which God later led His inspired writers to give Him, namely a place above all the gods of the heathen (Ex. 18:11; Psa. 95:3; Psa. 97:9; Psa. 125.16.20) 135:5; Isa. 35:16-20). It is also indicated in the name by which he was called in Exodus 2:18. This name is Ruel. In the Hebrew it literally means "God is friend." And if anything more is needed to convince the student it may be found in verse twelve which tells us that Jethro "took a burnt offering and sacrifices for God." This showed that he was aware that the only ground of approach to God was the shedding of blood. This unmistakeably stamps this man as a believer. (Heb. 9:22; Eph. 2:13)

The faith of Jethro was also evidenced in an earnest and godly life. "Aaron came and all the elders of Israel to eat bread with Moses' fatherin-law before God" (verse 12). Evidently they came at Jethro's invitation, and he being the host, it was evidently he who made this occasion one in which the presence of the Lord was especially recognized. In this he set an example which should shame many a believer today. How few recognize that even our social life should be lived as before God! How very few really carry out the Scriptural teaching of personal responsibility before God even in the smallest things of life! How few really eat and drink to the glory of God! Surely it is a wonderful testimony which the Scripture bears concerning this Gentile priest, that he was walking so close to his Lord that when he invited guests it was that they might eat bread before God. He deserved the name Ruel, for God was his friend. (I Cor. 10:31)

II. JETHRO'S WISDOM

As might be expected in a man who evidently walked with God, Jethro seems to have been wise in a Scriptural sense.

He saw that too much activity might be the enemy of the best inter-

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ests both of a leader and of a people. This is a lesson which many people need to learn today. They get so busy working for the Lord, or so occupied in other activities, that they fail to take time to commune with Him and this is a fatal mistake. God's people need to take time to be still in order that they may know that He is God, (Ex. 18:17-19; Psa. 46:10; Isa. 30:15; Ias. 4:2)

Jethro saw clearly the superlative importance of a ministry in spiritual things. He felt that this was so important that Moses might well delegate lesser matters to others, in order that he might give himself to this most needful thing. This is a lesson which many of God's children might well learn from Jethro, for many are, like Martha, cumbered with much scrving and burdened about many matters, thus neglecting the better part which Mary chose in giving first place to communion with the Lord Jesus Christ, sitting at His feet and being taught of Him. There can be no question that this will make for better service than frenzied effort to attend to many needless details which crowd the Lord out. (Ex. 18:19-20; Luke 10: 38-42; I Tim. 4:13-16)

Jethro also realized that even the lesser things in God's service can be safely intrusted only to men prepared of God. See what instruction he gave concerning the kind of men who should be put over this matter: "Able men, such as fear God, men of truth, hating covetousness" (Ex. 18:21). How few churches give proper attention to this matter today. Deacons, elders, trustees, choristers, Sunday School Superintendents, Sunday School teachers and even pastors—how many are appointed to fill these positions without due thought as to whether they are really qualified of the Lord to hold them! In this surely Jethro

was very wise. (Acts 6:3; I Tim. 3: 8-12)

But Jethro's wisdom was also evidenced in that while he recognized the need of help for Moses he still advised that the authority be centralized in him. A divided authority makes for confusion. It seems evident from many facts set forth in the Scripture that authority should be centralized in one, though by that one such authority as is necessary may be delegated to others. This is evident throughout God's dealing with Israel and it is evident in the position which He gave to the Apostle Paul and others of the leaders in the early church. Especially is it true of Paul and his relationship to the young men who ministered with him. Surely this is consistent also with the organization of the body of Christ in which there are many members but only one Head. (Ex. 18:22; Eph. 1:22-23; Rom. 12:4-5; Eph. 4:15-16)

But, finally, Jethro's wisdom may be seen in his recognition of the necessity for divine guidance. He plainly saw that while God has given us our judgments and expects us to use them, yet the exercise of our judgment should be subject always to the will of God. We have already pointed out that in the words, "If God command thee so" he encouraged Moses to ascertain the divine mind as to whether he should adopt the suggested plan. How many times we fail in this! How many times we make out plans without considering whether they may be pleasing to God and then ask Him to bless them, but in so doing how many times we go contrary to the will of God as it is revealed in His Word! (Prov. 3:5-6)

III. JETHRO'S INFLUENCE

Jethro exercised a powerful influence in the life of Moses and in the affairs of the children of Israel. The

plan which he suggested was the one which Moses adopted and it was the one which molded the conduct of all the affairs of that great nation from that day forward.

As we have seen, Jethro exercised his influence wisely and helpfully. How different it might have been had he been possessed of the spirit which was in the hearts of many of the leaders who arose among the people of Israel in later days (see e.g. Ex. 32: 1-9; Num. 16:1-35). Had his spirit been such as theirs he would have been a curse to the people. But Gentile though he was, his influence was most helpful and constructive. Every believer is bound to wield an influence of one sort or another. It behooves us therefore to be very careful and prayerful that our influence may be as beneficial as was Jethro's. (Rom. 14: 7-8; Rom. 14:13-21)

There can be no doubt that Jethro's faith contributed much to his influence. In the first place it was his faith that made his influence what it was. Without such a foundation it could not have been so good, and its exercise could not have been marked with such wisdom. For to the natural man the things of the spirit of God are foolishness, and the wisdom of this world is foolishness with God. But again without such a faith and the godly life which grew out of it, his influence could not have been so effective. There can be no question that Moses' readiness to receive his good advice grew out of the impression which had been made upon his mind by the evident godliness of his fatherin-law. May God grant to all who study this lesson and to the one who writes it such a measure of faith that our influence may count in the largest possible measure for our Lord Jesus Christ. (I Cor. 1:20; I Cor. 2:14; Heb. 11:6; II Cor. 4:13; II Thess. 3:7-9; I Thess. 1:6-8; Heb. 13:7, 17)

Third Quarter, Lesson 8.

Sunday, August 22, 1926.

THE TEN COMMANDMENTS: DUTIES TO GOD

Lesson Text: Exodus 20:1-11. Read Exodus 19:1 to 20:11.

Golden Text:

"Thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might" (Exodus 6:5).

The lesson which we study today consists of the first part of the ten commandments, which, as everyone knows, lie at the very heart of all the law. We are to study the balance of the ten commandments for our lesson next Sunday. Feeling that it will be the most profitable method of study, we desire to devote this lesson to a general study of the law of God and its relation to salvation. But in

the next lesson we will consider the devotional message both of the Scripture given for this lesson and of that given for the next.

Perhaps no subject in all God's Word has been so wretchedly misunderstood or more sadly perverted than has the law. "The law is good if a man use it lawfully." But we are compelled to admit that many today are engaged in vain janglings, "desiring to be teachers of the law, understanding neither what they say nor whereof they affirm" (I Tim. 1:7-8). This confusion concerning the law centers in its relation to salvation. For this reason we wish to discuss as

simply as we may just what relation the law holds to our salvation. A good title for this lesson, therefore, would be "The Work of the Law."

I. NO MAN CAN EVER BE SAVED BY LAW KEEPING

The first proposition which we wish to consider is this: No man can ever be saved by law keeping.

It is true that the Scripture proposes the theoretical theme of salvation by law keeping. In a number of cases we find such statements as these concerning the law, "The man that doeth these things shall live by

hem" (Gal. 3:12; Lev. 18:5). Still other passages propose the same hing but in different words, as, e.g., Rom. 2:7 which says that God will give to them "who by patient continuance in well doing seek for glory and honor and immortality, eternal ife." And to this proposition Jesus Himself assented when the rich young ruler came to Him, saying, "Good Master, what good thing shall I do hat I may have eternal life?" In answer to this question Jesus said, 'If thou wilt enter into life beep the commandments." In all these passages, and others to which we might refer, the proposition of salvation by aw keeping is clearly presented. This s God's final answer to any man who wishes to be saved by good works.

But here is where this proposition fails utterly to save any man-it demands absolute perfection in deed if any one is to be saved thereby. This appears in the words "patient continuance" in Romans 2:7. It appears in the expression "doeth them" in Galatians 3:12, which leaves no room for any failure or misstep. It appears very plainly in the testimony of Galatians 3:10 which says, 'As many as are of the works of the law are under the curse, for it is written, cursed is everyone that continueth not in all things which are written in the book of the law to do them." Theoretically, salvation may be obtained by law keeping, but practically, no man can obtain it in this way, for in order to do it he must be absolutely perfect in his obedience to the law. In this no man ever has or ever will qualify, save the Lord Jesus Christ. No wonder then that when the disciples exclaimed in wonderment at His teaching, Jesus said, "With man this is impossible." (Matt. 19:16-26; Eph. 2:8-9; Rom. 11: 6; Titus 3:5; II Tim. 1:9; Gal. 2:16; Gal. 3:21)

Much more might be said about this matter, but it will appear even more plainly as we consider the positive side of the work of the law.

II. THE LAW REVEALS GOD'S RIGHTEOUSNESS

The law is a revelation of the perfect righteousness of God. This is plainly stated in Rom. 3:21, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." The law is perfect in its demands. "The law is holy and the commandment holy, and just, and good" (Rom. 7:12). In this connection it is significant that the Lord Jesus should have said concerning the law, "I am not come to destroy, but to fulfil" (Matt. 5:17). He is the only man who ever lived who perfectly fulfilled the law. And He was the only man who could, for He was more than man—He was God,

and the law is the revelation of God's own righteousness. Its whole demand is summed up in that amazing commandment which appears once in the law itself and once in the Sermon on the Mount, "Be ye perfect, even as your Father which is in heaven is perfect" (Matt. 5:48; Deut. 18:13). How deep this commandment goes we can appreciate only when we consider that the law demands righteousness in thought as well as in deed. This appears most plainly in the interpretations of the law which God gives us throughout His Word. (Matt. 5:27-28; James 2: 10; I John 3:15)

III. THE LAW REVEALS MAN'S SIN

The perfect demands of the law once understood fill the soul with a sense of shortcoming and sin, and this is just as it should be, for the law was given to convict man of sin. So it is written, "We know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin" (Rom. 3:19-20). Here is the divine measuring-rod. Do you want to know the standard of righteousness to which a man must measure up if he is to be found approved of God? Here it is. The law is the standard of God's righteousness. Let every man measure himself by this rule. And if he is honest he will be compelled to admit what the Scripture testifies so clearly, "ALL have sinned and come short of the glory of God." (Rom. 3:23; Rom. 3: 10; Rom. 5:12; Rom. 7:13)

IV. THE LAW BRINGS MEN UNDER CONDEMNATION

Man being proved a sinner by his failure to measure up to God's standard of righteousness, of course is brought under condemnation. God cannot pass lightly by the breaking of His law. This is sin, for "sin is the transgression of the law" (I John 3:4). And the Scripture declares that "the wages of sin is death" (Rom. 6:23). This in itself should show how futile it is for a man to hope to be saved by his own good works. Suppose, for instance, that a man who has been convicted of stealing a hundred thousand dollars from the bank in which he is employed should promise that he would never do this again as long as he lived. He might even be sincere in his promise, and if permitted the opportunity he might even keep his promise. But would this save him from the penitentiary? Not if justice were permitted to take its course, for a life-

time of good and honorable deeds cannot satisfy the demands of a broken law. So it is with the sinner. Being, as he is, convicted before God of having broken His holy law, it is useless for him to try to satisfy His justice by promises or efforts to mend his ways and perform good deeds. Still the broken law must be satisfied. The penalty must be paid. (Ex. 34: 6-7; Ezek. 18:4; Rom. 5:6; Rom. 6: 23; Heb. 2:2-3; Gal. 3:10)

V. THE LAW LEADS THE SINNER TO THE SAVIOUR

How hopeless all thir seems thus far, and hopeless indeed it is if this is the end of the story. If the law were all that is involved a man would forever be shut out of salvation. There would be no hope for him. All have transgressed the law and all must suffer judgment in consequence.

But this is not the end of the story,—it is only the beginning. The law was given to convict men of sin. It was not primarily given to bring them into judgment. It does this, but only in order that through revealing to them their hopelessness and need it might lead them to the Saviour. It is only when a man realizes that he is a sinner, hopeless and helpless and undone that he will realize his need of a Saviour, and until he realizes his need of a Saviour he will not receive the Lord Jesus Christ Whom God has provided to be his Saviour. So it is written, "The law was our schoolmaster to bring us to Christ that we might be justified by faith" (Gal. 3:24).

See how perfect and how wonderful is God's plan of salvation! First, He gives the law which reveals to man the perfection of God's righteousness and his own utter unrighteousness in the light of such a standard. It then reveals to him the judgment which must come upon his sin and causes him to cry out in despair for salvation. When he is brought to this place he is told of Another Who died in the sinner's stead. This One is none other than the Lord Jesus Christ. He was typified in all the offerings which were provided by the law. He was prophesied by the prophets and testified by the apostles. And the soul who looks to Him in faith receives eternal life as God's free gift. He finds in Him One Who kept the law in his behalf. The perfect righteousness of God which he could see by the law but could not obtain by it, he finds is imputed to him simply by faith in the One Who kept it for him and bore its penalty in his stead. Thank God for a perfect law which prepares us to receive the Lord Jesus Christ as our Saviour by showing us how absolutely impossible it is for us to please God by our own imperfect and sinful deeds! (Isa. 64:6; I Cor. 1:30) Third Quarter, Lesson 9.

Sunday, August 29, 1926, our

THE TEN COMMANDMENTS: DUTIES TO MAN

Golden Text:

"Thou shalt love thy neighbor as thyself" (Lev. 19:18).

When one of the Pharisees asked Jesus, "Master, which is the great commandment of the law?" answered, "Thou shalt love the Lord thy God, with all thy heart and with all thy soul and with all thy mind. This is the first commandment and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two hang all the law and the prophets' (Matt. 22:35-40). From this it will be seen that the lesson committee did wisely in dividing the ten commandments into two sections, calling the first "Duties to God," and the second "Duties to man." The portion of the law given for our study last Sunday is summed up under the one general instruction, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," while that given for today is summed up in the words, "Thou shalt love thy neighbor as thyself.'

In our last lesson we studied the work of the law in its relation to our salvation. Now we wish to go a step further and see the blessings which lie in the law from the devotional standpoint and from the standpoint of practical Christian living. This is coming very close to the meaning of the word which our Lord uttered and which constitutes such a wonderful summary of the law. In studying this, let us permit our study to embrace three propositions. The first is this:

THROUGH FAITH IN CHRIST THE BELIEVER IS GIVEN THE STANDING OF PERFECT OBEDI-ENCE TO THE LAW

We saw in our last lesson that no man has kept the law save Jesus Christ and that no man save He can keep it. We saw further that the law convicted men of sin and brought them under judgment, but this it did to lead them to Christ. Now let us see more fully what happens when the law has done its work and the soul has trusted Christ as his Saviour. This brings us face to face with a most amazing fact. Through simple faith in Christ, absolutely apart from works of any kind, the believer is reckoned righteous with the perfect righteousness of God. He is given the standing of one who has perfectly obeyed the law.

At first this may confuse the mind but as we meditate upon it, it will be apparent how this can be. As we saw, the law demands perfect righteousness (Matt. 5:48; Heb. 12: 14). But the Scriptures declare of men that "there is none righteous no not one" (Rom. 3:10); and "All have sinned and come short of the glory

Lesson Text: Exodus 20:12-21.

of God" (Rom. 3:23). It is evident from these and other Scriptures that the righteousness of the believer is not his own. It comes not by his own good works for he has none that can be approved before the Lord (Isa. 64:6). As measured by the law, man has fallen short and is convicted of sin

and unrighteousness.

But there is One who did perfectly keep the law. He Himself said, "Think not I am come to destroy the law: I am not come to destroy but to fulfil" (Matt. 5:17). When Christ died on the Cross a wonderful thing took place. God imputed to His Son the guilt of all mankind and in His person judged that sin. Now when a soul believes in Jesus as his personal Saviour, another most marvelous thing occurs. God imputes to that believing soul the perfect righteousness of Jesus Christ. He perfectly kept the law, so God counts that the soul that believes in Him has perfectly fulfilled the law. A wonderful transfer has taken place. Christ bore our sins and we now bear His righteousness. This is the reason the Scriptures so plainly tell us that "the righteousness of God . . . is by faith of Jesus Christ unto all and upon all them that believe." The believer's standing in perfect righteousness is simply his standing in the merits of Jesus Christ, which God in infinite grace has imputed to him. In Him it is proven true that through faith we establish the law. (Rom. 3: 31; Rom. 3:22; I Cor. 1:30; Col. 2:10; Rom. 5:1; Rom. 10:4)

II. THROUGH LOVE FOR CHRIST THE BELIEVER LEARNS TO LOVE THE LAW

Another question follows: "Are we through with the law when it has led us to Christ and its righteousness has been established in our standing before God?" Not so. There is still blessing in it for us.

First let us recognize this fact: The law misapplied and misinterpreted is a tool of the old nature in bringing death to the soul. For an unbeliever to try to be saved by law-keeping only deepens his condemnation. In attempting to keep the law as a means of recommending himself to God he demonstrates his knowledge of the standard by which he is convicted, and to the sin which he already has is added that of continuing to sin with added light. And to the believer in whose life the old nature has worked so deceptively as to keep the soul in such an attitude toward the law as that which prompts the unbeliever to attempt to be saved thereby, the law proves also the ministration of death. One who is under the domination of the old nature will attempt to keep the letter of the law but ignore its spirit. He will endeavor to gain victory

over sin by self efforts instead of trusting Christ to give him the victory. LAN He will endeavor to recommend himself to God by trusting in his own self-righteousness rather than in the righteousness of Christ, and this means inevitable failure. (Rom. 7:8-13; Rom.

But the believer who is walking under the control of the new nature and thereby is increasing in love for Christ will learn to say with the Psalmist, "Oh! how love I Thy law" (Psa. 119:97). We do well to shun the law and fear it as a means of recommending ourselves to God, for while perfect in itself, it is weak through the flesh, and it can never serve this end. But we do well to love it as the expression of God's desire for the lives of His children. It is not His desire that we shall do the thing written in the law in our strength, but it is His desire to do in us the things that are written herein. (II Cor.

When we view it from this angle the law gleams with new light. It becomes pregnant with new blessing. Surely when we realize that the fulfilment of the righteousness of the law does not depend on us but on our wonder-working Lord, and when we realize that it sets forth what God has done for us in our standing and what He is eager to do for us in our daily lives, we can assent to the words of I John 5:3, "His commandments are

not grievous."

With this in mind see the life which is set forth in the law:

1. It is a life in which the Lord is given the preeminence (Ex. 20: 1-7; Isa. 26:3; Col. 3:1-2). extends to our (a) affections,-"Thou shalt love the Lord with all thy heart"; (b) worship,—
"and with all thy soul": (c) intellect,—"and with all thy mind"; (d) and physical being,—
"and with all thy strength" "and with all thy strength" (Mark 12:30).

2. It is a life in which the soul ceases from dependence upon his own works and rests in the finished work of Christ. (Ex. 20: 8-11; Heb. 4:4-10; Ex. 16:

29-30; Col. 2:16, 17)

3. It is a life which is characterized by purity and considerateness in thought and word and deed. (Ex. 20:12-17; Phil. 4:8; Eph. 4:29-32; Eph. 6:1-3; II Cor. 10:4-5; I John 3:3)

In all this what is there that the earnest believer in the Lord Jesus Christ does not desire? What is there that we should not earnestly yearn for in our lives? What joy and hope thrills in our hearts when we realize that this is the expression of the desire of God's heart for His children. If this is the spirit of the law, and it is, our hearts cry out again in the words of the Psalmist, "I long for Thy comnandments" (Psa. 119:131).

II. THROUGH OCCUPATION IN CHRIST AND YIELDING TO HIM THE RIGHTEOUSNESS OF THE LAW IS LIVED OUT IN THE BELIEVER

There is still another question which we have not answered. This s the question: "How can the right: ousness of the law be lived out in the believer's daily life?"

The answer to this question is very imple. It is not to be accomplished hrough efforts of the will, reason, elf righteousness, but it is to be done only by permitting Christ to manage our lives. He Who perfectly kept the aw in His own virgin-born body while iving on the earth, can keep the law n our bodies if we will but let Him. So the Scripture says that Jesus bore God's condemnation against our sins, 'That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit." Here is one indication of a condition,we must walk not after the flesh but after the spirit. And the next verse gives the secret, "They that walk after the flesh do mind the things of the the flesh do mind the things of the flesh but they that are after the spirit the things of the spirit" (Rom. 8:5). To walk after the spirit is to let the spirit control our minds and lead us to occupation in Christ. When this is accomplished we will be able to say with the Apostle Paul, "I am crucified with Christ, nevertheless I live; yet not I but Christ liveth in me live; yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me" (Gal. 2:20). When Christ is living out His life in us our lives will be characterized by those things which are expressed in the law. It will be true of us that the righteousness of the law is fulfilled in us. (Jude 24; Phil. 2:13; Phil. 4:13; Gal. 5:16; Phil. 4:6-7)

After all the whole matter resolves itself into this. We cannot keep the law because we are cammanded to do it. No man can love God because he is commanded to love Him. But it makes a tremendous difference when we know the love of God for us. Then love for Him is the spontaneous response of our soul, and where our fleshly efforts to keep the law met with dismal failure, to our surprise and delight the constraining power of Christ's love produces a wonderful transformation. As our hearts and minds are filled with the consciousness of God's love for us, and with love for Him in response to His love, we find that without any effort on our part the righteousness of the law begins to characterize our lives. Let us then seek to draw very close to our Lord and to learn of His love for us, then we will love Him and that love will be manifested also in love for our fellow men. (Rom. 13:8-10; II Cor. 5:14-15) FOUR NEW BOOKS
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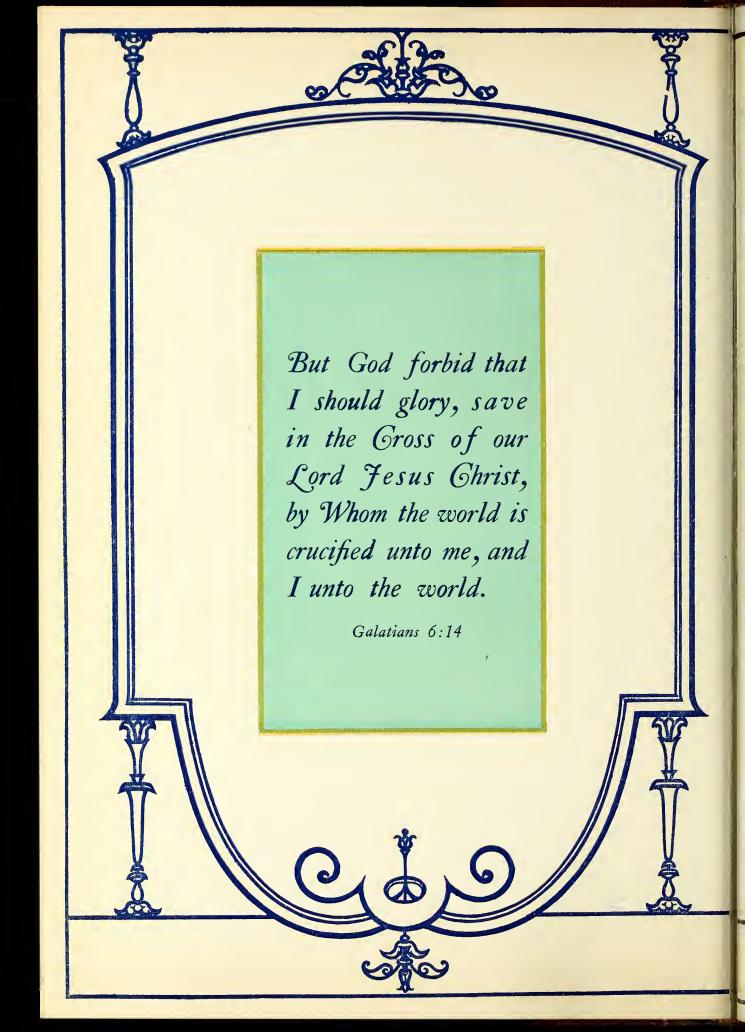
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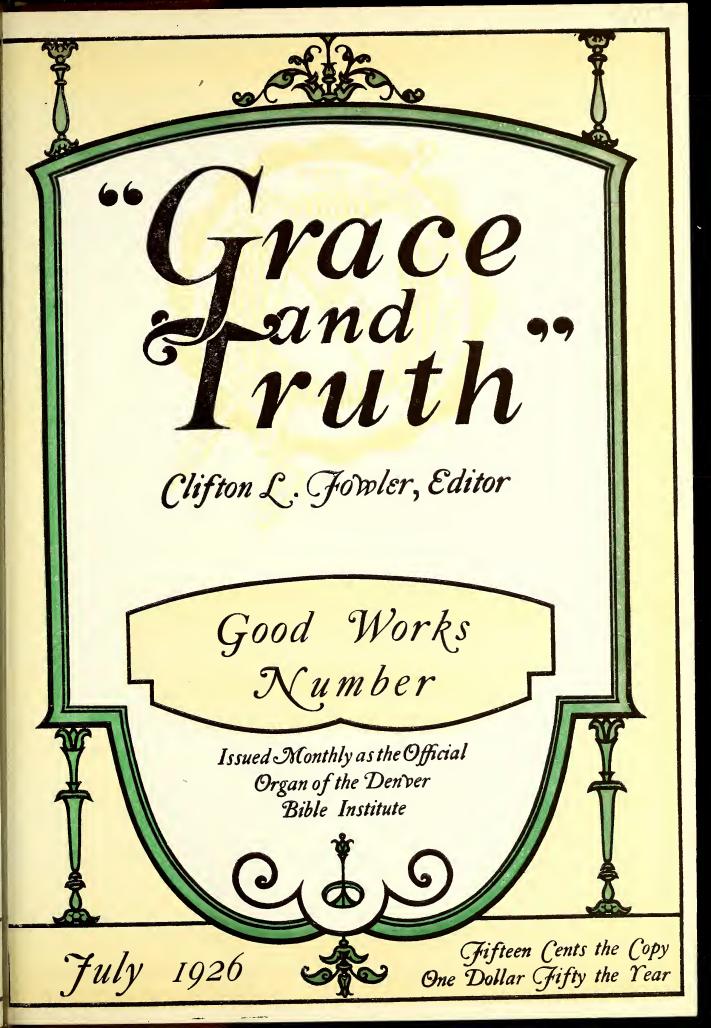
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That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

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The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

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AS THE EDITOR SEES IT

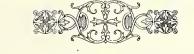
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Good Works

COMMON experience with those who are learning a new language is that of getting things twisted. The foreigner who comes to our shores or the one who travels abroad often finds himself the unwitting fun-maker of the crowd. For some reason he seems determined to bring the construction of his mother tongue over into the language which he is learning. He puts the verb where the noun should be or the noun where the verb should be, and misplaces adverbs and adjectives, and struggles disparingly with prepositions and conjunctions. It is one of those trying experiences of life which is not to be easily erased from the memory.

Does not the soul who would learn the language of heaven go through much of the same experience? What a tendency there is for us to get things twisted! This is true concerning every Scripture truth, but is especially observable in the subject of good works. When God says that good works have absolutely nothing to do with salvation, mankind wants to turn it around and declare that entrance into heaven is by works. No matter how emphatically the Scriptures may affirm that acceptance before God is "not by works," man, knowing only the language of earth, seems determined to make works the prerequisite to that acceptance. Likewise, when the Holy Spirit says to the one who, "without the deeds of the law," has been saved by grace through faith: "Be careful to maintain good works," he follows the Dutchman's or the Frenchman's or the Chinaman's habit and gets it backwards. Instead of being "careful," he is forgetful. Good works become one of the non-essentials of the Christian's creed. Grace, to those who see its absolute character, becomes license. The language of the glory world, when spoken by the

ILL this space contain another appeal for prayer?" you ask. Yes, indeed, and perhaps many more such appeals. We believe God wants to raise up more prayer helpers for the work and workers of the Denver Bible Institute. The great need now is for sufficient funds to purchase the first unit of our dormitories that the terrific rent drain may be diminished. Pray on! Pray on!



dwellers on this mundane sphere, receives the most serious perversions.

God wants us to get our language straightened out. He desires that we should put works where he puts themvalueless for salvation but vitally important for the Christian life; adding nothing to the work of the Cross but flowing forth from the life by virtue of it. He yearns for His children to become so awakened to the love of Christ which saves simply through faith that they will be constrained to righteous living. —L. J. F.

Baby Preachers

THE thoughtful observer who is familiar with the teachings of the Word of God must suffer grave apprehension as he views the increasing tendency to push mere children

forward in the public ministry of the Gospel.

The New York Times of July 19 tells this story:

"Eight women and three men 'hit the trail' for Uldine Mabelle Utley, 14 year-old bobbed-haired evangelist, who preached yesterday afternoon in a tent near Baxter Avenue and Broadway, Elmhurst.

"On her appeal for sinners to repent and join the church, the eleven went forward, knelt in silence several minutes and asked to be taken into

the church.

"The tent resounded with shouts of 'Amen' and 'Glory hallelujah.' Mrs. T. E. Gosiencki, 70 years old, of Sunnyside, L. I., jumped to her feet and shouted:

"'Do you know what she is? she's an angel.'
"The child orator smiled, extended her hands and gave Mrs. Gosienecki her blessing."

The Denver Post of July 25th prints the picture of a little girl with a Ukelele and says concerning her:

"Miss Betty Weakland, aged 10, said to be the youngest preacher in the world, is almost as good on the 'uke' as she is in the pulpit. The little preacher, who is now in the Washington tourist camp on a 'flivver tour' addressing revival meetings, was photographed with her 'uke.'"

And even while these words are being penned, little Richard Headrick, a beautiful little boy, nine years old, is holding evangelistic meetings in the First Baptist Church of this city, being advertised by the expression, "From the Movies to the Ministry."

We believe that these little folk are to be pitied rather than censured. But we cannot escape the feeling that there is something wrong with the older people who push and sponsor the children in this public activity. The Scripture prophesies that in the last days of this age children shall get sadly out of their place, but any careful consideration of present day conditions plainly reveals that the chief responsibility for this condition must rest upon their unscriptural elders.

But this responsibility does not belong alone to the parents who push their children into preaching or permit them to be pushed. Were the Lord's people to show their disapproval by refusing to attend the meetings where the baby preachers speak, and by refusing to contribute to the financing of their careers, the practice would soon lose its popularity. Observation convinces us that the chief reason why the children are thus exploited is that someone has found it to be a sure means of drawing a large crowd or a large collection! It is evident, therefore, that the believer who lends his encouragement to the careers of the baby preachers is fully as culpable as those who are directly responsible for thrusting them forward.

Culpable, we say, because in addition to being most unscriptural this practice involves a grave menace to the lives of the children who are thus thrust into a public ministry. There are several considerations which make this evident.

It is ruinous to the personal spiritual life of the child, for in giving him undue and unwonted publicity it tends to produce in him the spirit of pride and self-exaltation and many other like things. Who can estimate the disastrous effect which this is bound to have upon his later life? It would be exceedingly interesting, and perhaps shockingly awakening to some, to hear a psychoanalyst discuss the soul-kinks which such experiences leave in later years.

It is bound also to militate against the physical well-being of the child. In the years when he should be building up reserves of mind and body for the great tasks of life, he is called upon to engage in a ministry which involves most intensive and depleting physical, mental, and nervous strain of such character as has often proved too much for mature men and women. The children of this world prove wiser in their generation than the children of light in this as in other matters. They have made many child-labor laws to protect the children from the drudgery of factories and sweatshops, but these poor little baby preachers are rudely thrust into labours which are more physically and nervously exacting even than those from which judicious laws protect them. It really seems criminal for fatuous parents and preachers to

permit, to say nothing of encouraging such practices.

And, finally, it is bound to be disastrous as to the child's future usefulness as a servant of the Lord. A consistent and fruitful ministry in the Gospel necessitates a solid and carefully laid foundation. It is not an accident that the great servants of God of whom He tells us in the Scripture were men and women of mature years. It takes experience and training in the study and use of God's Word to develop stalwart Christian workers. Hundreds of promising lives have been made moral and spiritual wrecks because someone rushed or was pushed into the ministry without first laying a good foundation. There have been happy exceptions to this, we know, such as Charles Haddon Spurgeon, who did his first public preaching when only sixteen years old. But it is seriously to be questioned if even that mighty preacher of the Word would have survived the ordeal of being forced in the manner which is suffered by those children who in our day manifest like promise to his.

Give the little folks a chance! It isn't fair to push them into the solemn and weighty responsibilities of a ministry which demands the very best energies of a strong man, without first giving them ample opportunity to prepare for such responsibilities. As well thrust them into the responsibilities of bearing and rearing children as soon as they reach the age of puberty! It is like trying to make a rose bloom by forcing open the bud, and in nearly every case the results of such an abortive thing will be as blighting and disastrous. Let us be fair to the little folk. Let us give these beautiful and promising lives a chance to develop normally as God intends they should.

Remember—the man or woman who encourages such practices by contributing to their popularity is as responsible as the foolish parents who force their children in order to meet the popular demand. Let us resolve that we will no longer be a party to the cheapening of the Gospel and the blasting of the spiritual potentialities of little children.

—H. A. W

The New Four-year Course

WHEN school opens on September 15th it will be to introduce our new four-year course. Prior to this time the course has been three years in length and as sucl it has been declared by men that know the situation to be the strongest Bible course to be found anywhere. As nev essential additions were made to the curriculum from time to time it became evident that it would eventually have to occupy four years. This condition was realized last year when it was found that practically all th students after realizing the extent of the course had decided, either voluntarily or upon advice, not to attemp to finish in less than four years. A number of valuabl studies have been added to the three-year course which make it a course of a character to challenge any soul to the most complete devotion to our blessed Lord in orde to complete it.

Graduation from D. B. I. requires three hundred and ninety-six hours under the new arrangement. This makes nn average of more than twenty-five credit hours a week or five class periods a day. Two hundred and twentyfour of these hours are in the strictly Bible Study Course: Book Study, Personal Christian Life, Topical, Dispensaions, Chapter Summary, Christian Evidences, Biblical Geography, Personal Workers' Training, Memory Work. Forty-four are given in the Music Course: Notaion and Sight Reading, General Chorus, Instrumental and Vocal (the last named is elective and may be replaced by either Greek or Spanish). Twenty-eight hours are given in the Mission Course: Missions Study, Spanish (elective). The remaining one hundred and forty-eight hours are included in the Miscellaneous Courses: English, Homiletics, Greek (elective), Modern Religions, Report Hour, Church History, Public Speaking, Penmanship, Spelling, Thesis.

We believe that God has directed in the development of a course at D. B. I. which will produce Christian workers which are fitted to meet and cope with both the scholarly (?) and destructive criticism of infidelity, and the misleading and erroneous teaching of the multitudinous false religions of our day. It is significant also to note that of the graduates of D. B. I. there are not more than three or four that are not actively engaged in definite Christian work. May God use this Course mightily in defense of the Faith in these days of apostasy.

The new catalog, which is just off the press, gives a full description of this course and many other interesting facts concerning the work of the Denver Bible Institute. If you are at all interested, write for a copy, which will be sent free upon request. All such communications should be addressed to Mr. H. A. Wilson, Director of Publicity, Denver Bible Institute, Denver, Colo.

–S. R. S.

Dean Fowler's Summer Conferences

 $T_{
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Erieside Bible Conference, Willoughby, Ohio, July 19th to 25th,

Gull Lake Bible Conference, Agusta, Michigan, July 26th to 31st, Central Pennsylvania Bible Conference, Highland

Hall, Holidaysburg, Pennsylvania, August 1st to

North Shore Congregational Church, Chicago, Illinois, August 15th to 22nd, First Baptist Church, Elkhart, Indiana, August 23rd

to 27th, St. Louis Gospel Center, St. Louis, Missouri, August

29th to September 5th, Mt. Washington Baptist Church, Mt. Washington, Missouri, September 10th and 11th.

By the time this issue reaches our readers, the opening meetings of this summer conference work will be over.

For those that remain we ask you earnest prayers for the work and extend to you a warm invitation to hear Dean Fowler in one of these conferences if it is at all possible. The truths of the Word which he will unfold will be found exceedingly vital to the problems of the present

Godly Exercise

THE WAY to grow strong is to exercise.

It would be very foolish for anyone to attempt to build up the body of a Sandow or a Strongfort merely by occasionally reading that excellent text-book of physical culture called "The Daily Dozen." Strength does not come in this way. It can only come as one puts into practice in daily exercise the instructions of the text.

. But it is equally as foolish for Christians to attempt to gain in godliness merely by reading that preeminent text-book of godliness which we call "The Bible." Reading the Bible is exceedingly commendable, but it does not act as a charm in transforming lives if that is as far as it goes. Something more is needful. If he is to gain godliness, the believer must begin actually to put into practice those things which he reads in God's Word.

For this reason God says, through the Apostle Paul:

"Exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come" (I Tim. 4:6-8 R. V.).

Have you ever really begun to profit by this exceedingly practical suggestion? Do you wish to be purged from sin in the life? Then play upon your life the light of God's Word, letting it show up the sins which are there, and when they are revealed, in His strength put them away. Do you pray that you may be conformed to the will of God? Then study what the Scripture says for you to do and do it, for herein is the express will of God. Do you wish to grow in grace? Then begin not merely to read, but to feed upon the "sincere milk of the Word," for God says that we grow thereby. Do you wish to learn how to pray? Then begin to pray, and as you pray study what the Scripture teaches concerning prayer and model your prayer life according to the pattern which it sets forth. Do you wish to become an effective personal worker and winner of souls? Then begin to do personal work, and seek to win souls, at the same time studying carefully the Scripture instructions as to the methods and means to be employed and acting accordingly. What is it you wish to attain in your spiritual life? First seek God's instructions as to how it may be attained, and then having learned the theory begin to put it diligently, daily into practice.

Godliness comes by exercise, therefore "Exercise —H. A. W. thyself unto godliness."

DID GOOD WORKS SAVE UNDER THE LAW DISPENSATION?

by STANLEY R. SKIVINGTON

THE question which is raised in this article is not of passing moment it involves the righteousness of God. If God saves by law-keeping in one dispensation and by grace in another age then He is unjust in His dealing with the race. Read thoughtfully the answer of the Word which Skivington gives.

IEN facing a question of Scriptural importance how satisfying it is to the soul to find somewhere in God's Word the definite and direct answer. Then having found such a statement what joy the lover of the Bible experiences in finding that passages from every part of the Word when seen in the light of this one statement bear out its truth in perfect agreement and harmony. So it is with the question before us—"Did good works save under the Law Dispensation?"

Our answer, definite and clear, is found in Acts 15:10-11:

"Now therefore why tempt ye God to put a yoke upon the neck of the disciples, which neither OUR FATHERS nor we were able to bear,

"But we believe that through the GRACE of our Lord Jesus Christ we shall be saved, EVEN AS THEY."

These are the words of the Apostle Peter and the occasion of their utterance was in the course of an address before the Council at Jerusalem. "Certain men" had come down from Judea to Antioch preaching "except ye be circumcised after the manner of Moses ye cannot be saved." Paul and Barnabas took issue with them on this and to settle the matter a council was called. After "much disputing Peter rose up" and gave a short but definite defense for Christian liberty closing with the words which have been quoted.

spoke these words and that all the members present so far as we know were Jews. This makes the expression "our fathers" very significant for it can refer to none but the fathers of Israel, the very ones who were under the "yoke" of the Law of Moses and were, Peter says, unable to bear it.

Another important thing for us to notice is the word "they" in verse eleven. The antecedent of "they" by every law of grammar and common sense must be "fathers." Peter, having declared that "we" are saved by the grace of our Lord Jesus Christ, declared also that "our fathers" living under the "yoke" of the Law were saved the same way.

Thus we have our question answered, not only by the direct statement that they were unable to bear the yoke of the Law, but also by the indirect answer that they were saved by grace. To some, the declaration that they were saved by grace may not carry a great deal of weight in proving that they were not saved by works but a glance at such a passage as Romans 11:6 shows quickly that to affirm one absolutely denies the other:

"And if by GRACE, then is it no more WORKS: otherwise grace is no more grace. But if it be of WORKS, then is it no more GRACE: otherwise work is no more work."

It is important for us to notice that Peter, a Jew, Let us "search the Scriptures" further to find what they

have to say on this subject dealing with it from the two ingles presented in Acts 15:10-11: Those living under the Law could not be saved by good works, i.e., were not able to bear the "yoke"; those living under the Law vere saved by grace.

FIRST, the people living under the Law Dispensation could not be saved by law-keeping or good vorks.

Many people make the mistake of believing that

God gave the Law for men to be saved by. This is not true. God did say in giving the Law, "The man that doeth them shall live in them." He held out to them the promise of life y works and having made he offer He waited fifteenjundred years of human history for someone to gain heaven by meeting His requirements of a righteous life. It was not that God needed to prove to Himself that man was undone and helpless but that man might realize his own depravity. Someone has said, "God did not give the Law for men to keep but to break." This at first sounds quite unscriptural but it s by breaking the Law that men realize their undone condition and turn to the Lord with the cry, "God be merciful to me a sinner." God's purpose is fulfilled in the breaking of the

Law for in that way "every mouth may be stopped and all the world may become guilty before God."

"The man that doeth them shall live in them,"

God declared, but in Psa. 14:2-3 we read:

"The Lord looked down from heaven upon the children of men to see if there were any that did understand, and seek God.

"They are all gone aside they are altogether become filthy, there is none that doeth good, no

not one."

If law-keeping and good works was the way of salvation in the Law Dispensation we must conclude that there were none saved throughout the entire period.

Men were naturally evil and corrupt then as they are now. In the New Testament we find such passages as Rom. 7:18:

"For I know that in me (that is in my flesh) dwelleth no good thing."

And Rom. 3:23:

"For all have sinned and come short of the glory of God."

And many others. But some may not know that equally

strong statements were made by the men speaking by the inspiration of God during the Law Dispensation. Let us notice a few:

"The heart is deceitful above all things and desperately (incurably) wicked, who can know it" (Jer. 17:9).

"For there is not a just man upon the earth that doeth good and sinneth not" (Eccl. 7:20).

"All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6).

"But we are all as an unclean thing and all our righteousnesses are as filthy rags" (Isa. 64:6).

"Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good that are accustomed to do evil" (Jer. 13:23).

In the face of these statements we must conclude as before that if any were saved in the Law Dispensation it was by some other means than lawkeeping.

"The man that doeth them shall live in them," but the world waited fifteen centuries after the giving of the Law for Him to appear. Finally He came, for "when the fulness of time was come God sent forth His Son made of a woman made UNDER THE LAW, TO REDEEM THEM THAT WERE UNDER THE LAW." This Man alone climbed to heaven by His deeds.

Was salvation granted on the basis of good works in the

Law Dispensation? We may say it was offered, but obtained by only One, the Man, the God-man, Christ Jesus.

I dare not work my soul
to save;

That work the Lord
hath done:

But I will work like any
slave,

For love of God's
dear Son.
—Selected

PECOND, the people living under the Law Owere saved by grace. Because of the fact that the age in which we now live is known by the name "grace" in contrast to the preceding age of "law" many have arrived at the conclusion that salvation was by Law in the Law age and by grace in the Grace age. If this conclusion is the logical result of the name "Grace" being given to this age, it is unfortunate that its use in this connection has become common. It is true that in Jesus Christ the Law was fulfilled and done away, and grace was manifested to men, but in the mind of God, Jesus was the Lamb of God slain from the foundation of the world. Grace did not come into existence for the first time when Jesus died on the Cross in the year 35 A.D. That was the manifestation to the world of the thing that had existed from the beginning. God has always dealt with men in grace and grace alone. The people living on the other side of the Cross of Calvary looked forward by means of types and prophecies to that event which we now look back to as the realization and fulfilment of those things. Jesus was as much a reality to the spiritual minded Jews of 2,000 B.C. as He is to us. They had not seen Him, neither have we seen Him, but by faith the invisible things of God have become real and substantial. The Apostle Peter says, "Whom having not seen ye love, in Whom though now ye see Him not YET BELIEVING ye rejoice." We read in Heb. 11:26 that Moses living fifteen-hundred years before the birth of Christ, esteemed "the reproach of *Christ* greater riches than the treasures of Egypt."

There is no conclusion for us to arrive at but that grace and salvation by grace through faith in our Lord Jesus Christ existed long before its actual manifestation to the world on Calvary.

Did the men living under the Law give any testimony to the grace and mercy of God? Let us see. Jeremiah speaking by the inspiration of God in Lam. 3:22 said:

"It is of the Lord's MERCIES that we are not consumed, because His compassions fail not."

Turn for a moment to Psa. 136 and read how twentysix times in twenty-six verses God's grace is emphasized by repetition of the expression,

"For His mercy endureth for ever."

The purpose of the Psalmist is evidently to impress upon the mind of the reader the eternality of the Lord's mercy and as we finish reading this Psalm we must admit that he has succeeded well in his purpose.

In Psalm 32:1-2 David says:

"Blessed is he whose transgression is forgiven, whose sin is covered.

"Blessed is the man unto whom the Lord imputeth not iniquity and in whose spirit there is no guile."

Upon what ground can a man claim that his transgression is forgiven or that his sin is covered? In what way is it possible that a man may say, "God will not impute iniquity to me" or "in my spirit there is no guile"? By grace and grace alone.

Job asked the question, "How shall man be just with God?" It may be a surprise to some to know that we do not need to turn to the writings of the Grace age (as it has been commonly called) to find the answer, for Habakkuk answered the question in words as clear as any to be found in the New Testament.

"The just shall live by faith."

In fact three times in the New Testament (Rom. 1: 17; Gal. 3:11; Heb. 10:38) God directed to its being quoted in setting forth the message of salvation by grace.

Surely there is no doubt as to whether salvation by grace is set forth in the Old Testament.

In conclusion let us turn to a passage from the writings of the Apostle Paul,

"Wherefore the Law was our schoolmaster to bring us to Christ, that we might be justified by faith" (Gal. 3:24).

In what way did the Law lead to Christ?

Let us picture to ourselves a young Jew living in the days of the Law, having been reared in the strictest of Hebrew homes, and now just coming to the age at which he begins to think and reason for himself. He has heard the Law read and expounded from earliest childhood and has been taught the strictest observance of it in his daily life. He knows the penalty for breaking the Law-death. The death of whom? Presumably the death of the one who break; the law. This young Jew takes stock of himself and discovers that he has fallen far short as a law-keeper. Possibly some definite act of sin has crept into his life and now he stands guilty and undone before the Law with its grim sentence "the soul that sinneth, it shall die." As he ponders this, he is suddenly reminded of some other words in the Lawthe same Law of Moses but another part. The words are, "If a soul sin . . . he shall bring his trespass-offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sinoffering; and the priest shall make an atonement for him concerning his sin." In a flash the young Jew realizes something—the Law that was uncompromising and death-dealing in its demand for perfection, the same Law has made provision for its violation. The death that was presumably the death of the law-breaker may be that of a substitute. The young man hastens to obtain a lamb and takes it to the altar. The lamb is slain, the blood spilt, and the flesh quickly consumed by the flames. But is this young man's sin atoned for by merely the outward ceremony of the offering? What saith the Scriptures? "By FAITH Abel offered unto God a more excellent sacrifice than Cain." We know that Abel brought a vastly different kind of offering than Cain, Abel having "brought of the firstlings of the flock," and Cain "of the fruit of the ground." But the Holy Spirit in Heb. 11:4 throws the emphasis on Abel's faith. Thus this young Hebrew as he brings his lamb to the brazen altar and watches the innocent one shed its blood for him the guilty one, his mind races back to the stories and promises given to his people which spoke of One that would someday come into the world, One that would be Israel's Redeemer and Saviour, One that would be wounded for their transgressions and bruised for their iniquities, One upon Whom the Lord would lay the iniquity of them all. As his eyes again fall upon his wounded and bleeding lamb he understands, and by faith he looks down through the ages and beholds the Lamb of God which taketh away the sin of the world.

The Law has led the way to Christ and Grace has saved.

WILL GOD SAVE A SOUL ON THE GROUND OF GOOD WORKS?

by H. A. Wilson

Works? The vital question is the issue between the true faith of Christ and all false religions. Without a single exception, man-made or demon-inspired religions require good works of some sort as a basis of salvation. But the Word of God continually insists that salvation cannot be obtained in this way but must come through faith in the finished work, wrought in the death

of the Son of God upon the Cross. All false religions give man the preeminence in working out his own salvation, but the plan of salvation revealed in the Scriptures gives Jesus Christ the preeminence in this as in all things.

In the light of God's Word there can be only one answer to our question. God will not and cannot save any soul on the ground of good works.

It is true the Scriptures do propose a theoretical scheme of salvation by works but immediately they proceed to show that in order to be effective these works must be absolutely perfect and without a single lapse. Then they reveal that all have lapsed already from continuous and perfect righteousness and in doing this they conclusively prove that no man can possibly be saved in this manner.

On the other hand the Scripture repeatedly affirms that men must be saved by grace if they are to be saved at all. And salvation by grace precludes good works from any part in it. Notice a few of the exceedingly strong declarations of God's Word on this point:

"For by grace are ye saved through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9).

"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work

is no more work" (Rom. 11:6).

"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost" (Titus 3:5).

"Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9).

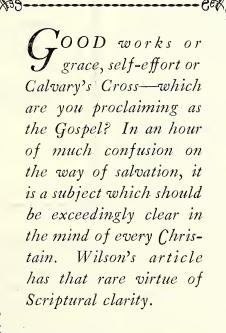
Many other Scriptures might be quoted that teach the same thing, but these will suffice to prove that salvation comes only by grace and therefore cannot be obtained on the ground of good works.

But the proof of this is not exhausted when we have considered the simple declarations of Scripture to this effect. Every doctrine of God's Word, when followed through to its logical and Scriptural conclusion, bears witness to the same truth. We cannot undertake the task of examining each one, but in order that the force of such evidence may be clearly appreciated let us briefly consider three of the most outstanding doctrines of salvation in their relation to this question. Each of these doctrines return a positive and emphatic "No" in answer to the question, "Will

God save a soul on the ground of good works?"

I. God cannot save a soul on the ground of good works, because good works can neither change our sinjul nature nor impart a new nature.

The first doctrine which we will consider is the doctrine of regeneration. It may be summed up in the words of our Lord Jesus Christ in His conversation with Nicodemus, "Ye must be born again," or as it literally reads in the Greek, "Ye must be born from above" (John 3:7).



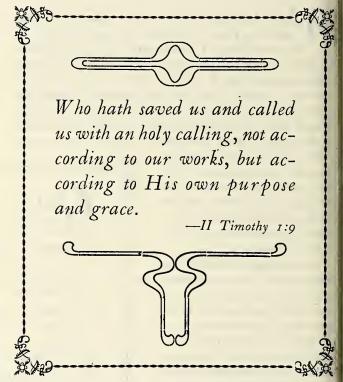
The necessity for the new birth may be clearly seen in considering the character of the old nature, which is the only nature the unbelieving man possesses. To all such God says in no uncertain terms, "Ye are of your father the devil and the lusts of your father ye will do" (John 8:44). It is the presence of this sinful seed of Satan in unbelievers which leads the Spirit in another place to designate them as "the children of wrath" (Eph. 2:3), and still further to testify of them that they are "dead in trespasses and sins" (Eph. 2:1; see also Rom. 5:12). It is evident from this that for a soul to be saved either one of two things must happen,—the old sinful nature must be changed or a new creature must take his place. Can good works accomplish either of these necessary ends?

Good works cannot change our sinful nature. God's Word gives further testimony which makes this very plain. It says, "The natural man receiveth not the things of the Spirit of God for they are foolishness unto him, neither can he know them for they are spiritually discerned" (I Cor. 2:14). This is a simple statement that the old nature is so depraved that he does not and cannot receive the things of the Spirit of God. And again the Scripture says of him, "The carnal mind is enmity against God for it is not subject to the Law of God neither indeed can be" (Rom. 8:7). According to these testimonies the old nature is hopelessly and incorrigibly wicked. There is no possibility of it being changed. It cannot be subject to the Law of God.

How foolish then for a man to seek to change his old nature by good works. He may train himself to good works so that he becomes a model of morality and integrity, but still without faith in Christ he is at enmity with God. He may even become very religious and philanthropic in order to be saved thereby, but this does not change his old nature one whit. It is still an irreconcilable enemy of God. Train himself at good works as he will, he can never bring the old nature into subjection to the will of God. To attempt to change the old nature, by seeking to act like a child of God, will never accomplish this end. It is like one trying to make a man out of a monkey by training him to do the things which a man does. As everyone knows, monkeys may be trained to do many wonderful things. They may be so trained that they act almost human. But regardless of the extent of their training they are still monkeys. Their training has not altered their nature one whit. So the unbelieving man, moral and religious as he may be, is still of his father the devil; he has not changed his nature by his good works.

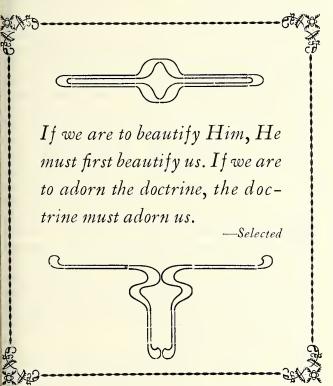
It is just as hopeless to attempt to get a new nature by good works. It does not come that way. To get a new nature life must be imparted, and this good works cannot do. No better works can be performed than those recorded in the book of the Law, but even if a man were able to do all these, still he would be without life, for the Scripture says, "If there had been a Law given which could have given life verily righteousness should have been by the Law" (Gal. 3:21). The constant testimony of the Scripture is that righteousness does not come by the Law, so it is evident that Law works cannot give life.

And this is only reasonable, for who ever heard of good works giving life to a corpse? They say that in Poland there is a strange custom. When a man dies his friends gather in his home for a feast. The corpse is decked out in all its finery and seated in a chair to watch the proceedings. Then liquor flows freely and the guests engage in dancing and in every possible form of hilarity. The idea seems to be to give the corpse the utmost enjoyment they can conceive, at this, the last party it will attend. Suppose that in their maudlin hilarity some of



the guests should seize the corpse and lead it dancing over the floor. Would this give life to the corpse? Or suppose some of the guests should speak in the deaf ears of the corpse, exhorting it to act like a man and to enter into the fun with its fellows. Would such advice impart life? As well might we conceive such a thing as to conceive of an unbeliever getting a new nature by good works. God's Word says of him that he is "dead in trespasses and sins." He is a spiritual corpse. If a corpse is to live, the life which aminates it must come from without. And if a dead soul is to live the Scripture declares that his life must come from above.

In striking contrast to this is the plain teaching of the Scripture as to how the necessary life is imparted to those who are dead in sin. It is a gift of God's grace, for the Scripture says, "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). It is imparted by a miraculous operation of God's Spirit, for the Scriptures say, "Except a man be born of the Spirit, he cannot enter into the Kingdom of God" (John 3:5). It is received on the single ground of faith in Christ, for we read in Gal. 3:26, "We are all the children of God through faith in Christ Jesus." And in character it is the implanting in the believer of the very nature of God, for II Pet. 1:4 says, "Unto us are given exceeding great and precious promises, that by these ye might be partakers of the divine nature." Notice here that we become partakers of the divine nature by means of the promises. This again implies faith as the ground. In all these it will be seen that there is no mention of good works as the ground or means of receiving the necessary life. In all, the emphasis is on the grace of God oper-



ating through faith in the believer. So the Scriptural doctrine of the new birth bears witness that salvation cannot be obtained by good works but must be obtained by grace.

II. God cannot save a soul on the ground of good works, because good works cannot remove the sins which he has comitted or remit their penalty.

The second doctrine is the doctrine of justification. If a soul is to be saved some provision must be made whereby he may be cleansed from the sins which he has committed and the penalty of such sins remitted. This provision cannot be made by good works.

Consider first the testimony of the Scripture on this point. The Scripture plainly teaches that "All have sinned and come short of the glory of God" (Rom. 3: 23). It also teaches that good works can never take away sin. Here are a few of the passages which make this unmistakably clear:

"And almost all things are by the Law purged with blood: and without shedding of blood is no remission" (Heb. 9:22).

"For the Law having a shadow of good things to come, and not the very image of the things can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect."

"For it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:1, 4).
"Therefore by the deeds of the Law there shall no flesh be justified in his sight: for by the Law is the knowledge of sin" (Rom. 3:20).

In these appears the same thought which we noticed in connection with the impotence of good works to impart life. The very best of works, as we said before, are the works set forth in the Law, but we see that even these works cannot justify.

· Now see how reasonable this appears with a little consideration.

Suppose a man has been working at the task of cleaning out the stove and chimney. In the process he has gotten his clothes covered with dirt and his face and hands are literally black with soot. While he is in this condition, his good wife calls him to dinner. Suppose he argues thus: "I really should be clean to eat dinner and to associate with my wife, so I will shun all dirt from now on, I will act as a clean man should act." With this attitude of mind he goes to the dining room and seats himself at the table as though he were washed and ready for dinner. When his wife, who has been detained for a moment, comes in, he arises and attempts to embrace her as he would were he actually clean. Will all such actions, which would be very proper if he were really clean and ready, remove the grime from his clothes and person? "How foolish!" you say. Yet dear friend, it is no worse than for a man who is defiled by sin to seek to be free from sin by reformation and good works. Good works cannot remove sin.

Suppose again that a man has robbed the United States mail. In some way he escapes the clutches of the officers of the law and goes to another state where he is not known. In that state he lives an exemplary life. He marries and rears a family. In all things he is the best of husbands and fathers. He acquires considerable property and conducts himself as a good citizen should. And he so wins the respect of his fellow townsmen, that they make him mayor. In this office he serves for several years. In all this time he maintain sabsolute integrity, in not one thing giving the least occasion for question as to his faithfulness to the trust committed to him. Twenty years roll by and in all this time he has perfectly kept all the laws of country, state and municipality. This will remit the penalty for his crime, will it not? Will it not satisfy justice? No one who is at all familiar with the processes of law could for a moment assent to this proposition. The righteousness of his conduct during those twenty years or many more for that matter could never satisfy the demands of broken law. Only one thing can satisfy justice, and that is for the crime to be punished. When full punishment has been meted out then, and only then, is a man free from the penalty of broken law. So it is most foolish and futile for the sinner to hope that by a life filled with good deeds he can answer for the sins which he has committed. Good works cannot remit the penalty due for broken law.

But what man can never do by his good works God does in His infinite grace. Through the blood of Christ He cleanses the sinner from every stain of sin, for Rev. 1: 5 tells us, "He loved us and washed us from our sins in His own blood." Through faith in Christ we are justified from all sin both in the sense of cleansing from it and the remission of its penalty. So we read in Acts 13:39, "By Him all that believe are justified from all things from which ye could not be justified by the Law of Moses." God gave the Lord Jesus Christ to bear the penalty for our sins and this He did when He died upon the Cross. In His own suffering He gave full satisfaction to outraged justice, and when we believe in Him God counts that we have already been punished for all our sins. So we can say with the Apostle Paul, "Knowing that a man is not justified by the works of the Law but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ and not by the works of the Law, for by the works of the Law shall no flesh be justified" (Gal. 2:16).

"Therefore we conclude that a man is justified by faith without the deeds of the Law" (Rom. 3:28).

III. God will not save a soul on the ground of good works because good works cannot fit him for God's presence.

The third doctrine which we wish to consider is the doctrine of sanctification. It is akin to the doctrine of justification in that it involves the setting apart of the sinner from his sin, but it has also a positive side in that it involves the imputation of righteousness.

It is not enough that the sinner be justified from his sin. In its place he must have a positive righteousness if he is to be fitted for the presence of God. This is taught in Heb. 12:14 which says, "Without holiness no man shall see the Lord." Again our Lord Jesus Christ said, in the sermon on the mount, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). From these Scriptures it will be apparent that righteousness is necessary if a man is to be saved and fitted for God's presence. But how can we get this necessary righteousness? Will good works suffice?

In this, as in the doctrines which we have already considered, the Scriptures plainly reveal that good works are impotent. Once more the works of the Law are discussed and declared to be insufficient.

Israel was the nation to which God gave the Law. And she was the only nation which ever consistently tried to keep the Law. But of her God says, "Israel, which followed after the Law of righteousness, hath not attained to the Law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the

works of the Law" (Rom. 9:31-32). And in order that it may be very plain how utter was her failure the Spirit continues in the next chapter saying, "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3). If Israel, the people above all other peoples in their attempt to be righteous by good works, has so wretchedly failed, of what avail is it for others to try?

But the testimony of the Scripture goes even further than this. Gal. 2:21 says, "If righteousness come by the Law, then Christ is dead in vain." How clear it is, therefore, that righteousness does not come by the Law, and if righteousness does not come by the Law then it cannot come by good works.

The man who endeavors to enter God's presence with no better righteousness than his own righteousness, which consists of good works, will find himself in the same predicament as the guest that attempted to make himself presentable at the wedding feast without putting on the wedding garment provided by the Lord of the feast. The story is told in Matt. 22:11-13: "When the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Better might a hobo, clothed with dirty and vermin-infested garments, attempt to be presentable at a stylish function by acting like a man of culture, than for the sinner to hope to be precentable before God, dressed only in the filthy rags of his own righteousness, for the testimony of Isaiah is, "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6).

But here again God's grace does what our good works can never do. When we simply trust the Lord Jesus Christ as our Saviour, God gives to us the robe of His own perfect righteousness. For it is written, "The righteousness of God... is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22).

How thankful we should be for the marvelous mercies of our matchless Lord! We could never be saved by good works, for good works utterly fail to give us life, to justify us from sin, or to give an acceptable righteousness. But in grace our Lord does save us, for when we believe He gives us life as a free gift, He justifies us by the shed blood of His only begotten Son and He robes us in His own perfect righteousness. Who can improve on such a plan? And who knowing God's plan will be so foolish as to insist upon attempting to be saved by works? If any who read these words has not already done so, let him now trust the Lord Jesus Christ as the Saviour of his soul and then join with all the redeemed in thanking God and bearing witness that "not by works of righteousness which we have done but according to His mercy He saved us" (Titus 3:5).

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DEGREES IN HEAVEN

or the Final Product of Good Works

by Maurice G. Dametz

UR subject, no doubt sounds strange to most Christians for they are not aware that there will be degrees among he saved in heaven. They have never heard of this truth, and not cnowing their Bibles, they know nothing of t. The same may be aid concerning the general subject of the rewards of the righteous. The reason

or this is that the Church and her ministers have lost of a very large extent, the stranger and pilgrim nature and have gotten so centered on things down here that here is no thought of things up there. Satan has succeeded to a startling degree in blinding the minds of God's people to the Gospel of the grace and glory of God. God's Holy Word teaches that the believer's citizenship, it is abiding place, his complete heirship lie beyond the hings which are earthly and temporal. Oh how the Christian needs the forward look! Oh how we need hat vision which transforms—the vision of the "Ages o Come"! We do not begin to really live until we regin to live for eternity.

Let us get it clearly fixed in our minds as we are considering the degrees among the saved in heaven, that ve are speaking definitely of rewards and not of aslvaion. This distinction kept clearly in mind, will save God's hild from wandering about in the maze of misapplied ruth. Rewards are distinct from salvation. Salvation s a free gift received by faith because of God's unmerited avor; rewards are wages which are merited for work lone. Salvation comes to man because of God's faithfulness; rewards will be bestowed because of the believer's faithfulness. Salvation by grace ignores the pest service; rewards recognize the least service for the Lord. Salvation is "to him that worketh not but believeth on Him that justifieth the ungodly"; rewards are 'according as his work shall be." Salvation by grace is Ilways operative by virtue of Christ's work on the Cross, and is, therefore, the same to all and upon all them that pelieve; rewards are additional to salvation and are

THE Apostle declares, "God is not unrighteous to forget your work and labor of love." Heaven is the place where God remembers to make a distinction between the Christian who lives for Him and the one who lives for self.

always operative upon the worth of the believer's works. It is very important that we recognize this distinction. Failure to recognize it means the perversion of the doctrine of salvation by grace through faith, and to introduce legalism; and to teach legalism is to strike a blow at the finished work of Christ on the Cross.

Though many

think salvation and rewards mean the same thing the Word makes a clear distinction. Jesus said, "I give unto them eternal life and they shall never perish" (Jno. 10: 28). Jesus also said, "Lay up for yourselves treasures in heaven" (Matt. 6:20). These two passages cannot be reconciled except we see that the first refers to salvation, and the second to reward. Paul also makes this distinction clear: "By grace are ye saved through faith... not of works" (Eph. 2:8, 9). Again, "Every man shall receive his own reward according to his own labor" (I Cor. 3:8). It is very clear from these passages that—

Salvation is a gift entirely dependent upon the finished work of the Saviour.

Treasures in heaven may be laid up by ourselves.

Salvation is by grace alone, without works.

Every believer will be rewarded according to his own labor, and this is in addition to salvation.

The faithful student of the Word will also find that one may be saved and miss much of the peace and joy of God in this life, and be ushered into eternity without reward just barely saved—"saved yet so as by fire"—as the Apostle Paul puts it (I Cor. 3:15). This certainly cannot be a very joyous prospect—saved, but no rewards—nothing but wood, hay and stubble. Surely, God has given I Cor. 3:11-15 as a danger signal to turn us aside from unholy living into a life of loving service for our Lord.

On the contrary, the student will find that the Word teaches that there is "a full reward" (II Jno. 8). Surely, this passage teaches that there is a reward which is full and complete, and that on the other hand, there is a

reward that is not complete. There will then be degrees in heaven, or different rewards, for no two redeemed people ever served God in the same degree of faithfulness. Paul makes this distinction clear, using the illustration of the Foundation and the structure built thereupon:

"For other foundation can no man lay than that is laid, which is Jesus Christ.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

"If any man's work abide which he hath built

thereupon, he shall receive a reward.

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Paul here distinguishes between salvation and rewards, and degrees in rewards. Everyone building on this Foundation will be saved, for they have everlasting life and have passed from death unto life (Jno. 5:24). Some build upon this Foundation works represented by gold, silver, and precious stones. The gold, silver, and precious stones, teach degrees of reward. But others build upon this Foundation, works represented by wood, hay and stubble—these shall be burned—fleshly works they are. But when the redeemed man's works are burned he shall be saved, though he shall suffer loss—loss eternal, unrecoverable, and irreversible—loss of reward. Our work shall be tried of what sort it is (I Cor. 3:13). "And every man shall receive his own reward

according to his own labor" (I Cor. 3:8). Christian what will the fire reveal your work to be-gold, silver, costly stones, or wood, hay and stubble? The Apostle Paul in I Cor. 9 presents another contrast. He says concerning himself, "Yet have I made myself servant unto all, that I might gain the more" (vs. 19). Again, he says, "But I keep under my body, and bring it into subjection: elest that by any means, when I have preached unto others, I myself should be a castaway" (literally disapproved) (vs. 27). The context reveals that Paul was speaking of rewards. He was running for a prize, for an incorruptible crown, and he sets before us two alternatives;

> We may either gain the more or we may be disapproved. Gold, silver, costly stones wood, hay, stubble—which shall it be?

Will you have an abundant entrance or will you be a pauper before God?

"Shall I empty handed be when beside the crystal sea

I shall stand before the everlasting throne? Must I have a heart of shame as I answer to my name,

With no works that my Redeemer there ean own?"

Now, the teaching concerning degrees in rewards i did carried farther by the Scripture's mention of crowns Crowns are always the symbols of reward, and they are mentioned many times in the New Testament. There will be the "crown of life" (Rev. 2:10); "the incorruptible crown" (I Cor. 9:25); "the crown of rejoicing" | | (I Thes.2:19); "the crown of righteousness" (II Tim Un 4:8); and "the crown of glory" (I Pet. 5:4). Each in one of these crowns means a certain kind of reward Every Christian may have one crown, but every Christian may have more than one, in fact, the expression "full in reward" may mean that some Christians will receive Ra all five of the crowns—the five crowns constituting "the r full reward." Our being in heaven will be because of an God's grace alone, but our position there will bear a total definite relation to our faithfulness here. There will be many saved who will never hear the Saviour's voice, "Well done, thou good and faithful servant", among whom may be not a few who have done good works. but have had the wrong motive back of it-doing it for the notice of men. How careful we should be as to the material we are building upon the Foundation, and as to the motives which enter into our work of building. Reader, what are you building upon the Foundation, the superstructure of gold, silver and costly stones, or the rubbish which shall be burned?

Degrees in rewards speak to us of God's holy justice and this therefore leads us to consider the judgment seat of Christ where all Christians will be judged for their works (II Cor. 5:10; I Cor. 4: 3-5). We must understand that this judgment does not deal with sins, for the Christian's sins were all judged on Calvary and "there is therefore now no condemnation (judgment) to them which are in Christ Jesus" (Rom. 8:1; Jno. 5:24).

"Payment God will not twice demand,

First at thy bleeding Surety's

And then again at thine."

Our sins have once for all been judged, but our service is yet to be judged. Our whole life will pass before us when we are judged for our works. His presence will discover whether a man's work shall abide or whether it shall be burned. His presence will reveal whether ambitions not of the Lord; bitterness against others; fault-finding with our brethren;

HAT is the use of being sound on the atonement if the atonement does not make you live the Christ life? And what is the good of all your orthodoxy unless the orthodoxy of creed issues in the orthopraxy of conduct?

—Alexander Maclaren

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covetousness of heart; mixed motives in work for Christ; zealousness to be had in honour of men, entered into our service. All works colored by these and similar selfish things shall be burned as rubbish. That work which will abide will be that loving sacrificial service which was done as unto the Lord. All periods of faithfulness and steadfastness in the Christian's life will show up as gold, silver and costly stones and will remain; but all periods of unfaithfulness will show up as unprofitable and will be burned. The superstructure which the individual Christian is building may consist of a layer of gold, silver and costly stones; and then above that a layer of wood, hay and stubble and so on. Only the gold, silver and costly stones shall remain and the Christian's position in heaven will be determined by the amount remaining. Reader, what can be said of your service—is it loving or legal; sacrificial or selfish; self-forgetful or selfcentered; whole-hearted or half-hearted? The motives that enter into your work will determine the degree of your reward. "Every man shall receive his own reward according to his own labor" (I Cor. 3:8).

The Scripture's teaching on rewards and degrees in rewards should have a very practical effect on our lives pressing us on in loving, faithful, sacrificial service for our Lord. Paul spoke of himself as running for the prize, and as pressing toward the mark for the prize (I Cor. 9:24; Phil. 3:14); and he lets us in on the secret of his victorious life. Paul would have no side issuesall his efforts were concentrated on the one aim-Christ Jesus. He is our prize, our greatest reward. With Him in view primarily and other rewards in view secondarily, we are to be inspired to loving service and ministry; encouraged under suffering and persecution; incited to faithfulness in duty. But most of all, we should serve Him for what He has done for us, and when we shall come into His presence, and look up into His face, thrones and crowns will be as nothing, for to behold Him in His beauty and glory will be our greatest reward.

WHAT DEEDS OF GOODNESS DOES THE EXPRESSION "GOOD WORKS" INCLUDE?

by Jesse Roy Jones

HAT a shallow conception most of us have had on what constitute "good works"! What a holding back from the real vital things in Christian living has been evidenced in many of our lives! Jones goes right to the heart of things. His study calls for careful and prayerful reading.



HE AVERAGE Christian is weighed in the balances and found wanting when it comes to any real conception of what it means to "maintain good works." The standard of the great majority is that "giving to Christian work" and "attending services" sum up the good works that God expects of the believer. While both of these exercises are good and helpful, yet neither one goes deeper than the mere surface in reaching the depths which God would have

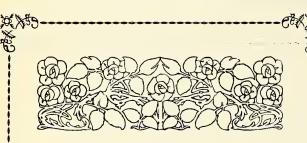
His children know in the Christian life. In the first place, much of the giving to the Lord's cause is done with some thought of recognition. Hence, the reward which would normally go to the giver is lost because of a wrong attitude toward giving. The Lord Jesus plainly taught that when His followers gave they were not even to let their left hand know what their right hand was doing (Matt. 6:3). In the second place, the thought of "attending services" to the masses means nothing more

than fulfilling an obligation. This also is a wrong attitude and quite contrary to God's plan and purpose of "assembling ourselves together." In Hebrews 10:25 we get the real relationship which "attending services" has to "good works." Here we see that exhortation stands at the very doorstep of Christian assemblies. This passage definitely says that believers are to engage in exhortation when they gather together. And the verse just prior gives us the Holy Spirit's meaning of the word "exhort." Note the verse:

"Let us (attentively) consider one another to provoke unto love and to good works."

And lo, we find that the thought of "exhortation" (the very word which so many Christians are afraid of) is set forth by God to be the means whereby His children are to get their start on the pathway of good works. The meeting place is where exhortation is to have its primary exercise. How far away the Church has drifted from God's plain purpose in her program today. He yearns to find in the life of His child something more than the shallow conception prevalent today of good works.

There can be no question but that God expects His people to do good works, "for we are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them" (Eph. 2:10). It would be quite contrary to God's economy to make a "new creation in Christ Jesus" without expecting any manifestation from His creation, "for . . . all things were created by Him and for Him" (Col. 1:16). If we expect a fruit tree to fulfil its normal purpose of



Works have their place; fruit has its place, but it is found at the end of the branches, it grows on a living tree.

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bearing fruit, should we think it strange that God expects good deeds in the life of His child when this is the purpose for which He gave him life? What a shame that so many who really claim to be new creatures in Christ have no fruit to offer as a token of gratitude for the eternal life given unto them! May God make us all more willing to walk in the good works which He has prepared for them that name His name (II Tim. 2:19).

What a blessing it is to have spiritual truth outlined for us in God's Holy Book. In II Peter 1:4-8 we have the divine formula for the maintenance of good works most clearly set forth for our instruction:

"WHEREBY ARE GIVEN unto us exceeding great and precious promises: THAT BY THESE ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

through lust.
"AND BESIDE THIS, giving all diligence,

"AND BESIDE THIS, giving all ADD to your faith virtue; and to your virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.

"FOR IF THESE THINGS BE in you, AND ABOUND, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

First of all, let it be clearly understood that God never expects good works from an unregenerate person. "Without Me," says the Lord in His Word, "ye can do nothing" (John 15:5), and the unregenerate person surely is without Christ (Rom. 8:9). Hence, he is impotent when it comes to doing good works for God. God's order is: regeneration first, then reproduction. If men and women would only see this there would not be nearly so much energy wasted on substitutes for the simple plan of salvation. Man continually has, and still is, trying to reverse the order by doing a lot of philanthropic deeds which the natural man calls good works but which God labels "filthy rags" when they are offered to Him as credentials for salvation. How preposterous for man to offer his self-righteous deeds and to expect to gain favor with a righteous God Who clearly and definitely says that it is "not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature,"—here is God's method for sinful man to obtain new life. It is freely given to him through the precious promises of His Holy Word. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). The only condition God makes for salvation is willingness on the part of man to receive the finished work of Christ on Calvary. "As many as received Him, to them gave He power (the right, the privilege) to become the sons of God, even to them that believe on His name" (John

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1:12). When once the sinner opens up his stubborn and rebellious heart and receives Christ on the basis of these passages, he can then thank God for the record which says, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (I Peter 1:23). This gives the sinner divine family connections, having had imparted to him, by a miraculous act of God, the new nature, which links him up to his inheritance (standing) in the heaven!ies (I Peter 1:4). He is now truly safe, "having escaped the corruption that is in the world through lust." Then, and not until then, is man in any position to do "good works" for God.

Having met God's one and only requirement for salvation, i.e., faith, which is God's free gift, the child of God need not waste a single moment in starting to do good works. Verse five in II Peter I says, "And beside this, giving all diligence, add to your faith." God's method of doing "good works" is by the process of divine addition. Notice the little expression, "giving all diligence." This means that there must be an assiduous application of faith, if results are to be obtained. "Giving all diligence" is just another way of saying, "Yield yourselves unto God." The very fact that the Holy Spirit employs the expression, "Add to your faith," indicates that works are subsequent to faith.

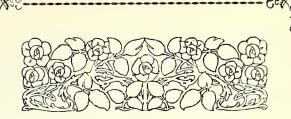
Now let us consider what some of the "good works" are which God expects to see in the life of His children.

"ADD TO YOUR FAITH VIRTUE"

 \mathcal{W}^{E} might easily give all our time and space to considering the word "virtue." "Virtue" is a word which carries with it the thought of positive goodness. A very common and normal conception of the word is that it means purity and chastity, especially among women. But there is even a more general usage of the word in which it stands connected with any admirable quality, merit, or accomplishment. The least that can be said about the word "virtue" is that it suggests to the mind that which pertains to honor, goodness, chastity, integrity and rectitude. This is the first addition which the child of God is asked to make to his faith in the Lord Jesus Christ. Surely it were well for all of us to take inventory of our lives and check up on virtue to see whether the supply is up to par or is running below. Perhaps there needs to be an exercise of the divine process of addition. Perhaps there needs to be a little more of "giving all diligence"—more yieldedness to the Lord.

"AND TO YOUR VIRTUE KNOWLEDGE"

66 THE fear (reverence) of the Lord is the beginning of knowledge" (Prov. 1:7). What a dearth of knowledge there is in view of this passage! Fear or reverence for God is the focal point against which the rebellion of the Modernist is directed, although he boasts in his superior knowledge. One Modernist, Dr. A. Wakefield Slaten, just recently said in Collier's National



If we were once to live as though we had something that they (the unbelievers) have not, we would not have to press men to come to us; they would come without pressing.

—F. B. Meyer

Weekly that "our grandchildren will stand in reverent wonder before nature's mighty processes, but there will be no doxologies to a fictitious Person supposed to control them as, for example, the engineer at his throttle controls the locomotive." Such an utterance as this only serves to vindicate and establish the accuracy of the latter part of Prov. 1:7, which says, "But fools despise wisdom and instruction." Ah, dear reader, until we fall at His feet as dead, as did John the Revelator in the Apocalypse, we have not yet learned the first principles of knowledge. Then, as we press on from here we will come to that place where we will want to say with the Apostle Paul, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

A vital, real and personal knowledge of God is what is meant by "adding to your virtue knowledge." In the closing words of his introductory remarks to his book entitled "The Knowledge of God," Dr. A. T. Schofield makes this statement: "God is the God of freedom and of love, and of breadth and depth, and of all wisdom; and it is because this God is not as a rule personally known in His true relationship by the bulk of Christian people that lives are what they are. I am persuaded that a personal knowledge of the living God makes a living Christian; a heart in tune with the infinite can strike no discordant note in its faith and practice." O that Christians would see the reality of this fact and heed the exhortation of the Word which says, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

"AND TO YOUR KNOWLEDGE TEMPERANCE"

LIVING as we do in an age dominated by jazz such a thing as temperance is almost an unknown quantity. And the effect upon real Christian living has been so pronounced that the Church faces one of the keenest problems of her history with her young people. As a result of Modernistic influence, many a church has in desperation turned their church parlors into ball rooms and play houses, hoping to hold their young people in the church by compromise. Such a procedure will never produce temperance. On the contrary, it only makes the problem more acute.

The need for temperance is self-evident all about us. Christians are given over to indulgence and have apparently forgotten that the Word of Truth says that in order to strive for the mastery they must be "temperate in all things" (I Cor. 9:25). Temperance to the nominal Christian means nothing more than abstinence from the use of intoxicating liquor. God declares that it is a virtue—a good work to be added to faith.

"AND TO TEMPERANCE PATIENCE"

WHO would ever think that patience were a good work! Perhaps the reason for not thinking this is because most of us lose our patience so easily. But the passage says concerning patience that it calls for an assiduous application of faith in order to add it to our faith. How definitely and beautifully is this virtue set forth as actually a work of grace in James 1:4, where it says: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

James H. McConkey says that "to be patient" means literally "to stay under." "Like the rough diamond under the polisher's tool, I am to stay under God's hand whatever may come upon me. Instead of the exultant spiritual experience I look for may come suffering, tremendous testing, mysterious providences, darkness, and uncertainty as to the future. Amid them all I am simply to stay under God's hand. I am to say, 'Thy will be done,' both in good and evil. I am to learn 'in whatsoever state I am therein to be content.' Many are willing to be in God's hand for service, but not under God's hand for purification. They are ready for the field, but not for the furnace or the forge. They are ready to minister, but not to patiently endure all things which come into their lives as either sent, or permitted, by Him."

"AND TO PATIENCE GODLINESS"

OST Christians are afraid of the word "godliness" these days. They seem to fear that there is danger of their getting too much that way. There really is little or no ground for such a fear, however. On the contrary, there is room for much development among Christians along this line. Good, wholesome, balanced and Scriptural godliness is the need of the hour. It is because of the lack of it that we face such condition as exist today in the Church of Jesus Christ. That is also is a good work to be added to our faith is clearly indicated by the following Scripture passage: "Godlines with contentment is great gain" (I Tim. 6:6). From observation, the writer feels that the loss and gain account of the great majority of Christians would show a balance on the wrong side of the ledger. May God grant to each follower of Christ a deeper concern for ar increasing supply of true godliness to his or her account

"AND TO GODLINESS BROTHERLY KINDNESS"

THE progression in this remarkable list of good works, it will be observed, is indeed striking. The list begins with an appeal for the general addition of good deeds; then there is the plea for knowledge, for when the untutored begin to do good works there is a tendency toward zeal without knowledge; then comes the note of warning for temperance, i.e., a balance toward good works; and then comes patience, which indicates that the soul should become more settled and stabilized; next the appeal for godliness follows, which calls for a still deeper growth in the life; and now we come to brotherly kindness, which brings us to the place where there should be a more definite and personal manifestation of good works. Many a sincere child of God arrives at this point in his Christian experience and stops. For some reason or other, we allow pride to enter into the life and stunt and mar that finer sense of kindliness toward the brethren. And yet, this is in a very definite way the fruit of the Spirit—a good work. "Let brotherly love continue" is the exhortation of the Old Book. Why let it stop, child of God?

"AND TO BROTHERLY KINDNESS LOVE"

THE limit of the progression is reached in that word Which stands out above all other words in the language,-LOVE. This word takes us a step farther in the realm of good works than brotherly kindness. Brotherly kindness tells us what our attitude and actions should be toward the saints. Love tells us what our attitude and actions should be toward saints and sinners. It is easy to love the lovely,-"But God commendeth His love toward us in that while we were yet sinners, Christ died for us" (Rom. 5:8). Not until we have caught a glimpse of such love as this and have allowed its constraining influence to dominate our souls are we in any condition to add this virtue to our faith. Fearing lest any good work not mentioned in the catalog given us in the passage we are studying might be neglected by the believer, the Holy Spirit summarizes and epitomizes all the good works that might be mentioned in this one word —love. When the Lord Jesus wanted to summarize all that the Law commanded, He chose the word "love." When Paul reached the climax of his argument for the greatest of all gifts, he chose the word "love" to express the "more excellent way." When John wrote his gospel, "love was the theme. In fact, "love" is the Gospel.

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On this one word hang all the law and the prophets. But notice whose love it is: "God commendeth His love" and "the love of Christ constraineth us." How important it is for us to personalize this love, for apart from God, in the Person of His Son, there is no such thing as love. "And now abideth faith, hope, love, these three; but the greatest of these is love" (I Cor. 13:13).

Yes, God expects His children to "be careful to maintain good works. These things are good and profitable unto men" (Tit. 3:8). But let us not forget what is meant by "good works," and the method and purpose

for the maintenance of the same. Observe once more our passage:

"Giving all diligence, ADD TO your faith VIR-TUE; and to virtue KNOWLEDGE; and to knowledge TEMPERANCE; and to temperance PATIENCE; and to patience GODLINESS; and to godliness BROTHERLY KINDNESS; and to brotherly kindness LOVE. For if these things be in you, and abound,"—remember, dear reader, to let them abound—"they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ."

SOCIAL SERVICE OR THE GOSPEL, WHICH?

by Harry Strachan
Field Director of the Latin America Evangelization Campaign

THE last thing in Modernism's program of good works is "social service." Will it produce the promised result of "bringing in the Kingdom"? Strachan gives the answer in a striking contrast. His article was first published in "The Latin American Evangelist."

America held in South America, Montevideo, Uruguay, April 1925, a most astonishing report on "The Church and the Community" was presented. The material on which the report was based was supplied by missionaries working in different fields and, in our humble judgment, they must have been most exceedingly astonished men and women when they read the conclusions drawn from their general statements. These, under the title, "Twelve Conclusions Regarding the Development of Christian Work in the Future," closed the report.

For blatant nonsense and impudent disregard of the true content of the Christian message, these "Twelve Conclusions" exceed anything we have ever read. Who the "unattached Christian worker" may be from whose remarks on the questionaire these "conclusions" are stated to be an excerpt, we do not know, but we are thankful to point out that they cannot fairly be claimed to represent the mind of the various groups of missionaries in different fields, whose statements formed the basis of the Commission's Report. From personal acquaintance with many of these we know that they

have not been fairly interpreted, and would repudiate most strongly this new gospel which it is suggested missionaries "might wisely consider."

Alleging that the Roman Catholic Church has done a wonderful work of social betterment, this "unattached" person, who, if he knew anything about the Latin American countries, would know better than to talk such nonsense, invites the various organizations to deduce therefrom the extraordinary conclusion that "the best chance of advancing Christianity in these countries will be found in assisting to intensify the sociological drift of the Roman Church, which is the spiritual power of the greatest traditional prestige at work in these countries."

This co-operation with Rome is then outlined in the "Twelve Conclusions," some of which are as follows:

- 1. "An intensification of educational work."
- 4. "An endeavor to establish in Latin America a great student movement."
- 8. "The giving of all kinds of support to the League of Nations."

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- 10. "The stimulation of all efforts directed to the bringing together of the different classes in society, and the betterment of the hygenic and cultural conditions of the proletariat."
- 11. "The stimulation of the publication of such books as shall serve to give a modern Christian orientation on matters social, political and international," the authors whose books are recommended for translation being Wagner, Secretan, Monod, Glover, Gore, and Fosdick.
- "The creation of groups of religious fraternities, less restricted than churches, permitting the admission of such Catholics as may wish to deepen their religious life among like minded people, yet in a form not incompatible with their own church loyalty. . . . They could represent a group of organizations of such varied points of view that a Catholic might not feel uncomfortable in one, while a deist might belong to another, always provided that each was sincere in his desire to cultivate the life of the spirit, aided by the contact and warmth of other souls conscious of a similar desire."

This is the new gospel by means of which it is proposed to save the milloins of Latin America. Nowhere in these "conclusions" is there the faintest recognition of the New Testament doctrine of sin, or of salvation. Nowhere is any suggestion made that a new emphasis be laid on the preaching of the Cross which was the main plank in Paul's missionary program. In fact, another unnamed person (we trust "unattached" also) is quoted as recommending that only certain parts of the Bible should be given the people.

Much might be said by way of refuting the casuistry and gross contempt of the true meaning of Christian missions, revealed in the above. The discussion we fear would be unprofitable, so we abstain. Our end will be better served by the presentation of some historical facts, that will show in the most convincing manner the folly of expecting a harvest from such sowing.

THE SEED IS THE WORD

One of the outstanding proofs of the power of God's Word to save and to civilize is to be found in the story of the Martyr Church of Madagascar. In the year 1811 France ceded to England her only remaining possessions in Madagascar and in the same year a treaty with the powerful native chief was entered into by the British governor of Mauritius.

Without waiting for the ratification of this treaty the London Missionary Society sent its first missionaries to the Island. At that time the condition of the people was the condition of heathendom at its worst. All the vices and none of the pretended "virtues" of savage people obtained. Polygamy, human sacrifices and blood thirsty inter-tribal warfare, were the rule of existence. There was no trace of even the most elemental civilization.

Within two short months of the arrival on the Island

of the two missionary families that were sent out to begin the work, only one person remained, the rest having succumbed to the deadly Madagascar fever. So terrible were the conditions that it was not until 1820 that the first school was opened and the work really begun.

While educational and industrial work were very necessary and useful features of the missionary policy, yet the preeminence was most decidedly given to evangelistic effort and to dissemination of the Word of God. The missionaries right at the beginning reduced the language of the people to writing and at once began the translation of the Scriptures. In the schools the children learned to read the Word of God, and were encouraged to read it in their homes for their parents. Later on the more advanced pupils were employed as Scripture readers, and in this way the Word of God was becoming widely known among the people. In 1828 it was estimated that between four and five thousand children had passed through the schools and it is safe to say that they were all given a thorough training in Bible knowledge.

It is notable that at this time the missionaries, who now were in a position to themselves preach the Gospel, felt the urge to circulate more widely still the portions of Scripture already translated and to redouble their efforts to complete the translation of the whole Bible. Then when the work seemed to be growing with leaps and bounds, King Radam, who while not a Christian, had faithfully adhered to his treaty and had in every way forwarded the work of the missionaries, died in July 1829. He was succeeded by one of his many wives who seized the throne and at once put to death every member of the royal house. She was of violent temper, devoted to her idols, blood-thirsty and cruel, and given to all the vices of the heathen.

It was not until seven years after her accession to the throne that definite persecution broke out against the Christians. During those seven years, the missionaries presaging the storm, had made gigantic efforts to complete the translation of the Scriptures and to instruct the people in the knowledge of the Lord in preparation for the coming tribulation. Thousands of copies of the Gospels were distributed and readers sent everywhere to teach the people the meaning of the Word, the children of the schools being the main agency in this work. Then the storm broke. Some of the missionaries were sent home, and in 1836 the last of them were expelled by order of the Queen, and the little flock was left at the mercy of the most bloody persecutor of all history.

For twenty-five years these Christians went through fires of persecution comparable only to those of the early Christian Church. The Queen was ever devising new forms of death and of torture. They were stoned, were killed by the spear, by burning, by poison, and by being hurled over precipices. They were tortured in a thousand ways, the most merciful punishment being confiscation of goods and banishment to the swamps and forests of the interior.

It is recorded that a husband and wife were amongst a group that were burned at the stake. The wife was oon to become a mother, yet there was no faltering, ogether they submitted to be fastened to the stake and here was no cry even when the pangs of maternity were dded to the torture, nor when the brutal executioner vith his spear thrust the new born babe back into the lames. From that little group went up the martyr's symn of praise and a faithful disciple who witnessed heir martyrdom afterwards recorded that they prayed, 'O Lord, receive our spirits; for Thy love to us caused his to come to us; but O Lord, lay not this sin to their harge."

So died the martyrs of the infant church of Madaascar. The cruel heathen queen died in 1861. "All hat an absolute monarch backed by a powerful governnent and a numerous army could do to dislodge Chrisanity from the country, had been done."

But Christianity had triumphed. Within a brief period of her death the missionaries were back again in Madagascar. "The 2000 adherents of the Christian aith who had braved the wrath of the queen had become host of 40,000, only about one fifth of them baptized believers, but all witnesses for Christ, and ready to suffer and die for Him. Back of these were 100,000 more who, though not believers, had rejected their idols and were ready to embrace Christianity.

What a harvest! you say. Yes, but what a sowing!

IN SHARPEST CONTRAST

The history of Jesuit missions in Paraguay affords a nost striking contrast to the above. In the whole history of the Church and of Missions there is no more notable bject lesson of the folly of sowing any other seed than he Word of God if we expect an abiding harvest of piritual results.

The methods of evangelization adopted by the Jesuits vere the usual methods of wholesale baptisms, the subtitution of pagan idols for the saints and images of Rome, and masses in a dead language. Religious nstruction consists of a catechism explaining the orlinances and ceremonies of the church, with a small mount of Christian truth interspersed.

Their methods of Christianization were far outdone, nowever, by their methods of civilization. These have never been superceded. Two extracts, one from the Encyclopedia Britanica and the other from Chambers' Encyclopedia, will best show what a civilization the fesuits built up in Paraguay.

"The social system established in Paraguay, was the nost effectual ever contrived for reclaiming the Indians from their savage mode of life; but even its success hows how hopeless is the attempt to raise the American ribes to the rank of thoroughly civilized nations. The lesuits were able to introduce settled habits and a slight knowledge of religion and the arts among the Indians only by means of the personal ascendency they acquired over them. It was a few superior minds gaining the respect and confidence of a horde of savages, then employing the influence they acquired to lead them as

children, giving them such portions of instruction as taught them to trust implicitly in their guides, working alternately on their fears, their pride, their kind affection, but never revealing to them the springs of the machinery by which they were governed. The incurable indolence of the savages rendered it necessary to proscribe the labor as task-work and to carry it on under the constant supervision of the missionaries. . . In short the eye and the hand of the missionaries were everywhere and the social system was held together entirely by their knowledge and address. When these were withdrawn the fabric soon fell into ruins and the Indians relapsed into their idolatry and savage habits" (Enc. Britanica).

"In the later half of the 16th century the Jesuit missionaries were sent to the aid of the first preachers of Christianity in Paraguay; but for a long time they were almost entirely unsuccessful, the effect of their preaching being in a great degree marred by the profligate and cruel conduct of the Spanish adventurers, who formed the staple of the early colonial population. In the 17th century the home government consented to place in the Jesuits' hands the entire administration, civil as well as religious, of the province, which, from its not possessing any of the precious metals, was of little value as a source of revenue; and, in order to guard the natives against the evil influences of the bad example of European Christians, gave to the Jesuits the right to exclude all other Europeans from the colony. From this time forward the progress of civilization as well as of Christianity was rapid. On the expulsion of the Jesuits from Paraguay in 1768, the history of which is involved in much controversy, the province was again made subject to the Spanish viceroys. For a time the fruits of the older civilization maintained themselves; but as the ancient organization fell to the ground a great part of the work of so many years was undone, and by degrees much of the old barbarism returned" (Chambers' Enc.).

Not a vestige remains today of the civilization built up by the Jesuits during those one hundred and fifty years, while the history of the Madagascar church presents one of the most notable triumphs of Christianity. Following the return of the missionaries at the death of the persecuting queen in 1856, there was a mass movement toward Christianity.

In 1895, France, by a shameful war of usurpation, wrested the Island from the hands of the Malagasy, and this was followed by a long period of tyranny and oppression on the part of the Church of Rome which claimed the martyr church for its own, in which attitude they were fully sustained by the French government. Nevertheless the martyr spirit remained; the faith for which the fathers bled and died was mighty also in their heroic sons and daughters. Madagascar is today a civilized, Christian nation where the evangelical protestant church is firmly established and largely self-supporting.

Let us be wise and learn the lesson. The seed is the Word of God; and as we are faithful in its sowing God will give the harvest, "some an hundredfold, some sixty, and some thirty."

MODERNISM IN INDIA

by WATKIN R. ROBERTS
General Secretary of The North East India General Mission, Inc.

WOULD be impossible to sum up the serious situation now confronting the Christian church in I'ndia within the space now available. It is imperative to make it clear to all the Lord's people, however, that Higher Criticism is spreading like a deadly plague among the Christian forces in India, Burma, and Ceylon. There are indications in the published writings of some of the newer missionaries that they are in close sympathy with Bolshevistic teaching. A prominent missionary, who has spent many years in India and is well-known for his modernistic views, claims that "the greater majority" of the 5,800 missionaries now working in that country hold modern beliefs; another equally prominent missionary has stated that he estimated at least fifty per cent. had accepted Higher Critical views regarding the Word of God.

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It has been definitely discovered

THAT many so-called "mission" schools and colleges are being largely staffed by non-Christian teachers;

SOME SAD DISCOVERIES

THAT in many of these institutions, books of prayers are being used which deliberately omit the name of our Lord Jesus Christ, the declared reason being that the missionaries do not wish to "offend" their non-Christian students;

THAT some "mission" schools and colleges publicly boast in the fact that they give their non-Christian students educational facilities "without demanding conversions in return";

THAT in some of the text books used at such organizations the Lord Jesus Christ is referred to as "a Reformer, born of the common people"; that He is said to have held an "extreme democratic attitude" by founding a so-called new "universal social order";

THAT over twenty thousand Indian students—in one city alone—who are mostly non-Christian—are compelled to study text books on the Bible in which the Word of God is practically placed on the level of any

ROBERTS WRITES
THE EDITOR:

every single statement made, and have documentary evidence to prove all that has been mentioned in this article." Read this startling expose, and then get under the prayer burden for this faithful testimony.

other "inspired" book; and tha they are thus influenced agains Christianity through the publications of the Modernist before the Gospel is ever madknown to them;

THAT practically all of the prominent theological college and schools are saturated with modernistic teaching, including evolution; and that there is therefore, little possibility or raising up a strong body of Christian leaders in these countries;

THAT a prominent mission of ary leader recently claimed a a public function that the ultimate aim was to unite Protestants, Roman Catholics Greeks and others in a unior "church" (the recent formation of the United Church of India [North], consisting of Congregationalists and Presbyterians, with a predominant modernistic voting majority, is a clear indication that this so-

called "universal church" is perilously near);

THAT one of the newest theories is to "evangelize" and "help" non-Christian religious systems "through a progressive sloughing off of the impure and the superstitious" and "retaining what is good";

THAT with this new theory of "evangelizing" non-Christian religions, we may soon expect the accomplishment of their programme in the organizing of a World Federation of Religions, thus fulfilling the Word of prophecy;

THAT there are well-organized and highly financed Modernist secret councils operating in England and America with a view to capturing the whole missionary fabric in foreign lands;

THAT efforts are being made to "Indianize" Christianity by compromising with other religions; introducing heathen customs into Christian worship; organizing "Retreats" where "Christian" missionaries, Hindus, Mohammedans and others meet for "spiritual" worship on "common ground," at which "Retreats" the name of the Lord Jesus Christ is being omitted from all "prayer" and "worship."

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SOME TRAGIC RESULTS

Prominent Indian Christian leaders have, during the past two or three years, publicly renounced their belief in the Deity of our Lord Jesus Christ. One of the most outstanding instances is that of a man converted over thirty years ago. Let me quote his own words: "After thirty years of Christian life, twenty-three years of which have been spent in the Christian ministry, and after a fresh and careful study of the New Testament, I feel called upon to openly and publicly declare that (1) the Jesus of history never claimed to be God or a super-human being, or one who existed before; that (2) Jesus never taught that the Holy Spirit is anything but the power of God; and that (3) Jesus has never taught anything from which the doctrine of the trinity in unity and unity in trinity can be inferred or upheld." In another published statement, this same person complains that "in Christianity God seems to be eclipsed, Jesus Christ being worshipped as Lord."

Another prominent Indian Christian has recently withdrawn entirely from Christian work and profession.

Still another leader among Indian Christians recently referred in his presidential address to an avowed worshipper of Hindu idols, but a foremost politician, as the "greatest Indian Christian" of his day!

A leading Christian periodical, published by Indian Christians, boasts of the fact that there is a wholesale "re-conversion" of Christians back into Hinduism, and certain heathen periodicals publish regular accounts of the ceremonies on such occasions, giving full publicity to the names of those who have betrayed their Lord Jesus Christ.

A student at one of the theological colleges wrote some time ago: "Of the students here, I am the only one who cannot incline toward the New Theology. Some two or three class-mates are half inclined toward it. The rest are standing upside down. Peake, Driver and such like have become standard authorities of the day on the Bible. The historical personages of the Old Testament—especially those in Genesis, Job and Daniel—are allegorical in their sight. . . . I hope you may be able to see my position in the midst of these things. Kindly

pray . . . that I may stand staunch in the Faith in such critical times."

A great many other equally sad instances could be given did space permit. It is safe to say that there is not in the whole of the Indian Empire a single Bible school or theological college with interdenominational affiliations where the Bible is accepted and taught as the infallible Word of God.

A Christian business man, writing me from India, said: "A new spirit is abroad in India, . . . [which] is in evidence everywhere. What can be done to check it in the Church? The floods have lifted up their voice . . . the floods of falsehood! Who can stem the inrush of these floods which are energized from the pit? . . . How few there are who take account of things as they are in India at present. It will be your work to speak of the grave crisis . . . which is nothing less than a life and death struggle."

Let me also quote from the letters of missionaries who have spent many years on the field:

- (1) "The time may not be far off when Evangelical Christians may be unable to stay in the Missionary Societies; for disbelief in the inspiration of the Holy Scriptures causes really a far wider cleavage between missionary and missionary than does any denominational difference."
- (2) "It is deplorable how things are going, and can only lead to chaos at home and out here. If we are to give the Indians a mutilated Bible, we had much better remain at home! Mohammedans are saying, 'We always knew that their book was gathered from all sorts of sources: now the Christians are beginning to find it out for themselves' (this I heard yesterday). The most dangerous thing is the interference with the words and miracles of Christ. There are many out here like myself who are utterly against the present policy of laissez faire as evidenced at Coleshill and Farringdon Hall. God help you all in your splendid fight for the Truth."
 - 3) "Face to face with superstition and unbelief one must have a firm hold on the Infallible Christ, and the Infallible Bible or else—pack up and return home."

Either you make men think better of God's truth or you make them think worse of it. There are no worse enemies of the Gospel than its inconsistent friends.

—Selected

Still another missionary wrote to his colleague in India, and said that however desirable it might be to avoid a split in their Missionary Society, yet,

"The Society is not the biggest thing we stand for."

I am not an alarmist, but I would venture to solemnly warn all Christian people who are now supporting our great missionary boards, that the distinctive doctrines of the Christian Faith are now in process of dissolution in India. As those who are entrusted with the propogation of this Faith in all its purity, I consider that it is incumbent upon every Bible-believing Christian to withdraw support from every board that does not undertake to withdraw Modernist missionaries from the foreign field. The late Rev. W. H. Griffith Thomas, D.D., in writing to a friend of Missions regarding these sad conditions, said, "I can, of course, only speak for myself; but certainly no money of mine, or of my Church, if I had one, would go to any work of which I was in doubt,"

May God the Holy Spirit graciously guard every true believer from taking the least part in helping to spread the deadly teachings of this fearful apostasy, and may He keep us all from contributing to the support of any who are not true in every regard to the "faith which was once for all delivered unto the saints."

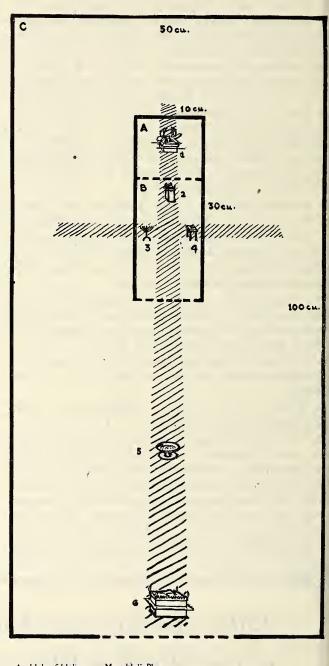
ORDER OF ENCAMPMENT

BENJAMIN MANASSEH **EPHRAIM** VAPTHAL REUBEN SIMEON ASHER **LEVI** JUDAH ISSACHAR ZEBULUN

See Sunday School Lesson, Page 218

The Tabernacle of Witness

ACTS. 7:44



- A. Holy of Holies Most Holy Place
- B. Holy Place.
- C. Outer Court.
- Ark of the Testimony.
- 4. Golden Table of Shewbread
- 2. Golden Altar of Incense.
- 5. Brazen Laver.
- 3. Golden Candlestick,
- 6. Brazen Altar of Sacrifice.

Dimensions are given in cubits; a cubit is approximately 18 inches. Copyright 1924, Clifton L. Fowler

See Sunday School Lesson, Page 218

OUTLINES FOR GOD'S WORKMEN

Conducted by R. S. Beal

FACING TOWARD JERUSALEM

LUKE 9:51

Introduction- Phil. 2:5-8: "Let this mind be in you which was also in Christ Jesus."

I. THE PLACE OF WILLING SUFFERING

Luke 18:31-33 Phil. 1:29 Phil. 3:10 II Tim. 2:12

II. THE PLACE OF PERFECT SUBMISSION

Heb. 10:5-10 Rom. 12:1-2 II Cor. 10:5

III. THE PLACE OF EFFECTIVE SERVICE

Heb. 2:14-15 Matt. 4:19 Rom. 6:13 John 15:15 Conclusion-I Cor. 15:58

-H. A. W.

NO COMPROMISE!

I SAMUEL 15:1-23

I. A CLEAR COMMAND—I Samuel 15:1-3 Rom. 12:1-2; Rom. 12:14

II. A COMPROMISED OBEDIENCE—I Sam. 15:4-22 (see particularly verse 22). Matt. 8:21; Luke 9:57-62

III. A CONSEQUENT REJECTION—I Sam. 15:23

I Cor. 9:24-27 (rewards lost) II Tim. 2:11-13

(Note. Saul lost the Kingdom, not his salvation, for later Samuel who was saved said to Saul, in announcing his coming decease, "Tomorrow shalt thou and thy sons be with me." He had been called up from the abode of the blessed dead, so this is tantamount to saying that Saul was saved. I Sam. 28:16-19.)

CONCLUSION—II John 8

-H. A. W.

THE GLORIES OF OUR SALVATION

I. THE GLORY OF OUR REDEMPTION

Gal. 6:14 II Cor. 4:6 Eph. 2: 8-9 I Cor. 1:30-31

II. THE GLORY OF OUR OCCUPATION

I Pet. 1:8 II Cor. 3:18 II Cor. 12:9 Rom. 5:3

III. THE GLORY OF OUR RESURRECTION

Rom. 8:18 Col. 3:4 II Cor. 4:17-18

-H. A. W.

RICH PILGRIMS INCOGNITO

I. OUR PILGRIM CHARACTER

Heb. 11:13-16 Phil. 3:20-21 II Cor. 5:20

II. OUR PECULIAR INHERITANCE

a. Suffering, sacrifice, and service,-

not ease and luxury. Heb. 11:36-40 Phil. 1:29 Rom. 12:1-2

b. Provision for necessities, strength for service and

testing, fellowship,-not wealth.

Phil. 4:19 Phil. 4:13 Phil. 3:7-12

I Tim. 6:8 II Cor. 12:9 Heb. 13:5-6

c. The world cannot understand. I Cor. 2:15

III. OUR PENDING JOY

I Thes. 2:19 I Cor. 15:58 Psa. 126:5-6

-H. A. W.

THE MINISTRY OF RECONCILIATION

II CORINTHIANS 5:19-20

I. INCARNATION
"God was in Christ"

PROPITIATION

II. PROPITIATION
"Reconciling the world unto Himself"

PROBATION

"Not imputing their trespasses unto them"

IV. PROCLAMATION "And hath committed unto us the Word of reconciliation"

V. INVITATION

"Now we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be reconciled to God."

-H. A. W.

THE ABUNDANT LIFE

JOHN IO:10

I. A LIFE OF TRANSFORMATION II Cor. 3:18

II. A LIFE OF FRUCTIFICATION John 15:5

III. A LIFE OF REVELATION

I Cor. 2:9, 10 IV. A LIFE OF OCCUPATION

II Cor. 3:18 John 15:5

-H. A. W.

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D. B. I. AT HOME AND ABROAD

by STANLEY R. SKIVINGTON

ORDINATION OF STANLEY R. SKIVINGTON Edited by H. A. Wilson

On Tuesday afternoon, June 8th, brother Stanley Robert Skivington, class of '25, was ordained to the Gospel Ministry by the Church of the Open Bible, an Independent Gospel Church meeting in the auditorium of the Denver Bible Institute. In con-ferring this ordination the Church acted upon the advice of an interdenominational council called for this purpose, and consisting of pastors and laymen from various churches of the city and surrounding territory.

One week previous a letter had been sent out by the Deacons' Board, inviting men whom they knew to be sound in the faith to sit with them in council for this purpose, and the time and nature of the meeting had been announced at the preceding regular meetings of the Church as pro-

vided in its Constitution.

The meeting was called to order at 3:30 by the Pastor, Dean Clifton L. Fowler, who acted as moderator in accordance with the provisions of the Church Constitution. In keeping with the same provisions, the Clerk of the Deacons' Board, Mr. Arvel S. Payne, kept the record of proceedings.

The call to invite members of the Council was read by the Moderator, and the Council proceeded to organization. Those present were

Rev. R. C. Byers, Pastor Pilgrim Congregational Church,

Rev. H. G. Dietz, Pastor Ohio Avenue Congregational Church,

Rev. E. F. Wright, Pastor Second Congregational Church,

Rev. Clifton L. Fowler, Dean of the Denver Bible Institute, and Pastor of the Church of the Open Bible,

Rev. Harold A. Wilson, Professor in English Bible in the Denver Bible Institute, and Assistant Pastor of the Church of the Open Bible,

T. M. Hopkins, M.D.,

Arvel S. Payne, Deacon of the Church of the Open Bible,

Jesse Roy Jones, Professor in English Bible, and Director of Music in the Denver Bible Institute,

L. J. Fowler, Professor in English Bible in the Denver Bible Institute, and Business Manager of "Grace and Truth,"

R. A. Thompson, Deacon of the Church of the Open Bible.

Word was received from Rev. E. B. Hart, Pastor of the First Baptist Church of Fort Morgan, Colo., that he had been unavoidably detained, but would be present in the evening service. By consent of the Council, Brethren H. A. Sprague, Director of Evangelism in the Denver Bible Institute, and John W. Bailey were invited to sit with the Council.

The provision for ordination in the Constitution of the Church of the Open Bible was then read by the Moderator, and Rev. H. G. Dietz was elected to lead in the examination of the candidate as provided therein. This completed the organization of the Council.

The Council was led in prayer by Brother Sprague, after which the examiner proceeded to conduct the examination, various members of the Council taking part. The candidate was examined as to call to the ministry, conversion, and doctrine. The examination was very thorough and rigid but the candidate witnessed a good confession.

The examination being ended, Brother Skivington was asked to withdraw, while the Council proceeded to consider the advisability of his ordination. It was moved by Brother Byers, and seconded by Brother Dietz that the Council recommend to the Church that it proceed with the ordination. This motion was carried unanimously, the visiting members of the Council expressing their pleasure in the splendid showing made by the candidate, and his evident fitness for the ministry.

A committee was then appointed by the Moderator to arrange the procarried out the same evening at 8:00 as arranged by the committee was Dietz being appointed. The program gram, Brethren Wilson, Byers and o'clock, as follows.

PROGRAM

Dean Clifton L. Fowler, presiding.

- 1. Song Service, conducted by Jesse Roy Jones.
- 2. Vote of the Church to ordain, acting upon the Council's recom-mendation. This vote was unan-
- 3. Ordination Sermon, Rev. E. B. Hart, Pastor First Baptist Church, Fort Morgan, Colo.
- 4. Charge to the candidate, Rev. H. A. Wilson.
- 5. Ordaining Prayer, Rev. R. C. Byers. 6. Presentation of Ordination Certi-
- ficate, Dean Clifton L. Fowler. 7. Benediction, Rev. Stanley R. Skivington.

At this service a Bible was presented to Mr. Skivington by the Pastor. In keeping with the provision of the Church Constitution in regard

to this matter he was given a copy of the record of proceedings with his ordination certificate, a copy of both were spread upon the minutes of the Church of the Open Bible, and copies were given to "Grace and Truth," for publication. The Certificate of Ordination read as follows:

CERTIFICATE OF ORDINATION

Know all men by these presents, that Stanley Robert Skivington, having successfully passed a rigid examination, and having witnessed a good confession in matters of Christian doctrine and experience, and having commended himself as approved before God and man in fitness for such service, is hereby ordained to the Gospel Ministry in accordance with the provision for such ordination in the Constitution of the Church of the Open Bible. This ordination is conferred by the Church of the Open Bible, through its representatives sitting in solemn council, and consist-ing of the Deacons of the Church, and the undersigned brethren who were invited by the Church to assist in this matter.

Done by order and in behalf of the Church of the Open Bible, this eighth day of June, 1926, at Denver, Colorado. (SIGNED) Clifton L. Fowler, Pastor.

Harold A. Wilson, Ass't Pastor.

Arvel S. Payne, Clerk. Ordaining Council, Henry G. Dietz Ralph C. Byers E. B. Hart Edwin F. Wright T. M. Hopkins R. A. Thompson Jesse Roy Jones H. A. Sprague L. J. Fowler John W. Bailey

Brother and Sister Skivington have been accepted by the Orinoco River Gospel Mission, working in Venezuela, and hope to sail shortly for the field. Sister Anna Thorell class of '25, has also been accepted by this Board, and will probably accompany them when they leave. The Lord's provision for many of the needs has already been made, but there are many needs still to be met. We would appreciate the fellowship of our readers in prayer for the full supply of the need, and for His blessing upon these young people as they enter the work in that needy field.

Several of the D. B. I. students are spending their vacation conduct-

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ng evangelistic meetings in various reglected districts. Reports come to is of God's blessing upon their labors. These neglected communities are not only cursed by the absence of any Christian testimony but invariably hey are flooded from time to time by Adventist, Christian Science, Mormon, nd Pentecostal literature. Remember o pray for these young men that are willing to go into these parts to preach he simple, unadulterated Word of iod.

We at D. B. I. were greatly blessed and strengthened by the presence and estimony of Brother and Sister Vartan Atchinak, directors of the Bible Lands Gospel Mission and ounders of the Lebanon High School and Bible Institute, Mt. Lebanon, Syria. We were immediately won by their zeal and love for the Lord which was manifest in deeds and words. In our personal contact with hem as visitors their presence was a delight. The spiritual and devotional note of their public testimony prought blessing to all who heard hem, while the information concernng God's work in the Holy Land that was brought to us was of deepest in-erest to every one. The Lord is using Brother and Sister Atchinak in a great work and they are worthy of every Christian's prayers and support.

The June meeting of "The Remnant Club" (which consists of all members of the D. B. I. family to be found in and around Denver during the summer months), was held on Monday, June 28th, at City Park. The friends gathered in the latter part of the afternoon and after a few games and a picnic supper a goodly season was spent in fellowship with one another in testimony and prayer.

On the evening of June eighth by unanimous vote of those present at a meeting of the Church of the Open Bible, James W. Brewster, class '25, was granted a license by that body, thus recognizing his worthiness and capability to preach the gospel of our Lord Jesus Christ. Brother Brewster with his wife and ten year old daughter, Lois, have moved to Arkansas recently for the purpose of entering upon evangelistic work in the neglected mountain districts of that state. From the time our brother entered D. B. I. he has been burdened with the need of the preaching of the gospel to these people among whom he himself was reared. God opened the way for them to launch out upon that work and they are now getting started in it. It is a difficult task these folks have undertaken with very little prospect of earthly

reward; in fact, many real privations will probably be their lot. We know, however, that there is a reward in store for them that far exceeds anything this world has to offer. We are thankful to Him for their faithfulness.

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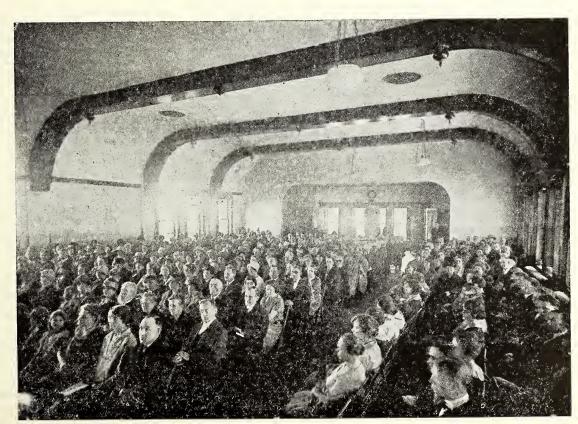
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INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON

Third Quarter, Lesson 10.

Sunday, September 5, 1926

THE TENT OF MEETING

Lesson Text: Exodus 33:7-16. Read Exodus 40:1-8.

Golden Text:

"The Lord spake unto Moses face to face, as man speaketh unto his friend" (Exodus 33:11).

In this lesson we study the Tabernacle. It is one of the most interesting types which we find in all the Old Testament. In order to appreciate the significance of this type fully it will be necessary to draw upon other Scriptures in addition to the one which is given as a lesson text for today. In doing this we will find three things. The Tabernacle is a picture of heaven, it is a prophecy of Christ, and it is a pattern of fellowship.

That the student may follow the discussion with the most ease we are reprinting in this issue the chart of the Tabernacle which was published in the Kingdom Number of "Grace and Truth" which was issued in February 1924. It will be well for the reader to study this chart, which appears on page 214.

I. A PICTURE OF HEAVEN

God Himself, through the writer of the Hebrews, tells us that the Tabernacle is a picture of heavenly things. In Hebrews 8:5 he calls it "An example and shadow of heavenly things." Then in the chapters which follow he interprets some of the ordinances of the earthly tabernacle as setting forth the heavenly ministry of the Lord Jesus.

We can best appreciate the force of this statement when we consider the analogy which may be drawn between the earthly tabernacle and the heavenly. To this analogy let us

- direct our attention.
- 1. In the earthly Tabernacle was the Ark over which was manifested the Shekinal glory of God (Heb. 9:3-4; Num. 7:89; Psa. -80:1).
- 1. In the heavenly throne-room is seen the throne of God, with His glory over it (Rev. 4:2). In this connection it is interesting also that John saw the Ark of the testimony in the heavenly temple (Rev. 11:19).
- 2. Representations of the cherubim appeared in the earthly Tabernacle (Ex. 25:18-22; Ex. 26:1, 31).
- (Rev. 11:19).

 2. The cherubim appear before the throne of God (Rev. 4:6-8; Ezek. 10:1).

- 3. Priests were the leaders of the worship in the earthly Tabernacle. In the Temple they were divided into twenty-four courses (I Chron. 24:1-19).
- 4. In the outer court of the Tabernacle was the brazen altar of sacrifice (Ex. 27:1-8; Ex. 40:6).
- 5. Before the Tabernacle was the laver of water. In the Temple this was called a sea (Ex. 40:7; I Kings 7: 23-25).
- 6. There was a golden candlestick with seven branches in the Tabernacle (Ex. 25:31-35; Ex. 40:24).
- 7. In the Tabernacle there was another altar—this one a golden altar of incense (Ex. 40:26-27).
- 27).
 8. In the Tabernacle was a table of shewbread (Ex. 40: 22-23).

- 3. Twenty-four elders are the leaders of the heavenly worship (Rev. 4:4, 10; Rev. 5:8, 14).
- 4. There is an altar before the throne of God, and the Lamb appears there as One that has been slain (Rev. 5: 6; Rev. 6:9).
- 5. There is a sea of glass before the throne of God (Rev. 4:6).
- 6. Before the throne of God are the seven spirits which were likened to seven lamps of fire (Rev. 4:5).
- 7. There is a golden altar of incense before the throne of God (Rev. 8:3).
- 8. There is no mention of the table of shewbread in the heavenly sanctuary, but as we know, Jesus the bread of life is there. (see John 6: 35).

From this simple presentation of the similarities it will be clearly appreciated that the earthly Tabernacle was indeed an example of heavenly things. And if one is desirous to press the matter further he may do so by considering the ministry of the Tabernacle as it is interpreted in the ninth chapter of Hebrews. But now we must press on to our next consideration.

II. A PROPHECY OF CHRIST

The Tabernacle embodies a clear setting forth of the Lord Jesus Christ and of His ministry. The materials used in the Tabernacle were very significant, but these we will consider in our next lesson, so we will leave them for the present. Let us now see some of the things which make the Tabernacle such a delightful picture of Christ. These things we considered somewhat at length in a former lesson on this subject, so to those who fol-

lowed us in that series it will be a review.

The furniture of the Tabernacle sets forth different aspects of the Person and work of Christ. The Brazen Altar and the Brazen Laver which stood in the outer court are wonderful types of the death of Christ, and the benefits which it brought to the sinner. The Altar shows us Jesus offering Himself a sacrifice to bear God's judgment in the sinner's stead (John 1:29; I Pet. 2:24; I Pet. 3:18; Eph. 5:2), while the Laver shows us the cleansing which was provided for the sinner through the shed blood of Christ (Rev. 1:5; I John 1:7). These two articles of furniture thus prophesied the ministry which Jesus performed in His first coming and pointed to His death upon the Cross.

In the second court or Holy Place were three articles of furniture which speak of Jesus' present resurrection work in behalf of the sinner. The candlestick sets forth His light-giving power, which suggests the instruction which He gives to all who believe in Him (John 1:4; John 1:9; John 8:12; II Cor. 4:6). The table of shewbread sets Him forth as the Bread of life, and suggests the nourishment and sustaining power which He gives the believer (John 6:48-51). And the golden altar of incense suggests the intercession which He is constantly making for us before the throne of God (Psa. 141:2; Rev. 8:3-4; Heb. 7: 25). It will be seen from this that the second court sets forth a type of Jesus' resurrection life and the ministry which in His resurrection He is now performing for us.

But in the innermost court or Most Holy Place the Ark stood alone. This Ark was the place where the glory of God was visibly manifest. And this suggests the facts that in Jesus dwells the fulness of the Godhead in bodily parts and that in Him God manifested His glory and made Himself known to man (John 1:14, 18; Col. 2:9; Col. 1: 15). But there is also another suggestion here. The glory of God upon the Ark and the presence there of the cherubim, which are God's ministers of judgment, suggests the glory of Christ's Second Coming when He will judge sinners (Num. 7:89; Ex. 40:34-

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35; II Thess. 1:7-10; Rev. 19:11 to 20:

In the arrangement of the furniture and in the order of the encampment we have a clear presentation of the Cross. A glance at the chart on page 214 will reveal the significance of this arrangement. The various articles of furniture in their very location in he Tabernacle formed the image of he Cross, and the same is true of the order of the encampment. Three ribes were camped upon the North, hree upon the South, three upon the West, and three upon the East in addition to the tribe of Levi. So the camp would appear as depicted in the second chart which appears on page 214 of this issue. So in at least wo characteristics of the arrangements which entered into the Tabernacle a pictorial and prophetic presentation of the Cross of our Lord Jesus Christ was set forth. (Num. 2: 1-34; Num. 3:38; Ex. 40:20-30) Many other helpful suggestions

Many other helpful suggestions night be made which would confirm n remarkable manner the prophetic nessage of the Tabernacle, which was a clear type of Christ, but these must suffice for the present. Readers who nave access to the back files of "Grace and Truth" will find much to supplant his discussion in the lesson which appears on page 125 of the Kingdom Number, February 1924. Now we must bass on briefly to consider the Taber-

nacle as:

III. A PATTERN OF FELLOWSHIP

In the Tabernacle we also find a pattern of fellowship which we may very profitably study.

The first thing which was evident

was this: After its erection the Tabernacle was the exclusive place of meeting between God and man. Nowhere else did God meet and talk with His people. If they wanted to meet with Him they must meet Him there. The reason for this is, doubtless, that it was at the Tabernacle that the only real basis was laid for approach to God; this was the shedding of blood. Even the High Priest dared not approach the Lord without bearing with him the shed blood of sprinkling.

So fellowship with God is made possible for the believer only on the ground of Christ's shed blood. In Him fellowship was made possible. But it is possible through no other. If any man is to meet God and have Him talk with him face to face as He did with Moses, he must meet Him through faith in the Person and work of Christ. All talk of fellowship which fails to give Christ the central place, therefore, is folly. (I John 1:9; Eph. 2: 13-18)

Next we notice that an obedient will is an essential condition of fellowship. Sin in the life hinders fellowship with God. The occasion of the incidents in the lesson which we study today was the terrible sin in the life of Israel. It was this which caused the Tabernacle to be moved out of the midst of the camp and incurred the wrath of God. So cherished sin in our lives will limit our fellowship with God and will bring upon us His chastening hand. To maintain full and uninterrupted fellowship we need to walk in separation from sin, and yieldedness to God. (I John 1:7; Psa. 66:18; Rom. 12:1-2)

But the privileges of fellowship are also markedly revealed in our lesson. Moses was in fellowship with God. He met Him at the Tabernacle and talked with Him there. And he enjoyed the privilege of intercession. He interceded for the people of Israel and God gave heed to his intercession, for whereas He had said before, "I will not go up in the midst of thee," He now says, "My presence shall go with thee" (Ex. 33:3, 14). In like manner the believer who is in fellowship with his Lord may engage in effective intercession. (John 15:7)

Another privilege which Moses enjoyed was the privilege of a fresh revelation of God's mercies. The Lord said to him, "Thou hast found grace in my sight and I know thee by name." This was followed by a wonderful vision of the Lord. So the believer who is in fellowship with his Lord will be constantly enjoying new manifestations of His mercy and new perceptions of His beauty. (John 14: 21-23)

And still another blessing which Moses enjoyed was clarified spiritual vision. He realized that it was far better for them to remain in the wilderness with God than to enter the promised land without Him (Ex. 33:15). And he realized that the only thing which set the people of Israel apart from other nations was the presence of the Lord in their midst (Ex. 33:16). This is the privilege of the believer who is maintaining fellowship with his Lord. To him God gives a clarity of spiritual vision which does not belong to the unbelieving or unyielded. (John 7:17; Matt. 13:10-16; II Cor. 3:14-18)

Sunday, September 12, 1926.

Third Quarter, Lesson 11.

GIFTS FOR THE TABERNACLE

Lesson Text: Exodus 35:20-29. Read Exodus 35:4 to 36:7.

Golden Text:

"Honor the LORD with thy sub stance, and with the first fruit of thine increase" (Prov. 3:9).

The subject of giving to the Lord's work seems to be somewhat unpopular hese days. And the prevailing conlition constrains the thoughtful observer to question why it is. Of course there have been some very abortive attempts to secure large offerings during the past decade and this is bound to have an unhealthy reaction in the hearts and lives of God's people. But we are bound to admit that if believers had possessed the vision and the spirit which they should have had such unscriptural high-pressure "drives" would never have been thought necessary. Perhaps we can find both the answer to our question and the remedy for the condition in the experience of the children of Israel, which we study today, for this lesson is concerned with an offering which Israel brought for the Tabernacle.

I. THE OCCASION OF THE OFFERING

The occasion of this offering is the first thing which impresses the student.

Only a short time before this the people had been guilty of a terrible sin. The sin occurred while Moses was in Mount Sinai, receiving from the hand of God the two tables of stone and instructions for the building of the Tabernacle. The people grew tired of waiting for him to return, and grew weak in their faith. They made themselves a calf of gold as an idol and worshipped it with a feast and most licencious orgies. But for the intercession of Moses, all Israel would have been destroyed, and a new nation begun of the seed of Moses. But that man of God in faithfulness interceded for the people, and through

his intercession they were granted mercy. As it was, a terrible chastening fell upon Israel and many of the people were slain. (Ex. 32:1-14; Ex. 32:19-28; I Cor. 10:7)

But now Israel has been restored. And the offering of which we read is the result of that restoration. This is the secret of their spirit in the offering and it is an answer to the question which we raised at the beginning.

One reason why many of God's people are so backward in their giving is because they are out of fellowship with God. "The backslider in heart shall be filled with his own ways." He is fearful lest in giving to the Lord, he will impoverish himself, or he is so selfish he does not care about the things of the Lord and thinks only of his own selfish pleasure. He has no spiritual vision to see the crying needs of the lost or the tremendous importance of the testimony.

He is utterly lacking in a true spirit of gratitude and appreciation for the blessings which the Lord has lavished upon him. What wonder, then, that his gifts are small and niggardly, or utterly lacking? And even when offerings are made with such a spirit in his leart they are no blessing but rather an abomination to God. (Prov. 14:14; 1 Tim. 6:17; Mal. 3:8, 14; 1 Sam. 15: 22; Prov. 21:7; Hos. 6:6)

But the believer who has been restored from his backsliding and who is in fellowship with his Lord is not so. He is satisfied with the things of his Lord, and thinks not of selfish interests. Appreciation and gratitude for the wonderful grace which his Lord has manifested toward him make his gifts seem all too small. Burning love for his Lord makes him eager to express that love in every possible manner, and gifts and offerings are the natural result of such a love. Added to this, a clear vision both of the needs of the work and of the power and blessing of the testimony will lead him to give largely that the Word may be carried to those who are perishing without it. (II Cor. 8:1-2; II Cor. 8:7-9; Prov. 11:24; Prov. 13:7; Prov. 21:26; Heb. 6:10; I John 3:17)

II. THE SPIRIT OF THE OFFERING

The occasion explains the spirit of the offering. The joy of restoration produced the willing spirit of liberality. Such an example sets a challenging example before the believer.

God delights in a willing and cheerful offering. He loves a cheerful giver. His delight is not principally in the offering, but in the spirit which prompts the offering. And this explains why he has chosen to work as He does. The cattle on a thousand hills are His. The gold and silver of the earth are His. Did He choose to do so, He could provide for all of His work by a miracle, without using human instrumentality. In this sense He does not need the gifts and offerings of men. But He knows that gifts and offerings are one means by which men may express their love for Him. And He knows the blessings which come to those who for love of Him willingly and cheerfully sacrifice. So He has ordained that those to whom the Word is ministered shall give of their material substance for the support of the one who ministers to them. In this way He makes possible growth in grace in our lives and the expression of our love for Him. And in this way He provides for service on our part which will bring joy to His own heart. (II Cor. 9:6-7; II Cor. 8:12; I Cor. 9:14; Rom. 15:27; Gal. 6:6)

But we can minister our offerings in this willing and cheerful spirit only as we ourselves are yielded to the Lord. We need first to give of ourselves and then when we ourselves are given over to the Lord without reservation, gifts and offerings which are pleasing to Him will follow. So

the spirit of giving should not only be the spirit of willingness and cheerfulness,—it should also be the spirit of yieldedness. (H Cor. 8:3-5)

There is another thing in this connection which must not be for gotten and that is that the spirit of true giving is rooted in faith. It has a clear vision of the Cross of Christ and a heartfelt appreciation of the mercy which was manifested there. With the Cross in view, the best gifts which we may give shrink into insignificance. When we have done the most we can, we are constrained to say, "I am an unprofitable servant. So the spirit of faith in the Christ Who gave Himself for us is necessary if we are to give our gifts in the spirit which is pleasing to God. And with it must be coupled the spirit of faith in God's ability to provide for our nceds. So long as this is lacking we will be fearful and withhold our gifts because we fear that they will impoverish us. But once the spirit of confidence in God's willingness and ability to provide has gripped our hearts, then we will give boldly, trusting God to supply and through His supply to make such gifts possible. (II Cor. 8:9; II Cor. 9:8; Phil. 4:19)

III. THE SIGNIFICANCE OF THE OFFERING

Now see the significance of the offering. It was a testimony of the Saviour's love.

God suggests this in calling attention to the grace of Christ in giving Himself for us, when seeking to spur us to greater liberality. It is as though He would say to us, "By sacrificial giving both of yourself and of your means you may fellowship with Christ in the work which He died to accomplish." (II Cor. 8:9)

A clear testimony of Christ was apparent in the gifts which the people brought. They were of such a character that each of them gave some testimony concerning the Lord Jesus. The gold speaks of majesty (Gen. 41: 41-43), the silver speaks of redemption accomplished by His death (Num. 3:48-49; Lev. 27:6; Ex. 30:12-16; Ex. 38:25), and the brass speaks of the judgment which Jesus bore for us (Lev. 26:19; Num. 21:9; Deut. 28:22-23), the blue and purple are colors of royalty and speak of the Kingdom glory of Jesus (Esther 8:15; Jud. 8:26), but the scarlet stands connected with sin and the necessity of salvation. It is also the color of the cleansing blood which was shed for our salvation (Isa. 1:18; Josh. 2:18-21; Lev. 14:1-7). The fine linen speaks of the righteousness of Christ, which through His death He has provided for us (Rev. 19:8). The goats hair and rams skins and badger skins used in the covering of the Tabernacle all speak of the covering which Christ provided for the

salvation which He has provided (Heb 13:8; Psa. 92:2; John 5:24; John 3:16) The oil is a symbol of the Spirit and reveals that Christ was filled with the Spirit (I Sam. 16:13; Psa. 1:32; John 3:34). The spices for the incension speak of the intercessory work of ou Lord (Psa. 141:2; Heb. 7:25). While the precious stones are but a figure of the precious Stone of Scripture even our Lord Jesus Christ (I Pet. 2 6). So we see that the very offering: of the people gave a testimony to the Saviour.

But in still another sense, sacrificia Ihir offerings on the part of God's people become a testimony. They show embodied in the believer the spirit which led Jesus to make the sacrifice which He made on Calvary. A clear illustration of this is found in a story which Dr. George W. Truett told in a sermon which he preached at the Student Volunteers Convention, at Des Moines, Iowa. This story has been a great blessing to the writer and he desires to pass it on to the reader in Dr. Truett's own words:

"I went to help dedicate a church building in one of the Southern cities in other days. Arriving there ten minutes before the service was begun I asked the church officers, 'What do you expect of me here?' They told me, 'You must preach the dedicatory sermon for this beautiful building and then when it is over you must get \$6,500 in cash, so that we may dedicate it free of debt. That is all due tomorrow as a cash offering."
"'Very well,' I said, 'where shall

we get that \$6,500 in cash?'
"They looked at each other slowly, timidly, and then ventured to say, 'Maybe we could set \$500 out of our church, but you must get the

\$6,000 out of the city.'
"'Oh, dear me,' I said, 'I am used to this sort of thing ever since I was a boy. It does not come that way. If you get that \$6,500 in cash your church will have to give \$6,000 of it. Then if the town does not give the other \$500, you must give that. Let

us face it.' "We went into the service. preached the sermon and then said to the people: 'These men bid me tell you that you must give \$6,500 in cash, which is all due tomorrow, before we can dedicate this beautiful house. Will you provide it? Here is a man designated to take your subscriptions. What is your answer?' Then there began the slowest, most reluctant, most Christ-shaming offering I have ever witnessed. thirty minutes they had \$3,000—not half the needed amount. Then there was a long pause. I said, 'What do you expect of me? I am your guest. I do not happen to have the other \$3,500. What do you expect of me?'

"There arose a little woman back there, plainly clad. There was a surpassing pathos in her voice, as looking past me to the young man at the desk who was taking the names

sinner by His own death (Gen. 3:21; Rom. 3:22). The shittim wood with

X.

—her husband—she said, 'Charley, I have wondered if you would be willing for us to give our little cottage ust out of debt? We were offered \$3,500 in cash for it yesterday. We were told we could get it at the bank any time in ten days if you chose to nake the trade. Charley, I have wondered if you would be willing for us to give our little house to Christ, that His house may be free? When we remember, Charley, that Christ gave His life for us, I wonder

if we ought not to give this little house to Him?'

"The fine fellow responded in the same high spirit with a sob in his voice saying, 'Jennie, dear, I was thinking of the same thing.' Then looking up at me with his face covered with tears, he said, 'We will give \$3,500.'

"Then there began a scene beggaring all description. Silence reigned for a minute, and then men sobbed aloud, and gentle women and men standing around the walls, who a dozen minutes before had shut their lips with scorn and contempt for a church, halting and defeated, sobbed aloud, and almost in a moment provided the \$3,500. Without invitation there came down every aisle to where I stood men and women, saying, 'Sir, where is the Saviour and how can we find Him?' They had seen Christ's Cross incarnated in human lives." (II Cor. 9:10-13).

Sunday, September 19, 1926.

Third Quarter, Lesson 12.

Lev. 10:9).

OBEDIENCE TO LAW (TEMPERANCE LESSON)

Lesson Text: Leviticus 26:3-5, 14 20.

Golden Text:

"Do not drink wine nor strong the less in believed the less in the less in believed the less in beli

"All Scripture is given by inspir-ation of God and is profitable for loctrine, for reproof, for correction, or instruction in righteousness, that he man of God may be perfect, hroughly furnished unto all good works" (II Tim. 3:16-17). At no time loes the student of God's Word more ully realize its inspiration than when ne comes to understand that it is all profitable for his own personal use. But this realization comes most clearly, only through recognizing the dispensational distinctions which God nas placed in His Word. The only part of the Bible which was addressed distinctly to the Church is that part embraced by the writings of the Apostle Paul to the Church, from Romans to Philemon, inclusive. All the rest of the Bible was written primarily to Israel. "But," say some in torror, "you are taking our Bible away irom us!" Not so. Once this clear distinction is recognized, at once the whole Bible is given to the believer

n a new and living way. Instead of

confusing and perplexing him, the

Jewish Scriptures now become full of

blessing for him.

This blessing comes principally through recognizing and applying in our study yet another principle which grows out of the first, and which is clearly set forth in God's Word. This is that the nation Israel is a type or picture of the individual believing soul, and her material experiences typify the spiritual experiences of the believer. The lesson which we study today is an excellent example of the necessity of this use of the Scriptures, and may most profitably be studied with these two principles in mind. It was addressed to Israel. Its promises are distinctly material, and have a clearly prophetic import. But in this Jewish Scripture God reveals principles which govern His dealing with the believer living in this present age. And in the material promises given to Israel God typifies the spiritual blessings which He has in store for the believer. Let us therefore consider the lesson from two standpoints. We consider.

I. THE TRUTH FOR ISRAEL

A careful reading of the lesson text will reveal that it consists of two things: It testifies the blessings of obedience and the judgment which must fall upon the disobedient. This is a simple summary of what is involved in it.

For Israel this had a local significance, and applied throughout her history.

Whenever she was obedient to the revealed will of God she enjoyed great blessings from Him. These blessings became most apparent in the days of David and Solomon which were without question the climacteric days of her obedience. At this time the blessings promised were literally fulfilled until Israel's prosperity was a scource of wonder to all the world.

But her disobedience always met with severe judgment, after God had done everything in His power to restore her and to save her from such punishment. This was especially seen during the days of the prophets who spoke as God's messengers, rebuking Israel's sin, and warning her of the judgment which must come if she continued in the sins which were so marked at that time. When she refused to heed this warning Israel was scattered to the four winds of heaven, and all the judgments prophesied have literally fallen upon her.

Though the time of Solomon was the climax of blessing and the dispersion was the climax of judgment for Israel, yet throughout her history, and especially in the Kings period, it will be noticed that when a righteous ruler led Israel in the paths of righteousness, she prospered, but when a wicked ruler led her into disobedience she suffered. (I Kings 10; II Chron. 36: 5 21; Deut. 28)

For Israel these promises and warnings had also prophetic significance. The climax of all her sin in

all the ages will be reached in the coming days when she will make a covenant with Antichrist, but this sin will be visited with great tribulation such as has never been seen since the beginning of the world to that same time, nor ever shall be seen again. But the climax of her obedience to the will of God will be in the Kingdom reign of Christ, and then she will be blessed with blessings innumerable and indescribable. (Isa. 28:14-18; Matt. 24:15-21; Ezek. 37:21-28; Micah 4:1-7)

II. THE TRUTH FOR THE INDIVIDUAL BELIEVER

This Scripture has in it also a message for the individual believer. But here we need to proceed very carefully. In studying the Scripture, notice that the promises given to Israel were promises of material blessing. "I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely." Of like character was the punishment which was to fall upon her if she proved disobedient. Physical plagues, oppression by her enemies, and failing crops were to be coupled with spiritual distress. Here is where recognition of the dispensational content of this passage guards us against fanaticism and confusion. Dispensationally these material promises belong literally and exclusively to Israel. But to the individual believer they typify spiritual blessing.

The obedient believer may, or may not, be prospered materially. Some few have been, but the great majority of those who are most devotedly obedient to the will of God in this age have been men and women who have known persecution and hardship and suffering and want and privation, in like manner to the Apostle Paul.

But most certainly the soul who is obedient to the will of God will know rich spiritual blessings. He will

be refreshed by the infilling of the Holy Spirit. He will be satisfied with the fellowship of his Lord. He will find joy and power in prayer and delight in the study of God's Word. He will gather fruit in souls won to the Saviour as a result of his testimony. And he will be kept victorious and peaceful in the midst of innumerable troublous circumstances. Such were the blessings of the Apostle Paul, and such will be the blessings of the obedient believer in this age. (II Cor. 11:23-30; Phil. 4:11-13; John 14:21, 23; II Cor. 12:9-10; Phil. 4:6-7; Rom. 16: 19; Eph. 5:17-18; Eph. 1:3; Prov. 11: 30; Eph. 6:11-18; Gal. 5:16; Rom. 12: 1-2; Psa. 1:1-3)

But again, the disobedient believer may, or may not, know physical distress and loss of property. If he does, he fares no worse in this respect than

Third Quarter, Lesson 13.

Golden Text:

"Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith" (Heb. 12:1, 2).

The message of the Book of Exodus is the message of redemption and fellowship. The nation Israel, as we have seen, is a type of the individual soul which believes in Christ (I Cor. 10:11). Her experiences in the Book of Exodus, therefore, become a type of the believer's experiences in salvation and in his subsequent Christian life. In the passover Israel was redeemed from judgment, and at the Red Sea she was redeemed from Egypt, and from Egyptian bondage. This is typical of the believer's experience of redemption when he trusts Christ as his Saviour. Her experiences during the days which follow, become a type of the believer's experiences in his Christian life. It might be well by way of review to assign one of the lessons to each class member, asking him to bring in one truth which may be learned from it for the instruction of the believer. In doing this, perhaps the following questions for review will be found helpful.

OUESTIONS FOR REVIEW

Lesson 1—"Israel Enslaved in Egypt" (Exodus 1:1-14)

Golden Text: Psalm 94:14

- 1. What proofs outside the Scripture have we that the incidents connected with Israel's bondage in Egypt actually occurred?
- 2. Of what future events is the oppression a type?
- 3. What bondage in the believer's life corresponds to the oppression of Israel in Egypt?

many of God's obedient children. Such things are not proof by themselves that a soul is disobedient, for some of God's choicest saints have been bed-ridden invalids, and others have lived in what the world would call deep poverty all the days of their lives.

But the disobedient will most certainly know disquiet and unrest of soul. He will find himself powerless in the face of temptations which he would avoid if he could. He will lose his testimony, or if he tries to give it will find that it has no power. He will have no joy or power in prayer, no taste for the Word of God, and no pleasure either in the company of godly believers or in fellowship with his Lord. In these things the chastening hand of God will rest heavily upon him. (Heb. 12:5-11; I Cor. 11:32; Gal. 6:7-8; Gal. 5:17)

But now consider a most comfort ing thought which is suggested by the lesson in the light of other prophecies While God blessed Israel when shi was obedient and chastened her whe she disobeyed, He did not cast her of She was still His people, and He ha pledged His Word that He will restor her permanently some day. So th believer who lives for his Lord know blessing which the disobedient believe does not enjoy. And the disobedien endures chastening. But still God wi not cast out any of His children The believer's salvation is secure ever though his life is weak and unworthy What an incentive this should be t us to live in obedience to our Lor and in yieldedness to Him! The lov of Christ constrains us to let Hir have His way with us. (Titus 3:5-8 John 5:24; John 6:37-40; II Cor. 5 15-16)

Sunday, September 26, 1920

REVIEW

Lesson 2—"Childhood and Education of Moses"

(Exodus 2:1-10; Acts 7:22)

Golden Text: Proverbs 22:6

1. What is the parents' responsi-

bility in the training of their children?

2. What is the child's responsibility as to how he should respond to that training?

3. What should be the believer's state of mind when in distressing circumstances?

4. What blessings will come to the soul which puts its trust in the Lord?

Lesson 3—"The Call of Moses" (Exodus 3:10-15; 4:10-12. Read Exodus 2:11 to 4:18). Golden Text: Exodus 3:12

1. Should present day believers expect to be called into the Lord's service by a miraculous experience? How does God call men today?

2. What promises does God give to the man who will give his life to Him in response to His call?

3. What preparation is necessary if the believer is to render acceptable service to the Lord?

4. Can the believer acceptably serve God in his own strength? If not, where can he get the strength to do so?

Lesson 4—"The Passover" (Exodus 12:2, 21 28. Read Exodus 11:1 to 12:36). Golden Text: I Cor. 5:7

1. Will the unbeliever be lost when he dies, or is he lost already?

2. Is there any provision made whereby the sinner may escape judgment?

3. What must the sinner do in order to be saved?

-- # 222

4. When once a soul is saved can

he ever be lost again?

5. Is trusting Christ for salvationall that is necessary for a happ: Christian Life?

Lesson 5—"The Deliverance at the Red Sea"

(Exodus 13:17-22; 14:10-16) Golden Text: Exodus 15:2

1. What foundation did Israel hav for confidence that she would be delivered at the Red Sea? Has the believer any ground for confidence that he may be delivered in his spiritual conflicts?

2. What is the prophetic significance of Israel's distress at the Rec Sea? What in the believer's experience is suggested by this incident?

3. What is the prophetic significance of Israel's deliverance? Wha parallel has this in the believer's experience?

Lesson 6—"The Giving of the Manna' (Exodus 16:11-18; 31-35. Read the entire chapter). Golden Text: John 6:35

1. What is the typical significance of the Manna?

of the Manna?

2. What provision has God made

in Christ for the believer's daily need: 34 Can we fully understand the being or work of Christ?

4. Even though we cannot understand them, can we be helped and blessed by looking to Him?

5. Is Christ sufficient to meet al the believer's needs?

Lesson 7—"Jethro's Wise Counsel" (Exodus 18:12-26. Read Exodus 18:1-27). Golden Text: Mark 13:34

1. How may we know a believer from an unbeliever?

2. What is true wisdom?

3. Has the believer any influence

the lives of others?

4. How may the believer's influence e exerted to the good of souls and ne glory of God?

esson &-"The Ten Commandments: Duties to God"

Exodus 20:1 11. Read 19:1 to 20:11). Golden Text: Exodus 6:5

1. Can men be saved by keeping

ne Law?

2. What righteousness is revealed y the Law?

3. What does the Law reveal conerning man? 4. What is the penalty of broken

aw? How many are subject to that

enalty? 5. What is the primary purpose for thich God gave the Law?

esson 9-"The Ten Commandments: Duties to Man'

(Exodus 20:12-21)

Golden Text: Leviticus 19:18

1. What two commandments did esus give in summarizing the whole

law? 2. How does the believer in Christ et the perfect righteousness which set forth in the Law?

3. Is this righteousness a matter of is daily living or of his position in

Christ? 4. What blessing is there in the aw for the believer, and what pracical purpose does it serve?

5. Should the believer attempt to

eep the Law, as such?

6. How may the righteousness of he Law be fulfilled in the believer?

Lesson 10-"The Tent of Meeting" Exodus 33:7-16. Read Exodus 40:1-8). Golden Text: Exodus 33:11

1. What does God mean when He ays that the Tabernacle is a shadow of heavenly things?

2. What is the prophetic significance of the Tabernacle?

3. What may we learn from the Tabernacle concerning fellowship, particularly in the incidents narrated n our lesson for this day?

Lesson 11-"Gifts for the Tabernacle" (Exodus 35:20:29.

Read Exodus 35:4 to 36:7). Golden Text: Proverbs 3:7

1. Which do you think will make the best and most acceptable offering to the Lord, the backslider or the believer who is in fellowship with his Lord? Why?

2. What should be the spirit in which God's people make their offer-

3. What is the result when God's people make a Scriptural offering?

Lesson 12—"Obedience to Law" (Leviticus 26:3-5; 14-20) Golden Text: Leviticus 10:9

- 1. Has the Old Testament any value to the believer of today?
 - 2. Of what is Israel a type?
- 3. What are the blessings which Israel has enjoyed when obedient to the will of God? What is the pro-phetic significance of such past experiences?
 - 4. What are the judgments which

Israel has suffered when disobedient? What is the prophetic significance of such past judgments?

- 5. What parallel has Israel's experience in the life of the obedient believer? Of the disobedient believer?
- 6. Should believers of today expect to enjoy the material blessings which were promised to Israel?

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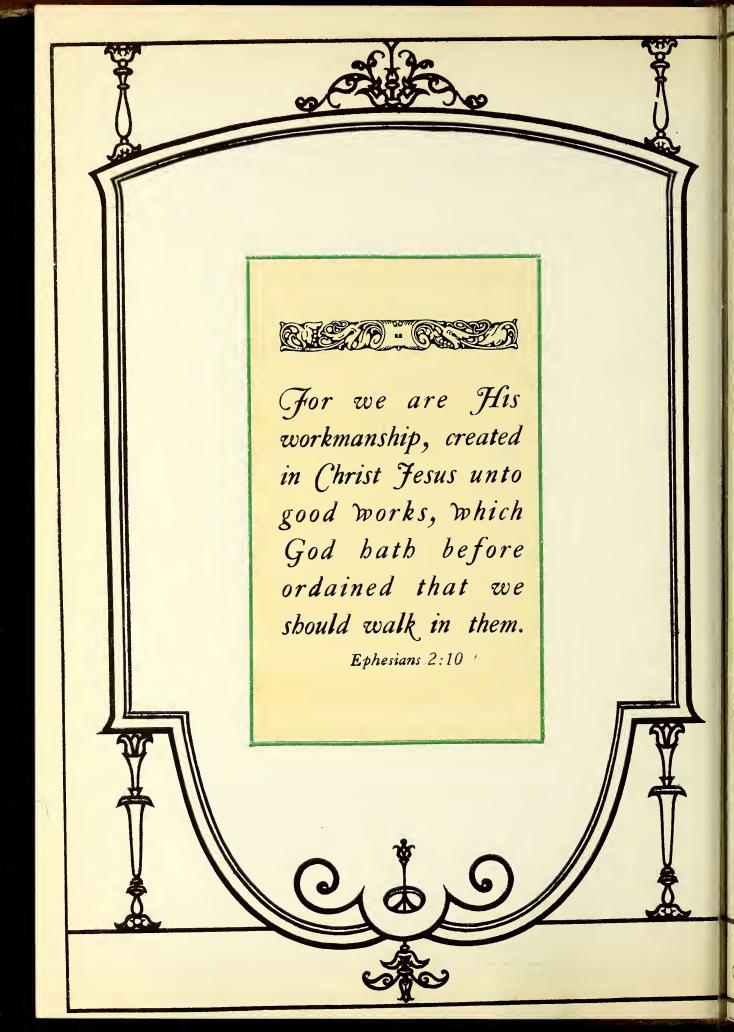
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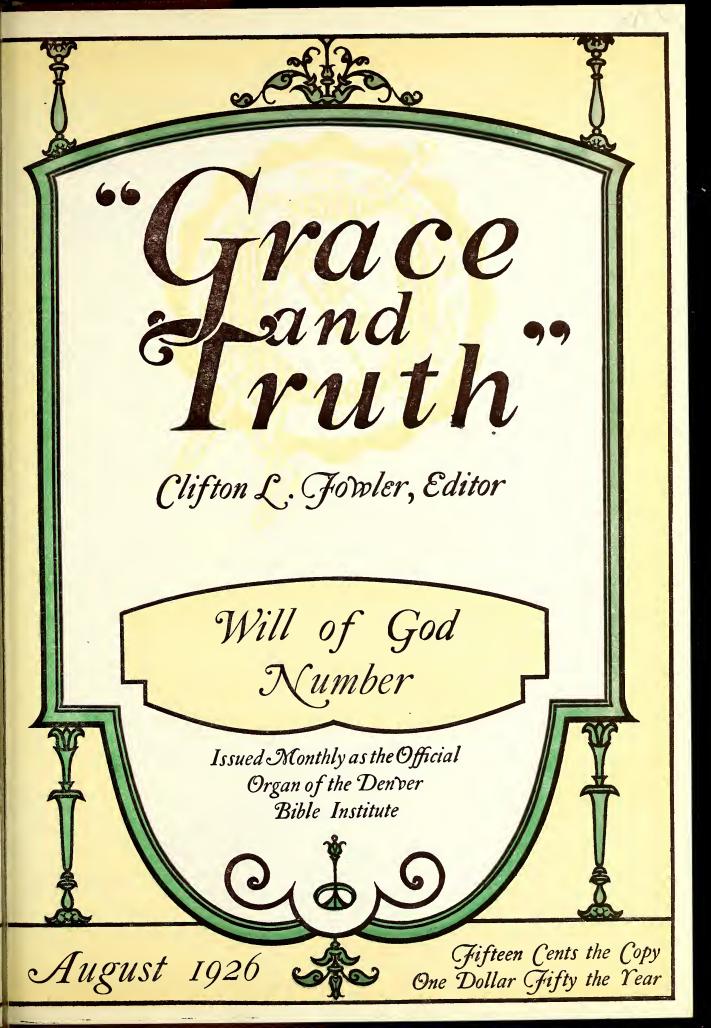
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The virgin birth and deity of Jesus Christ. Luke 1:35.

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The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

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The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5. **JUSTIFICATION BY FAITH**

That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

That the Holy Spirit is a Person Who-convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers.
Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11. THE CHURCH

That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jro. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8:

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AS THE EDITOR SEES | Contained to the carrier of the ca

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HAT good, and acceptable, and perfect, Will of God" (Rom. 12:2). Such is God's own description of His Will. He says that His Will is good. He says that it s acceptable. He says that it s perfect.

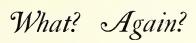
And such it is, for it is the plending of infinite justice, and wisdom, and love. His justice ould not be satisfied either with the feeble and imperfect forts of men at righteousness, or with the most costly sacriices they might make. His wisdom foresaw that any plan of salvation which in any legree depended upon men for ts execution would mean their iniversal doom. And so His ove decreed that His onlybegotten and dearly beloved

on should pour out His soul unto death, and endure he infinite agonies of Calvary to satisfy the claims of ustice, in order that salvation might be offered as a free rift to all. So, when the Lord Jesus Christ came into he world He said, "Lo I come to do thy Will, O, God" nd the record is that by this Will "we are sanctified y the offering of the body of Jesus Christ once for all" Heb. 10:9).

To esteem the Will of God anything less than good, nd acceptable, and perfect, is sheer unbelief, rebellion, nd presumption. It is to doubt God's mercy, to repudiate His authority, and to discount His wisdom. It is the sin which caused the fall of Satan. It is the spirit of Antihrist. Such is the sin of those who either fear or reject he Will of God.

But the very mercies which God has shown us are challenge for us boldly and trustfully to surrender our vills to His. This challenge is worded in Rom. 12:1-2:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a



ES, again, dear friends, we appeal to you to continue with us in intercession for the Lord to meet the pressing needs for new dormitories. He is able! He is willing! He is faithful! Let us be instant in prayer while we await His time, and then our joy will be full when the good news comes that He has stopped that rent drain!

living sacrifice, holy, acceptable unto God, which is your reasonable service.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect Will of God."

How reasonable this is! "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:32). God's Will for our salvation has proven good and acceptable and perfect. Why should we distrust His Will for our daily lives? Let us cease to fear the Will of God. Let us accept His challenge. Let us yield ourselves to His Will with an utter abandon which knows no reserve, and then we will prove -not only what is the Will of God-but also its goodness,

---H. A. W. its acceptableness, and its perfection.

Dispensationalism vs. Individualism

THERE are two clear approaches to Scripture,— The dispensational approach and the individual approach. When the Scripture is approached dispensationally its literal message is in view, but when approached individually its spiritual message is in view. Some passages are primarily dispensational in their message, carrying only dim individualistic implications. When God changes the scenes dispensationally there are radical changes in His methods, purposes, declarations, and in the particular group being Divinely dealt with; but spiritual truth for the individual soul is gloriously steadfast. It remains unchanging through every dispensation. Hence, the full and unlimited value of the spiritual unfoldings, admonitions, exhortations, instructions, and interpretations of Jewish Scriptures belong to the individual trusting soul of any age. The literal

message of the Old Testament and the Gospels is Jewish and strongly dispensational. The spiritual message of the Old Testament and the Gospels is indisputably individualistic and reaches with unfailing power to the taproot of the problems of every soul, whether that soul lives in this age or some other age.

The recognition of this Bible study principle places us in the position to receive the full force and value of the dispensational divisions set forth by the Holy Spirit in Scripture and at the same time shows us that it is harmonious with the inwrought principles of God's Word for us to draw our deepest spiritual inspiration from the Old Testament or the Gospels. When we fail to recognize the dispensational character of the literal interpretation and try to force the surface message of the literal into any dispensation we become FLAT-INTERPRETATIONISTS. When we fail to see that spiritual truth for the individual soul is the same in any age and seek to sweepingly, fully and mechanically segregate a Scripture passage into its dispensational pigeonhole, never to be touched again for any other purpose, we rob the souls of believing men of vast areas of truth which truth they most sorely need and we become, HYPERDISPENSATIONALISTS.

May God give His children Scriptural balance on this point which is so vital to an hour which is characterized by wild-cat religious movements and exhibitionistic spirituality, on the one hand, and a philosophy-ridden modernistic cant on the other.

Self-consciousness vs. Christ-consciousness

 W^{HAT} are we conscious of?

The most natural thing to be conscious of is ourselves. We call it self-consciousness. To be self-conscious is to be occupied in what others are thinking of us and naturally to be comparing ourselves with others. The practice of drawing comparisons between ourselves and others is one that occupies more of our thought than we are aware of or willing to admit. To criticise others, is invariably a process of analogy between ourselves and those criticised and usually to the detriment of the other fellow. If we escape this snare, we are apt to become hero-worshippers, and to fall into hero-worship is to compare ourselves with another's fancied virtues to our own detriment. Paul says of such habits of mind, "they measuring themselves by themselves, and comparing themselves among themselves are not wise."

Comparisons with one another have one of two effects upon the soul, neither of which are becoming to a Christian or pleasing to the Lord. The soul may on the one hand become exalted and proud because he believes he sees in himself a superiority over others, or on the other hand the soul may become discouraged and disheartened because he thinks he is inferior to others. Some may call the latter humility, but the fact of the matter is that there is just as much self-consciousness and self-centeredness in one as in the other. Both are products

of the old nature, and they who fall into them ar "not wise."

If we must compare ourselves with someone let u do so with the only One that is worthy of comparison— Jesus. As we seek to compare ourselves with Him is His matchless perfection we are seized with a realization of our own degradation and sinfulness. There is n opportunity here for self-exaltation or pride. But or the other hand such a realization does not plunge th soul into despondency over the hopelessness of the comparison, for as we view this hopeless condition of ou souls we see in Him our only hope and realize th necessity, yea, the privilege, of casting ourselves com pletely upon Him for deliverance. There is no self consciousness in this realization. Rather we are filled now with a joyous Christ-consciousness which dispell and defeats all the pride and exaltation or discourage ment and despondency produced by self-consciousness Self-consciousness will produce,

Self-exaltation, because of supposed superiority; o Self-denunciation, because of imagined inferiority But a cure for both is,

Christ-consciousness, which will produce Perfect satisfaction in His eternal priority.

—S. R. S

The Mexican Situation

AN EXCEEDINGLY interesting situation ha arisen in Mexico. President Calles has begu really to enforce laws passed in 1857, and confirme in the constitution of 1917. According to the Literar Digest of Aug. 14th, "The constitution of 1857, and the laws and decrees of the Reform War period declare all Church property confiscated for the benefit of th State, curbed the activity of the Church and its order and placed strict limitations upon the activities of priests nuns, and clericals." This in effect is the force of th 1917 anticlerical decrees which are now being enforced

Now the most interesting thing about this whol situation is that Rome has become the advocate or eligious liberty. The Literary Digest says further that after these laws had been put in force;

"Pascual Diaz, Bishop of Tobasco, and Secretary and spokesman of the Mexican episcopacy, sent out a statement condemning the Calles laws as "CONTRARY TO NATURAL RIGHTS WHICH SANCTION RELIGIOUS LIBERTY."*

This is of more than passing interest! The avower enemy of religious liberty becomes its protagonist!

This is especially interesting in the light of communications which have gone forth from the Papa throne in the years which have passed since these laws which the good Bishop finds so objectionable, were firs promulgated. We quote from South American Problems by Robert E Speer;*

"In October, 1864, Pius IX wrote to Maximillian

"Your majesty is well aware that in order effectively toarrepair the evil occasioned by the *The Capitals are ours throughout.

revolution and to bring back as soon as possible happy days for the Church, THE CATHOLIC RELIGION MUST, ABOVE ALL THINGS, CONTINUE TO BE THE GLORY AND MAINSTAY OF THE MEXICAN NATION TO THE EXCLU-SION OF EVERY OTHER DISSENTING WOR-SHIP; that the bishops must be perfectly free in the exercise of their pastoral ministry; that the religious orders shou'd be reestablished or reorganied; that NO PERSON MAY OBTAIN THE FACULTY OF TEACHING FALSE AND SUB-VERSIVE TENETS (subversive to the Catholic religion); that instruction, whether public or private, should be directed and watched over by the ecclesiastical authority, and that, in short, the chains may be broken which up to the present time have held the Church in a state of selfdependence and subject to the arbitrary rule of civil Government."

"In December of the same year, the Pope issued n encyclical addressed to all "patriarchs, primates, rchb'shops, and bishops in connection with the aposolic See throughout the world," in which he set forth he following positions:

1. The Catholic Church ought fully to exercise until the end of time a "salutary force, not only with regard to each individual man, but with

regard to nations, peoples, and their rulers."

2. THE BEST CONDITION OF SOCIETY IS
THAT IN WHICH THE POWER OF THE LAITY IS COMPELLED TO INFLICT THE PENALTIES OF LAW UPON VIOLATORS OF THE CATHO-LIC RELIGION.

3. The opinion that "LIBERTY OF CON-SCIENCE AND OF WORSHIP is the right of every man," is not only "AN ERRONEOUS OPINION, very hurtful to the safety of the Catholic Church and of souls," but is also "DELIRIOUS."

4. LIBERTY OF SPEECH AND THE PRESS IS "THE LIBERTY OF PERDITION."

5. The judgments of the Holy See, even when

they do not speak of faith and morals, claim acquiescence and obedience, under pain of sin

and loss of the Catholic profession.
6. IT IS FALSE TO SAY "THAT EVERY MAN IS FREE TO EMBRACE AND PROFESS THE RELIGION HE SHALL BELIEVE TRUE," or that those who "embrace and profess any

religion may obtain eternal salvation."

7. THE "CHURCH HAS THE POWER OF AVAILING HERSELF OF FORCE, OR OF DIRECT OR INDIRECT TEMPORAL POWER."

8. In a legal conflict "between the ecclesiastical"

and civil powers," the ecclesiastical "ought to prevail."

9. It is a false and pernicious doctrine that "public schools should be opened without distinction to all children of the people, and free from all ecclesiastical authority."

10. It is false to say that the "principle of non-

11. IT IS NECESSARY IN THE PRINCIPLE OF NON-intervention must be proclaimed and observed." 11. IT IS NECESSARY IN THE PRESENT DAY THAT THE CATHOLIC RELIGION SHALL BE HELD AS THE ONLY RELIGION OF THE STATE TO THE EXCLUSION OF ALL OTHER MODES OF WORSHIP."2

This reminds us of the Modernist. When he has he whip-hand he is as intolerant as the Pope himself. This has been repeatedly demonstrated by practices to

From Lefevre, "History of the French Intervention in Mexico," Vol. I. 16; Appleton's "Universal Cyclopedia," 1865, 749. Quoted by Butler, Mexico in Transition," 180.

From Butler, "Mexico in Transition," 197f., Quoting Encyclical from he Christian Advocate, New York, 1865.

which attention has been called in these columns. But when the Fundamentalist begins to gain sufficient power to endanger his revenues, or his position, the Modernist begins to appeal in pathetic tones for "tolerance!"

To the Romanist "religious liberty" means full religious (and political) liberty for the Roman Catholic Church, but none for the protestant. To the Modernist "tolerance" means full tolerance for all the crooked politics and deviltry of Modernists, but none for the Fundamentalist who dares to preach the plenary inspiration of the Scriptures and the fundamental doctrines of the Faith, in particular that of Christ's literal Second Coming.

Will someone please be so kind as to tell us— "Where's the difference?"

Sunday School Teachers Attention!

IN SEVERAL recent conversations with our subscribers we have discovered to our surprise that many do not yet realize that a very important change has been made in our Sunday School Lesson series, and consequently are not getting the most out of "Grace and

Last November we changed from the "Whole Bible Sunday School Lesson Course" to the "International Sunday School Lessons," which are the lessons commonly employed. We did this because we desired to give our readers the best possible service. After having faithfully followed the other series for over two years we realized that they were not meeting with general acceptance. In some cases individuals preferred the old International lessons, and in others they preferred the Whole Bible lesson course, but could not follow it because their Sunday School or Church officers would not permit them to do so. As a result a few were getting help from our Sunday School Lesson Expositions, but the great majority of our readers were left without the help they needed on the Sunday School lesson. So in order to serve in the largest possible way we changed to the other series.

Once more we call attention to the change in order that all of our readers may get the most possible good out of "Grace and Truth." Please notice carefully what lessons are being used in your own Sunday School. In nearly every case it will be found that they are the International lessons which are being followed. This is the series which we are now following. If you have not been getting help from these expositions in your study of the lesson, begin now.

And now may we offer a suggestion? If your pastor, or Sunday School superintendent, or other teachers in your Sunday School are not taking "Grace and Truth," call to their attention the material which is furnished for their help in this department of "Grace and Truth." Show them your copy. Send for sample copies to give them. And seek to get them to subscribe. If they will not do this for themselves, subscribe for them. We believe they will thank you for it.

THE WILL OF GOD FOR SERVICE

or Who Are Called to Full-time Service?

by L. J. Fowler

JUST what constitutes a call to the ministry or to other service for our Lord? This is an exceedingly important question, yet sad to say thousands of earnest Christians have failed to find God's answer because they sought it not in the pages of His Word but in the experiences of others. Read Fowler's blessedly clear and scriptural discussion of God's answer to this question as it is presented in the Word, then act.

"But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

"Is any man called being circumcised? Let him not become uncircumcised. Is any called in uncircumcision? Let him not be circumcised.

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. ...

"Let every man abide in the same calling wherein he was called.

"Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

"For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

"Ye are bought with a price; be not ye the servants of men.

"Brethren, let every man, wherein he is called, therein abide with God" (I Cor. 7:17-24).

HE question which we raise demands a clear answer. The demand comes because of the steady decline in the church of the number of trained Christian workers. Thousands of churches in our land are closed for lack of pastors, while a still greater number are slowly disintegrating because of the inability to secure permanent leaders. The mission fields present a pitiful sight when we remember the millions who after nineteen hundred years of supposed evangelistic activity are still without the Gospel. The doors are open but only a handful respond to the appeal for service in these needy fields. The demand also comes because of the confusion which reigns over the subject of full-time service. On the one hand there have been those who have decried the idea of such service on the ground that

it was unscriptural. We believe that literally thousands of Christian young men and women have been turned from fully giving themselves to the Lord to be used without restraint because of this teaching. On the other hand there have been those who have shrouded the "call" in such mystery as to make the possibility of a soul being led into full-time service exceedingly remote. The dearth of workers today and the teachings on the subject of service which have hindered souls in responding to this great need cry out for a clear, definite, and Scriptural answer to the question, "Who are called to full-time service?"

In presenting the answer we purpose to confine ourselves almost entirely to an exposition of the passage which we have quoted at the beginning, only discussing other passages as they shed light upon this section of God's Word. We believe that the answer herein contained will be found to be fully satisfying to every willing soul.

THE first proposition which we deduce from this passage is this—every believer is called. The Apostle says, "The Lord hath called every one." The "all" and the "everyone" in the Pauline epistles are all-inclusive of the Body of Christ. Hence, the simple statement which is being here made is that every believer in this dispensation, regardless of his station in life, ability or training, is a called one. We are not interested at this moment in what the calling is but simply with the great fact that everyone who has trusted Christ as Saviour is included in it. God excludes none; He is careful to include all.

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A SECOND truth which is apparent from a reading of this passage is that every believer is called to a spiritual calling. On this fact hinges the entire passage. To discover whether or not our position is tenable we will employ the Context Principle of Divine Revelation.

The immediate context shows that the calling is a spiritual calling. In verse twenty-one we read, "Art

thou called, being a servant?" The Apostle does not say that the believer is called to be a servant, but rather that he may be called while he is a servant. Weymouth gives the correct thought when he renders this verse, "Were you a slave when God called you?" Note also that the calling brings the believer into a relationship with the Lord, not into a relationship to men. He is either the servant of the Lord or the Lords freeman. The immediate context answers that the calling which is spoken of s a spiritual calling and has absolutely nothing to do with the trade, business or profession of the individual at the time of his conversion.

The remote context, which ncludes every part of the Bible, other than the immediate context, as it relates to the sub-

ect in hand, gives the same answer. The Apostle Paul s "called to be an apostle" (Rom. 1:1); the believers t Rome and Corinth were "called to be saints" (Rom. 1:7; I Cor. 1:2). It is connected with one's salvation ınd is placed on a par with the blessing of justification (Rom. 8:30). It is a calling which comes by grace and not by merit (Gal. 1:15). And Timothy is told that 'God hath saved us and called us with an holy calling." n fact, every occurrence of the words "call," "calling," and "called" in the Scriptures which has to do with a plessing which is conferred upon the believer refers to omething spiritual. Since there is no reason from the context of the passage which we are considering to give t any other meaning than that which is its common neaning, we must conclude that the calling is a spiritual alling. So overwhelming is the evidence on this point hat we have no hesitancy in proceeding with the other propositions which may be drawn from this passage.

THIRD: Every believer is called to a spiritual service. Would to God that His children might ealize this stupendous fact! The inspired pen of the Apostle writes, "I beseech you . . . present your bodies a iving sacrifice, . . . which is your reasonable service."

The God Who is complete in Himself, needing nothing from without, stoops to ask man for his help! O infinite mercy! O matchless grace!

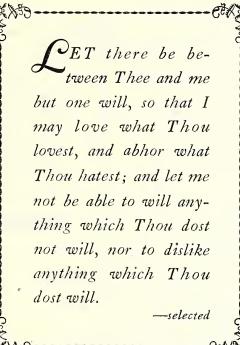
In verse twenty-two of the chapter which we are studying we are told, "He that is called in the Lord, being a servant, is the Lord's freeman (margin, the Lord's made free): likewise also he that is called, being free, is Christ's servant (lit., bond slave)." He is the

Lord's for service regardless of his freedom or servitude in relationship to men. Now a bond slave is one who has no will save that of his master's. Paul calls himself "the bondslave of Jesus Christ," and he it was who said, "I am determined to know nothing among you save Jesus Christ and Him crucified." He yearned for every thought to be brought "into captivity to the obedience of Christ." So completely was he devoted to the service of the Lord that he could say, "I will very gladly spend and be spent," and "I count not my life dear unto myself."

The fact that God is calling every believer to service is further established by the statement in verse twenty-three: "Ye are bought with a price: be not ye the servants of men." Here is one of those places

where the Holy Spirit teaches an affirmative truth by a negation. Since we are bought with a price we are to give ourselves as bond slaves to God rather than becoming the bond slaves of men. The Purchaser, the Lord Jesus Christ, redeemed us from bondage to sin and Satan at an infinite cost, and now because of the love which He has shown to us, but not in payment of it, He asks that we should become His bond slaves. "Go a little deeper," said the wounded soldier of Napoleon's famous bodyguard as the surgeon was probing to find the ball which had lodged in his breast, "go a little deeper and you will find the Emperor." Oh that such depths of devotion might be found in our breasts, not to an earthly despot, but to the Lord of glory! It has well been said, "If you do not crown Him Lord of all, you do not crown Him Lord at all." "You are bought with a price," believer in the shed blood, therefore, "serve the Lord Christ."

We said at the beginning of the discussion of this point that every believer is called to a spiritual service. The very fact that the Holy Spirit contrasts our service to the Lord Jesus with slavery to men of itself shows that the service is a spiritual service. The Lord can create worlds by a word, but He needs redeemed souls to serve Him in bringing the message to others. In the twelfth



chapter of the book which we are studying we find set forth the kind of service to which He has called us:

"But the ministration of the Spirit is given to every man to profit withal" (I Cor. 12:7).

And then the Spirit of God proceeds to list a number of the spiritual gifts which are distributed to the members of the Body of Christ. The significant fact is that the "every man" of verse seven denominates the one who receives the gifts of the Spirit. Using the human body to illustrate this truth in the Body of Christ, He declares:

"And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you" (I Cor. 12:21).

As every member in this body of clay has a function, so in the Body of Christ, the Church mystical, every member has some particular gift or gifts which God purposes should be exercised. This is the spiritual service to which God has called every believer,—the exercise of the gifts of the Spirit. One work of the Holy Spirit is that of "dividing to every man severally as He will." The simple fact that God has distributed gifts to every man proves conclusively that every believer is called to a spiritual service.

GOURTH: Every believer is to exercise this spiritual calling regardless of the obstacles of human relationships. There are five human relationships which a soul may have in this life: parent and child, brother and brother, husband and wife, friend and friend, master and servant. In the passage before us the Apostle refers to but one of these relationships: "Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather" (I Cor. 7:21). In the slavery of the days in which these words were written this relationship would seem to be a complete barrier to the exercise of the spiritual calling of God, but it was not so in the mind of the Apostle Paul. The Christian is to "care not for it." In other words, he is to exercise his calling regardless of this seeming hindrance. The same is true concerning every one of the human relationships. The method used by the Holy Spirit in this passage of mentioning only one of these relationships is in harmony with other instances in the Scripture where He refers to one but includes all. God has called every believer to a spiritual service. We can depend upon it that He will enable us to exercise that calling in spite of the relationships which seem like walls before us.

Are you, child of God, entering into the spiritual service to which you have been called, or are you leaving that for the preacher to do? Have you thought that the "distributing to the necessity of the saints," or attending services were the *summum bonum* of service? Perhaps you have desired to enter more fully into His service but have complained that your responsibilities to your parents or your children, to your wife or your husband, to your friend, to your brother or sister, or to business made service impossible. God says that you are to exercise the gifts, you are to serve Him, in spite of all of these things. He hath purposed a spiritual service for you in the midst of the inescapable affiliations

of this world. Why not let Him lead you forth into it?

JIFTH: Every believer is to abide in the spiritual service to which he is called. The twentieth verse of the chapter under discussion deals especially with this truth: "Let every man abide in the same calling whereir he is called." We found at the beginning that the "call" in this section cannot, by any Scriptural laws of interpretation, refer to anything but a spiritual calling. To

Then said He, Lo, I come to do
Thy will, O God. . . . By the
which will we are sanctified
through the offering of the body
of Jesus Christ once for all.

—Heb. 10:9-10

say that the "calling" here mentioned is the particular vocation which a man has when he is saved is to go diametrically opposite to the context. The inescapable meaning of the passage can only be that a man is to abide in the same spiritual calling in which God has called him. The moment a soul trusts Christ as Saviour he is baptized into the body of Christ (I Cor. 12:13). That baptism of the Spirit brings to him certain spiritual gifts and he is called to exercise those spiritual gifts. God doesn't impart a spiritual gift today and then change His mind tomorrow and substitute another. God calls to service and says to His child, "Abide."

What a contrast the conditions in the Church of today present to this Divine plan! From pastor to sexton, everything must undergo a change about once every year or so, and not infrequently the sexton abides with more steadfastness than the pastor. The aged apostle wrote to Titus, "Ordain elders in every city," which surely indicates that the Christian worker is to have some permanency of relationship in his work. But today—how different! The pastor is brought from

ome theological seminary to occupy the pulpit of the church. At the end of the first year he receives a "call" from some other church at an increase of salary and he 'feels led of God" to accept. At the next place he liscovers that his deacons or his elders are not with him and so he must find other pastures. And so the round goes on. The practice has become so general that t is not an uncommon thing for one man to occupy, n the brief period of his Christian service, fifteen or

For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour.

—I Thes. 4:3-4

wenty pulpits. So it is in every department of the work of the church. Instead of God's people asking him whom He has called to be the superintendent of the bunday School or the worker in this department or that and then let him abide there, they decide that a change s needed. The changeable mood of the pulpit is effected in the pew. We have today the "church tramp," who moves his membership from congregation to congregation in the hope that he will find a place where he will have the proper opportunities to use his talents and where the surroundings are congenial.

Now we do not wish to be mistaken. When Dr. A. C. Gaebelein says, "It is treason to continue with nen or institutions which deny the faith," we respond with a hearty "Amen." We do not believe that God will call a Christian to abide where such fundamentally insound teaching is being given forth that he will be indered in the exercise of his spiritual gifts. But we believe that where the Word is faithfully taught God will call to permanent service. It is because of the conciction that this is the teaching of the Word of God

that the workers of the Denver Bible Institute have given their entire lives to the one task. They believe that when God called them to this work it was not for a few years until they found something which might appear more attractive, but that it was for life. Those who will be accepted in the future for the work will be accepted only on this ground. It is a joy to find other institutions and mission boards who hold virtually to the same position. The "grasshopper method" is deadening to Christian work and is dishonoring to God. The command is, "Abide."

THE culminating truth to be seen in this passage is that every believer is called to enter, to the fullest possible extent, into his calling. This truth is of great moment and if it is really to be found in the Scriptures the demand for some striking changes in the lives of most Christians will become apparent. The twenty-first verse, we believe, establishes the truth of our proposition: "Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather." Without doubt, the greatest hindrance in human relationships to the exercising of the believer's spiritual calling is the relationship of slavery to a master. His time is not his own; he is restricted in the sphere in which he may labor. But even here the Holy Spirit commands the Christian to exercise his calling. Then He adds the illuminating exhortation, "But if thou mayest be made free, use it rather." Such instructions can mean nothing short of this: If the enslaved one is able, by lawful means, to secure his liberty he is to use it as an opportunity to serve the Lord more fully. It is the principle that unless God restrains his child he is to abandon himself to the exercise of his spiritual gifts. The measure of God's release is to be the measure of his service.

The human relationship which was the greatest obstacle to the exercise of spiritual gifts in the days of the early Christians is a thing of the past. In practically every nation in the world slavery has been abolished. Slavery's barrier to service has been removed. But how has this added freedom been used? Has it been used in extending the Gospel message, or has it been employed for selfish ends? With sorrow we confess that the overwhelming majority of those who have been made free have used their liberty to seek fame or fortune. God's blessing upon the race seems only to have led to more self-centeredness. The Divine command is, "Use your liberty for My glory." The insulting response is, "I'll use it, yes, but for my own glory and pleasure." And the thing which is most amazing in this connection is that many of those who take this position of unparalleled selfishness are the most righteous in their own eyes. God grant us men and women who have caught such a vision of the blessings of liberty which God has provided in this day that they will give themselves gladly and wholeheartedly unto Him for full-time service.

We are not oblivious to the fact that there are other human relationships which may hinder the child of God from entering into full-time service. Sometimes it is the responsibilities of the parent to the child, or the child to the parent, which indicates that the mind of God is not for such service; sometimes the relationship of husband and wife make certain restrictions to service; sometimes the temporal needs of a brother or a sister may be in the way to the giving of one's self wholly to the spreading of the Gospel; sometimes the entanglements of a friendship hold one back from leaving secular work and giving the entire time to Christian work. God is not forgetful of these circumstances and has no rebukes for those who are faithful in these conditions; indeed, He has some very severe rebukes for the soul who fails to meet his responsibilities in the various relationships which he may sustain (I Tim. 5:3). But is it not true that these things are most generally wed as excuses rather than definite indications that God is restraining the soul from full-time service? In the words of our passage—"use it (your liberty) rather"— God declares in plainest terms what the attitude of the mind of the Christian is to be. He will not say, "I will not go into definite Christian work unless I receive a special call; but he will proclaim with a rejoicing heart, "God has already called me to enter service to the fullest possible extent, therefore, unless He restrains very definitely by some relationship I will gladly go into full-time service." If God's people would take this Scriptural attitude of soul today it would work such a transformation as would make world evangelization a reality within one decade.

Christian friend, desiring the will of God for your life, will you adopt this attitude of mind toward service? Will you weigh very carefully before God whether or not you now have your liberty and therefore are called upon of Him to use it? Perhaps you are a business man of advancing years. Don't be too sure that God does not want you in full-time service. Two of the greatest Bible teachers and Christian workers in the country

today were almost forty years of age before they gave themselves to the Lord for service. Perhaps you are just on the threshhold of a career in the professional world. Pause before God in prayer ere you proceed Or it may be that you are just looking out upon the field of education. Let God show you from His Word how He wants you to use your life. Are you willing to use your liberty to the fullest possible extent to His glory? He is glorified by the spreading of the message of redeeming love. Are you willing to thus magnify His name? "The Lord hath called everyone." Wil you let Him lead you forth into the most complete abandonment in His service?

That "prince of Bible teachers," Arthur T. Pierson collected for us this bit of interesting history: "Augustine in his 'Confessions' tells us of a dream in his early Christian life, when as a young lawyer he was intensely absorbed in Cicero, and all his tastes were Ciceronian He thought he died and came to the celestial gate. 'Who are you?' said the keeper. 'Augustine, of Milan.' 'Wha are you?' 'A Christian.' 'No, you are a Ciceronian. Augustine asked an explanation, and the angelic gate keeper replied: 'All souls are estimated in this work by what dominated in that. In you, Augustine, not the Christ of the Gospel, but the Cicero of Roman juris prudence was the dominating force.' Augustine was so startled that he awoke; and resolved that hencefortl Christ and not Cicero should rule in his thought and heart and life."

Is Christ the dominating force in your life, C redeemed one? If so, full-time service will be a thing which you will eagerly anticipate and for which you will pray that it may be brought to pass. Only as Go definitely restrains through the relationships which H has given to you will you be willing to accept anything short of it.

REDEMPTION is nothing but the restoration of God's will to its place in the world. To this end Christ came and showed in a human life, how man has but one thing to live for, the doing of the will of God. He showed us how there was one way of conquering self-will—by a death to it, in obeying God's will even unto death. So He atoned for our self-will and conquered it for us, and opened a path through death and resurrection, into a life entirely united with, and devoted to, the will of God.

—Rev. Andrew Murray, D.D.

THE PERFECTION OF THE WILL OF GOD

by Maurice G. Dametz

THE will of the Lord is perfect. As God is perfect in His Person, so is He in His attributes of righteousness, holiness, justice, knowledge, love and power; and as He is perfect in these attributes, so He is in His will. "As for God His way is perfect" (II Sam. 22:31).

Now God's will is always perfect, no matter how faulty it may seem to us because of our self-will and shortsightedness. God's will is infinitely perfect. God's

will is perfect, no matter what it holds for us. If we are brought into adversity and testing, and all seems to go against us God's will remains changlessly perfect; circumstances do not alter its perfection. If God's will seems faulty to us, it is because we have not given Him an opportunity to prove to us the perfection of His will.

God challenges us, asking us to prove His good, and acceptable, and perfect will (Rom. 12:2). We cannot, however, prove His perfect will until we yield ourselves to Him and give up our own wills. Our wills belong either to self or to God. And certainly we have no excuse for not knowing the perfect will of God when we have such a promise to appropriate as "It is God that worketh in you,

both to will and to do of His good pleasure." How fully that meets our very deepest hopelessness and helplessness—He "worketh in you to will." Only in proportion as we surrender our self-will, are we able to discern the splendor and perfection of God's will.

God's will is perfect, whether it be in His directive will or His permissive will. The permissive will of God is just as definitely God's will as is His directive will. His directive will might be called a "straight line between two points," while His permissive will means a circuitous route, nevertheless, His permissive will leads to blessing in God's plan, just as surely as His directive will. How

much better, though, for us to put down the foot of faith in the path of obedience, and let God rule and direct our lives step by step; than to take the circuitous route, and make it necessary for Him to overrule the mistakes which we have made because of our self-will.

It is true, however, that we usually take the circuitous route,—the way that seems easiest to us,—the way of self-will. We fail in our own way, and the Lord has to break up our plans, bring failure, disappoint-

ment and testing to us, in order to reveal His perfect will, and to bring us to that point of blessing which He first purposed for us in His directive will. His permissive will, thus seeks to accomplish that which He formerly purposed in His directive will. That which we are to consider, is His dealing with us under His permissive will and we shall discover His perfect will revealed in His gracious dealing with us.

TO YOU sometimes wonder why
God permits sorrows and
trials to come into your
life? Dametz answers
this question. Let the
Spirit of God breathe
comfort and assurance to
your troubled heart
through his helpful message.

GOD'S perfect will is revealed in our disappointments.

It is the will of God that we should give thanks in everything—"In every thing give thanks for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18). If you, God's child, have met with disappointments; if your plans

have been interfered with, and you are murmuring against God; listen! God has a personal word for you—
"In everything give thanks." Now, this "everything" is all inclusive, and it includes your disappointing circumstances. God knows all about every detail of your disappointments, and He says "In everything give thanks." If baffled plans have brought to you the keenest disappointment of life—"In everything give thanks." If death has torn from your presence loved ones unspeakably precious to you—"in everything give thanks." If you have suffered temporal losses and broken fortunes—"in everything give thanks." If the willfulness and

sin of others has brought you to the brink of a broken heart—"in everything give thanks." No matter what your circumstance is, this injunction of Scripture holds good, and it is for you, "for this is the will of God, in Christ Jesus concerning you."

Now it is God's will in bringing disappointments to us that He might bring to us the greatest blessing that can enrich and beautify the life. He brings disappointments in order that our selfish plans and wishes may be broken down, and that we may be yielded to His will. Our tendency is to want the easy way. The path ahead seems too hard to take, the Guide seems too slow, and our haste of spirit, impatience, eagerness for results, move us to make self-plans. So the Lord has to come and break up our plans to show us His will.

Abraham said, "O, that Ishmael might live before Thee!" (Gen. 17:18). What a petulant wish! Ishmael's existence was a memorial to Abraham's unbelief and impatience, yet Abraham said, "O, that Ishmael might live before Thee. Why cannot he do? Why may he not be the heir of promise? My Ishmael is to be passed by. I would rather You would do it my way. Take him, oh God, as the heir of promise!" He resists God's blessing, thinking that his own plan is as good as God's plan, and God had to disappoint him in reducing his self-plan to nothing,

Our experience compares with Abraham's. How often we try to interfere with God's purposes by our short-sighted attempts to dictate to Him. When God sends the Isaac of blessing, we set up our wills against His and try to keep the Ishmael of our planning, and God has to reduce our nicely built up self-plans to nothing in order to give to us His will. He does this to teach us yieldedness to Him. Our disappointment thus becomes His appointment and our problem His solution. To be yielded to the perfect will of God; to let our will become the sounding-board and echo of His—that means more than wealth of gold; more than selfish desires gratified; more than all the praises of men and prizes of fame heaped upon us; and more than the attainment of the highest earthly aims.

If you want to be blessed, acquiesce in all that God does send, in all that He has sent, and in all that He will send; and remember the injunction—"In everything give thanks, for this is the will of God in Christ Jesus, concerning you."

G OD'S perfect will is also revealed in the testings and trials of the believer.

God's purpose is both to mellow and harden His children. By mellowing we mean the breaking down of our stubborn wills and bringing us to a full willingness to do His will. In the same process of mellowing us into brokenness before Himself, He also hardens us that we may endure hardness as good soldiers of Jesus Christ, and this He does through testings and trials. He says that He will not suffer us to be tested above our ability to bear (I Cor. 10:13), but God guarantees in this

same connection that we shall be tested to the limit. He does not want us to be Christians of the hothouse variety, who whither away under trying circumstances. Rather He wants us to stand and withstand, enduring hardness in the midst of the fiercest storms. To make us so He brings upon us veritable tempests of testing.

Virtues and graces depend on testing for development! The development of patience, humility, and unselfishness depends on testing. Whoever learned these cardinal virtues without passing through the furnace of trial? Nay, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope" (Rom. 5:3-4).

The lessons which God has for us in the suffering of testing, are varied and many. He would teach us that the suffering of testings is the summit of Christian privilege, "My brethren, count it all joy when ye fall into divers temptations" (Jno. 1:2). Through suffering He would have us to learn, like Job, to bless the Lord when He takes as well as gives (Jno. 1:2). He desires that we should rejoice in the hard lessons taught us in His school in the same measure as we rejoice when we look forward to His glory (Rom. 5:2-5). Our sufferings are for our own good. God's purpose through suffering is to purify, refine and sanctify our lives. There is rubbish in our lives which only His consuming fire can remove. He designs that the furnace of tribulation shall consume self. The story is told of a very disastrous conflagration in the Pyrenees, that swept away property and vineyards, leaving nothing. But by the destructive fire, rich veins of silver were disclosed which more than compensated for what was lost. The child of God, passing through testing, has a similar experience when seeming disaster discloses new veins of fellowship with God. And yet, how many of us like Jacob cry out in the hour of sorrow, "All these things are against me" (Gen. 42:36), while God says, "All things work together for good to them that love God" (Rom. 8:28). Oh, how short-sighted and filled with unbelief we are!

We do not know, we cannot understand, why God lets some things happen to us. Very often things happen for which we cannot see any reason. We do know the meaning of some things, but others remain a dark mystery to us. If we had known one year, or two years ago, what would come into our lives, we might have been so crushed by the prospect we could not endure to face it. But we did not know, and we may be happy that we did not. And even though there be dark mysteries in the future, we can be happy, for we can trust Him. He knows and that is enough. Oh, Christian, bowed down by testing, lift up your head! Do not speculate, just learn to trust. We may not know the why of the testing, but we may know that God, infinite in wisdom and power, is taking care of us, and He says, "What I do thou knowest not now, but thou shalt know hereafter" (Jno. 13:7). If He sees fit to lead us down into the dark places, that is the best thing that can happen to us. He is but seeking to bring us out of self-

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lependence into the joy of entire dependence upon limself. He wants us to be self-helpless and to throw surselves upon Him. Oh, the blessedness of the broken ife—broken in self-strength to find the strength of 3od. So, glory in tribulation, for it worketh patience; and patience, experience. Do not resist testing, but subn't to God and you will find His perfect will, and you will learn that it is through testing that He brings us out into a wealthy place (Psa. 66:12).

3

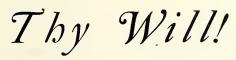
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m or\ child\ training.}^{OD'S}$ perfect will is further revealed in chastening,

How fatherly God is in His love and care for His hildren! When all is well and prosperous we can say hat He loves us, but we hate the word "chastening." How slow we are to see that chastening is His loving lealing with His own, and that His loving grace is eeking to enrich our lives with unspeakable blessing. 'Whom the Lord loveth, He chasteneth" (Heb. 12:6). When His chastening hand is upon you, remember it s because He loves you. God sends us many tokens of His love, and among them as chief, are His chastenngs. In each one of them we may see the inscription written in His hand, "for our profit," for we read "For hey verily for a few days chastened us after their own leasure; but He for our profit, that we might be parakers of His holiness" (Heb. 12:10). These gracious words should shine upon us in our disappointments, testngs, and sorrows of chastening—"He for our profit." t is not blind, impersonal chance that presides over our ives. The guiding principle of all that befalls us is God's unerring knowledge of what is good for us, so ook through your sorrow and see Him Who chastens ou for your good.

God's perfect will in chastening is revealed in His own records. His chastening is for the purifying of our ives—"That we might be partakers of His holiness" (Heb. 12:10). To chasten, means to purify, to cleanse, to purge. God's great purpose in chastening s that Christ should be "formed in us." It is through chastening that we also learn obedience or submission

to God's will. "The chamber of suffering is the birthplace of obedience." Then comes the blessed "afterward." "Afterward it yieldeth the peaceable fruit of
righteousness" (Heb. 12:11). The chastening seems
grievous now, the clouds of suffering hang heavy—but
"Afterward"—Oh, forget not the "Afterward"—
"Afterward it yieldeth . . . fruit." Therefore "despise
not" God's child-training, do not let your heart grow
hard and bitter toward God. His chastening hand is a
loving, fatherly hand, for He is seeking to lead you into
a life of blessed partnership with Himself. Do not let
your eyes be so full of tears that you cannot see, and
your heart so full of regrets that you cannot accept the
strengthening message of the words, "for our profit"
and, "afterward it yieldeth . . . fruit."

GOD'S will is perfect. He makes no mistakes in permitting and sending disappointments, testings and chastening. He does so that the most precious fruits of character may result in our lives. He knows perfectly the way He is taking His suffering child, and when that child comes forth he shall come forth as gold. "His way is perfect," though it may seem faulty and imperfect through our short-sightedness. His way is perfect, and it is above our way—His will is meant to rule and ours to submit. Our highest success is to be absorbed in His will and plan and to be absolutely confident in Him when all seems against us. Christian—fellow-believer in Christ Jesus, if you have not yet discovered for yourself the perfection of His will, He invites you to do so, for He says "prove Me" (Mal. 3:10; Rom. 12:2). Whatever your experience of suffering and trial may be, yield yourself wholly unto Him that you may prove the acceptable and perfect will of God. He longs for you to stand perfectly, not half-heartedly, in His will, that you may be perfect and entire, wanting nothing (James 1:4); and may "the God of all grace Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (I Pet. 5:10).



Nothing More!

Nothing Less!

Nothing Else!

-Selected

GOD'S WILL FOR THE PERSONAL LIFE

by STANLEY R. SKIVINGTON

HE natural man does not like to have things pertaining to his personal life talked about. A carnal Christian may be a most ardent student of prophecy, or of the great doctrines of the Bible. He may be very enthusiastic in his desire to memorize long passages of the Scripture. He may be an eloquent preacher, or even be interested in doing personal work to seek to lead men to know Jesus as their Saviour. But it takes a spiritual Christian, a broken and a contrite heart, to be willing to have his own personal life probed into and examined in the light of God's Holy Book. It costs us very little personally to learn of the wonders of prophecy or the doctrines of the Bible. It costs but a little time and mental activity to memorize

lengthy passages of the Scripture. It does not cost us much to do personal work or to preach eloquent sermons. But to search one's personal life with God's Word, seeking to bring to light those things in the life that are displeasing to Him, with the determination by God's grace to put them out of the life, no matter what the cost, or to strive by His victorious power to have implanted in the soul those fruits of the Spirit that God desires to have there,—these things are done by real sacrifice, real humbling of the life before Him, letting go of the things that were held most dear, laying all at His feet. Is it any wonder that the natural man detests deeply personal passages of the Scripture that point out to him God's will for his every day life?

In a word, God's will for the personal life is "transformation." Few Christians realize the sweep of meaning in that word. The outstanding thought in the word is that of a CHANGE. This change extends to every phase of life. It has to do with our very manner of thinking, our way of viewing problems, our habits, our occupation, our pleasures, our inclinations, our

PERHAPS the greatest need of the believer's soul is that his personal life be thrown wide open to the searching, healing light of God's Word. Read Skivington's illuminating discussion of this need, then on your knees, open God's Word and let the Holy Spirit transform your life through its message.

ambitions and our desires. Ir fact, there is no realm of life into which true transformatior does not reach. Everything of the old life must give place to the things of the new when we seek to walk in "newness of life."

A young man, having giver his life to the Lord for service and having entered training for Christian work, wa suddenly seized by a realization of the sweeping transformation that had to take place in his life if he was to meet God': will. In testifying of this new light he spoke somewhat a follows. "I begin to see tha if my life is to be what God would have it be, I must completely change everything tha I formerly thought was commendable in me. I have developed in myself a silent determination and stony reserve

that the world called wonderful fortitude and poise but God wants me to be open and free in speech, and mellow and approachable in my general attitude toward others. I have developed in myself an aspect of carriage that people called self-respect, but God calls it pride and wants it replaced by humility and meekness. I begin to see that as I break before Him my very personality will be revolutionized and ultimately submerged in His Personality." This young man's thought was correct, for in II Cor. 3:18 we read:

"But we all, with open face beholding as in a glass the glory of the Lord, ARE CHANGED INTO THE SAME IMAGE from glory to glory, even as by the Spirit of the Lord."

In order for this change to take place, two acts are necessary: first, the setting aside of the original and natural things; and, second, the establishing of the new and spiritual things. Many times in His Word, God makes reference to this two-fold action by such expressions as:

"Resist the devil"......"Draw nigh to God" (Jas. 4:7-8).
"Flee these things"...."Follow after righteous-

GOD'S will for the personal life is, therefore, first of all that we become separated from every form of vil.

Satan's means of attack on the souls of men are classiied into three distinct groups in the Scripture—the world, he flesh and the demons. Concerning each group God has

given explicit instructions to the Christian to break from hem.

Concerning the world we ead in Rom. 12:2, "Be not conformed." The Christian s a pilgrim and a stranger in his world and should not, as lo many Christians, seek to ippear at home here. The Christian should be a mis-fit as far as this present evil world s concerned. Naturally speakng, how we do hate to be a nisfit. How we detest not being "one of the bunch." What fear we have that someone may think us queer. Yet n Titus 2:14 we read that Jesus gave Himself "that He night redeem unto Himself a PECULIAR people." "Our eitizenship is in Heaven," but who would recognize the Christian young woman of tolay with bobbed hair and knee

ength skirts as a pilgrim and a stranger whose citizenhip is in a distant land? We are inclined to believe that he would look far more peculiar and out of place if he were to appear on the streets of her true heavenly nome in that garb than she does as she goes about among he children of darkness in this world. Nor could we ay that there is much inconformity to the world on he part of the Christians who go to dances (though hey be properly chaperoned), or go to the theater and novies (though they select only those plays that have eligious titles), or play an occasional game of cards though they play without stakes).

God calls for complete separation from the world. If a thing is questionable, it is much better to be on the safe side and be peculiar than to be on the shady

dide and be popular with the world. It may appear to cost too much to break with all these things, but He hat gave Himself for us only asks that of us which

He, in His infinite wisdom, knows to be best.

Concerning the flesh, God says (Rom. 6:11), 'Reckon—yourselves to be dead indeed unto sin." The

word "sin" is very evidently a reference to the inbred sinful nature of man, for the Bible distinguishes carefully between "sin," the inward condition, and "sins," its fruits. Notice the verse very carefully. It does not say, "Reckon 'sin' dead," but "Reckon yourselves dead TO sin." Sin, the flesh, was crucified with Christ and his power forever broken, and when Jesus comes again He will carry out the victory wrought on Calvary. In the meantime, however, the old nature still attacks and dominates men's souls except as they look to Jesus for victory.

God has not left us in ignorance as to the activities of this internal enemy of our souls, but has given us many identification marks by which we may recognize him. In Gal. 5:19-21 we have a list of the works of the flesh:

"Which are these; adultery, fornication, uncleanness, lasciviousness,

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

"Envyings, murders, drunkenness, revellings, and such like."

Again, in Col. 3:5-9 we have the following:

"Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idola-

"For which things' sake the wrath of God cometh

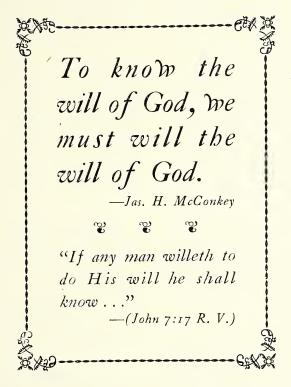
on the children of disobedience:
"In the which also ve walked some ting

"In the which also ye walked some time, when ye lived in them.

"But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

"Lie not one to another, seeing that ye have put off the old man with his deeds."

How easily we self-satisfied Christians in glancing over a list of evils such as has been given catch a few of the grosser sins mentioned, and because they do not exactly fit us we unconsciously pass the whole thing on to the "down and out" for his profit. For example, the first mentioned in this list are the sex sins—adultery, fornication, etc. It is likely that no earnest Christian who reads this article is guilty, at least in the present, of outbreaking acts of sin in this realm. But why because of this should we hasten quickly over the very mention of such sins? Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery already in his heart." In the light of these words it behooves us to be absolutely virtuous in every thought that flits



through our minds before we can say that any portion of the Scripture has nothing to do with us.

If, however, some are still inclined to place themselves above these things, let us go on down the list. Lack of space makes it impossible to discuss each one, so let us just refer to a few. Toward the end of the list in Galatians we have the following fleshly works mentioned—hatred, variance, emulations, wrath, strife, seditions, heresies, envyings. These are of such a personal nature that no one except a blind, self-righteous egotist could fail to recognize them as things in his own life. Again in the list in Colossians we have mentioned auger, wrath, malice, filthy communications and lying. Someone may say, "I never get angry, I have learned to control my temper." May it be said for the benefit of such a person that to carry a calm unruffled exterior, while the inside seethes with wrath, malice and anger, is not having Christian victory over them but merely adding lying to them. Victory is not in concealing, but in defeating the evil tendencies in the life.

Many are the passages that might be brought telling of the evil works of the flesh, but even with these few the conscientious Christian may despair of ever living victorious over this sinister enemy of the soul that produces them. It was concerning him that Paul cried out, "O wretched man that I am! who shall deliver me from the body of this death?" If the matter were dropped there and no inspired answer to the question given, we would indeed be without hope for victory. But, praise God, the next verse gives us the solution: "I thank God through Jesus Christ our Lord." Again we appeal to the believer in the Lord Jesus, "Reckon yourselves to be dead indeed unto sin."

Concerning the third great enemy of the soul, we read God's command to Christians in I Cor. 10:20 in the words, "I would not that ye should have fellowship with demons." This enemy is not real to the average Christian, because the demons have not been used of the devil in his fight against the personal lives of Christians in this day and age in the same vivid way as the world and the flesh are used. If, however, we lived among the heathen of such foreign countries as China, India or Africa, we would appreciate more fully the power of the demons and the need of the exhortation to have no fellowship with demons. Even in our own country there have been in the last few years several mighty movements of spiritism, mysticism, and fanaticism which are nothing less than fellowship with demons. The ouija board rage of a few years ago was a cunning device of the devil to bring men and women into touch with demons, and in multitudes of cases his attempt was a success. May this serve as a warning as well as an exhortation to obedience to God's command to any who have been tampering with ouija boards or any other form of magic or mysticism—TURN AWAY.

HAVING fled from all forms of evil and sin, the second thing in God's will for the personal life is to seek eagerly after every form of righteousness.

Having turned away from the world in the sense of renouncing its pleasures and rejecting its allurements, we should now turn to the world with the message of salvation by the shed blood of Jesus Christ as the only hope for its sin-sickness. The question of the Lord's will for lives as to service is fully and ably discussed by Brother L. J. Fowler in an article in this issue entitled, "The Will of God for Service," so we will not go into that phase of the subject further in this discussion. Suffice it to say that the world from which we are called into separation needs the Gospel and "He hath committed unto us the ministry of reconciliation."

In the same books and in conjunction with the lists of works of the flesh already given are lists of the fruits of the Spirit which should become manifest in the life as we let God transform us. We dare not race over this list rapidly, but rather consider it thoughtedly, letting God reveal to us the depth of meaning in each word. They are (Gal. 5:22-23): love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; (Col. 3:12-14): "Put on—bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another and forgiving one another—and above all these things, put on love, which is the bond of perfection."

The first one in this list is "love" and the last one is "love." Since it is impossible to give attention to each one of these fruits, we will confine our discussion to the all inclusive one—"love"—and leave the reader to ponder the others in the presence of God alone and let Him open up the soul to a fuller realization of the sweep of meaning in each one. To find what love means, let us, since the Bible is self-interpreting, turn to the 13th chapter of I Corinthians. We will quote from the Weymouth translation verses 4-7:

"Love is PATIENT and KIND. Love knows NEITHER ENVY NOR JEALOUSY. Love is NOT FORWARD and SELF-ASSERTIVE, NOR BOASTFUL and CONCEITED. She does NOT BEHAVE UNBECOMINGLY, nor seek to AGGRANDIZE HERSELF, nor blaze out in PASSIONATE ANGER, nor BROOD OVER WRONGS. She finds NO PLEASURE IN INJUSTICE done to others, but JOYFULLY SIDES WITH THE TRUTH. She knows how to be SILENT. She is full of TRUST, full of HOPE, full of PATIENT ENDURANCE."

Love in this passage takes on a far different meaning than the cheap, sentimental and emotional thing that it represents to most people. These are some of the things that God wills should be manifested in the life of the Christian from day to day. Surely the Christian has much to think about as he compares his life with these standards, but there is no way of sidestepping the issue,—these things are God's will for the personal life.

But we must not close without noting another thing which holds a place of exceeding great importance in God's will for the personal life of His child. This is occupation. It is the exact opposite of fellowship with the demons. Demon fellowship stands connected with

worship, because it is the primary aim of demons to obtain worship for themselves and thus deprive God of the worship which rightfully belongs to Him. Thus in contrast to the command to have no fellowship with demons are the repeated exhortations to be in constant communion and fellowship with God. The continuity with which a Christian's mind should be turned to and occupied in Him is indicated by many passages. Isa. 26:3 says, "Thou wilt keep him in perfect peace whose mind is STAYED on Thee." John 15:4—"ABIDE in Me." Prov. 3:6—"In all thy ways ACKNOWLEDGE Him." All these passages and many more carry with them the thought of a continual mental consciousness of God on the part of the Christian as he seeks to live

for Him. Indeed, if our minds were as completely occupied in Him as these passages recommend, there would be no opportunity for the demons even to suggest such a thought as worship for themselves.

God's will for the personal life is not easy. To meet God fully on this, means the complete breakdown of every bit of reserve, pride and stubbornness in our beings, and an absolute and full surrender to Him, not once for all, but daily, hourly, yes, continually. How impossible -how utterly hopeless would be our task if it were left to us to accomplish it, but, praise God, it is not. He is our victory!

"Be not overcome of evil, but overcome evil with good" (Rom. 12:21).

How I Ascertain the Will of God

GEORGE MULLER

Surrender your own will

1.- I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.

Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

Do not depend on feelings

2.—Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

Seek the Spirit's will through God's Word

3.—I seek the will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.

Note providential circumstances

4.—Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

5.—I ask God in prayer to reveal His will to me aright.

Wait

6.—Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found this method --George Muller always effective.

The above may be obtained in tract form from Bible Institute Colportage Ass'n, Chicago, Ill., or from Institute Book Nook, Denver, Colorado

KNOWING THE WILL OF GOD

by H. A. WILSON

YOD wants His children to know His will. This is unmistakeably evident in many passages in His Word. The apostle Paul was constrained by the Holy Spirit to pray for the Colossian believers that they "might be filled with the knowledge of His will in all wisdom and spiritual understanding" (Col. 1:9). In like manner their pastor, Epaphras, with a God-given burden labored fervently for them in prayers, and the burden of them all was that they might stand "perfect and complete in all the will of God" (Col. 4:12). To the church at Ephesus the apostle was moved to write, "Be not unwise, but understanding what the will of the Lord is" (Eph. 5:17). And the servants there he exhorted, "Be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart as unto Christ, not with eyeservice as men pleasers, but as the servants of Christ doing the will of God from the heart" (Eph. 6:5-6). If men are to be filled with the knowledge of God's will; if they are to stand perfect and complete in all

of His will; if they are to understand what His will is; if they are to do His will; they must know it. With such soulsatisfying clarity does the Spirit of God tell us of His eagerness to make His will known to us.

The apostle Paul, himself, is a shining example of the possibility and blessing of knowing the will of God. In the opening verse of all but two of his epistles either he bears definite testimony that he was in his office and performing his ministry by the will of God, or else he implies it very clearly by the use of such expressions as "Paul a servant of God and apostle of Jesus Christ" (Tit. 1:1). His favorite designation of himself seems to be, "Paul an apostle of Jesus Christ by the will of God" for this expression, with slight modifications, appears at the very beginning of six of his epistles. While in the letter to Philemon the depths of his knowledge that he was in the wil of God is revealed by the use of the expression, "Paul a prisoner of Jesus Christ." Surely one must be wel acquainted with God's will for his life when he car recognize even an imprisonment as embraced in that will

Such convincing evidences that God's children may know His will are bound to raise two questions in the mind of the man who as yet has not clearly seen what the Word teaches on the subject of guidance. These two questions are, "Since for them to know His will is God' desire for His people, why are so many apparently ignorant of it?" and "How may I know the will of God?" It is our purpose in this discussion to answe these questions as God gives the requisite wisdom.

A careful study of the Scriptures on the subject of guidance discloses that four things are essential if any believer is to know the will of God.

THE first essential is a prayerful heart. If we are to know the will of God we must ask Him in prayer

to lead us into the knowledge of His will. We have already seen that in this the apostle Paul, and the pastor Epaphras set us noteworthy examples And reason itself would lead us to this conclusion, for if a soul cares so little about the will of God that he does no make it the subject of prayer surely he cannot expect to know it. Such a prayerless spirit betokens rebellion and disobedience in the heart, and these will blind the soul to the will of God, or knowing it will lead him to refuse to do it To him, doubtless, the Scripture applies which says, "Ye have not because ye ask not' (Jas. 4:2).

While there is no definite statement to this effect in the writings of the apostle Paul who is God's special messenger to this age, still the implications are unmistakeable. To take but one example: in the sixth chap-

HEN a soul comes to the place in Christian growth where he really desires to do the will of God, the question immediately arises, "How may I know God's will." As vital as this question is, many earnest Christians are whally ignorant and perplexed as to the answer. Such perplexity need not exist if we but go to the Scriptures. If you have been puzzled by this question read Wilson's Scriptural and illuminating setting-forth of the answer found in God's Word.

ter of Ephesians the believer's warfare with the powers of evil is graphically described. And at the conclusion of the exhortation which follows we are told to be 'praying always" (Eph. 6:11-18). Now it is selfevident that the devil and his cohorts would like nothing better than to keep the believer from knowing and doing the will of God. Indeed this is the primary object of his warfare against the soul. Satan's blasphemous desire is to enshrine his own will in the human heart n the place of the will of God. This evil purpose he has accomplished when he has succeeded in getting a oul to insist on having its own way rather than doing he will of God. What could be more significant in his connection, therefore, than that the one activity in which the believer is exhorted continually to engage is orayer? Could the Holy Spirit more forcibly indicate that a prayerful heart is essential both in knowing and doing the will of God?

But if we recognize that God's dealing with the peliever in spiritual matters is the same in every dispensation, we may turn with confidence to the book of James, where we find the specific teaching that prayer s essential if one would know the will of God. In James 1:5 we read, "If any of you lack wisdom, let him ask of God that giveth to all men liberally and appraideth not, and it shall be given him." What wisdom s more desirable and more important to the believer than the knowledge of God's will? Here we have His own definite promise that He will give this wisdom to the soul who asks in faith for it.

THE second essential is a yielded will. If a soul desires to know the will of God he must be willing o do it. His own will must be yielded to the will of his Lord. This is the teaching of Romans 12:1-2: "I beseech you therefore, brethren, by the mercies of God, hat ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service: and be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what s that good and acceptable and perfect will of God."

The same truth is stated in other words in John 7: 17: "If any man willeth to do His will, he shall know .." (R. V.). It will be noticed that this verse says, 'If any man willeth to DO His will, he shall know." t is not enough to will to know the will of God. We nust will to DO it. God is not revealing His will simply o satisfy our curiosity. When He makes His will known t is that we may actually perform it. It is futile for us to ask God to make His will known to us when our nental attitude is, "I will learn the will of God and ee whether it fits my plans. If it does I will gladly do it, out if not I will do as I please." God cannot respect a prayer which is uttered with such a spirit in the heart. The attitude of soul which will bring a ready response from the heart of God says rather, "In the strength of he Lord I will do His will as it is made plain to me, ost what it may. My own plans and desires must be set aside if necessary that His plan may be wrought out and that He may have the desire of His heart." It is apparent, then, that the yielded will must accompany the prayerful heart if one is to know God's will.

Many souls have been confused as to just what it means for our wills to be really yielded to the will of God, so it will be well for us briefly to give this matter our attention.

One mistaken idea is that there must be no consciousness of old nature attempts to sway our wills. This is not necessarily true. The old nature never ceases his efforts to turn aside from the will of God, and in order to accomplish his purpose he is constantly seeking either to produce or to maintain within our hearts selfish preferences and desires. So as we seek to know the will of God in any given matter, we may be fully conscious that hitherto we have cherished selfish desires in regard to this matter, which were implanted in us by this enemy of our Lord. Or we may be fully aware of the fact that he is now seeking to seduce the soul into such an attitude. But if our wills are really yielded to the will of God we will look to Him for victory over all selfish preferences, and in His strength we will gladly set them aside for the supreme joy of doing the pleasure of our Lord. The desire to please Him will crowd all other desires out of our hearts. Thank God it is blessedly possible for the soul to be walking in such close fellowship with his Saviour that he will be hardly conscious either of the presence or of the horrid activities of the old nature. This should be increasingly our experience, and it will be so as we learn habitually to be occupied in our Lord Jesus Christ.

Another mistaken idea is that the necessary attitude of soul, if we would ascertain the will of God, is a complete indifference. This is indeed a great mistake. The attitude of soul which God desires is not a passive attitude of heart and mind. It is rather a warm, vital, aggressive, active decision that we will do His will as it is made plain to us. What man desires to marry a woman who is such a merely negative quantity that she has no will at all? If he were to suggest to such a woman that she marry him, she would consent, not because she has any affection for him, or desire to please him, but merely because it is the path of least resistance. She would just as readily consent if he suggested that she marry a wooden Indian! Such a thing would mean nothing to any man. But it means a tremendous lot to a fellow when a normal, high-spirited girl, with full power to choose otherwise if she will, for sheer love of him consents to marry him in preference to all others. It is this kind of decision which the Lord wants of us. He wants us, for sheer love of Christ, and with an utter desire to please Him, to exercise our wills in deciding that He and no-one else shall be the Lord of our lives.

Now with clarified understanding of what it means let us once more turn our attention to the closing words of Rom. 12:1-2. They are both a command and a promise. God here says, "Yield—'that ye may prove

what is that good and acceptable and perfect will of God.'" Certainly this is a promise that if we yield we shall have mental knowledge of His will. But it is more. It is a promise that if we will but yield to Him we shall actually enter into the glad experience of His will. We will "prove" it. In other words we will put it to the test by experience. The soul whose will is yielded to the will of God knows His will, not in the sense of cold, theoretical knowledge, but in the warm, vital, practical, joyful sense of experiencing its outworking in his own life.

THE third essential is a mind instructed in the Word of God. If any man is to know the will of God, he must know the Word of God. This is plainly indicated in II Timothy 3:16-17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." Since the Scriptures were given fully to fit the man of God for every good work, then surely they must have been given to make him know God's will. Otherwise his equipment would be sadly deficient. Again the same fact is made very clear in Col. 1:9, which says, "We . . . do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding." Here is none of the wisdom of this world, for the wisdom of this world is foolishness with God. It cannot contribute to the knowledge of His will. Here is the very wisdom of God, and the Scriptures of truth are God's own textbook of wisdom. It is through them that the man of God gets spiritual understanding. This is very conclusive. Since wisdom and spiritual understanding come only through the Word of God, and since they are the means of knowing the will of God, we cannot know His will unless we know His Word.

This is as it should be, for the Word of God is the perfect expression of His will. How foolish we would think it if we had given a friend a letter in which we had specifically written our desire in a matter concerning which he had enquired, and then he should disregard our written instructions and continue to plead with us to make our wills known. But this would be no more foolish than for the believer to pray that he may know God's will, and then to disregard the Book in which He has put His will in writing.

Let us not forget, however, that God guides His children according to the light they have. This makes it possible for a soul to have a very limited knowledge of God's Word, and yet be really guided by His Spirit, for the Spirit will use what little knowledge of the truth he has. But this should not for a moment be used to excuse the believer from seeking earnestly and diligently to increase his light. Surely recognition of the fact that the Word of God is the express setting forth of His will must constrain the soul who really yearns for the knowledge of His will to study to know His Word. And the increase in light, if accompanied by a deepening of yield-

edness, will give the soul added assurance in seeking t acertain the will of God in every problem of life.

Now the Word may indicate God's will in two way. It may specifically state what the will of God is in regar to a particular matter, or it may define principles whic will guide the believer in his decisions.

Of the first a good example is I Thessalonians 5 16-18, which says, "Rejoice evermore: pray withou ceasing: in everything give thanks, for this is the will of God in Christ Jesus concerning you." In the fac of such instructions we cannot question what God will is in the matters named. It is His will that w should rejoice evermore. It is His will that we shoul pray without ceasing. It is His will that in everythin we should give thanks. No circumstance, however muc it may seem to hinder, can possibly outweigh such plain statement. Let us therefore remember that whe the Scripture tells us to do something, whatever it may be in that fact God's will is plainly indicated, and we d not need anything further. We may well be sure that this Scripture is addressed to us and not to another: w do well indeed to be sure that we understand what really means, especially considering it in the light whic other Scriptures shed on the same subject: But once w are assured that we have learned the true meaning of Scripture, and once we are persuaded that it really addressed to us and not to someone else, nothing shoul be permitted to swerve us from absolute obedience to it God has spoken. He has told us what His will is, an this should be enough.

But there are some things in which the Scriptures d not give us specific instructions. In such cases we wil always find that there are principles clearly defined in the Word which will guide us if only we will recogniz these principles and apply them. A good example of thi is Phil. 4:5, which says, "Let your moderation (literally considerateness) be known to all men." Now see how this works out. A student has been in Bible School fo a year, and has just returned for his second year. He is assigned to room with a student who is just beginning As the older and more instructed student he has th greater responsibility in many things which will arise In this he has another Scripture principle to guide him "We then that are strong ought to bear the infirmitie of the weak and not to please ourselves" (Rom. 15:1) There are two clothes closets in the room, and th students must decide which one each shall occupy. Bu there is a great difference between the two. One i roomy and convenient, while the other is much les desirable in every way. What is the older student to do In the light of the principles laid down in the abov Scriptures there is only one decision which he can possibly make if he is obedient and yielded to the will of God He will gladly take the less desirable and give the other to his companion.

It should be recognized, however, that there are dan gers attached to the use of the Word, against which we need to guard. We have already suggested some of them One is the danger that we may misunderstand the neaning of a passage. In this we are safeguarded if we observe the Agreement Principle of Divine Reveation. This principle, briefly stated, is that no passage of Scripture may be interpreted to contradict another. Since God is not the author of confusion the true interpretation of any particular passage must be in full igreement with all the balance of God's Word. To observe this principle will guard the soul from making any serious mistakes in regard to the teaching of God's Word on any subject.

Another danger is that we may take as God's specific nstructions for us words which He really addressed to nother. In this we are safeguarded by employing the Right Division Principle of Divine Revelation. For nstance when we read the Scripture in which God says o Abraham, "Get thee out of thy country, and from thy sindred, and from thy father's house, into a land which will show thee," (Gen. 12:1), we will not be so foolish as to presume that God is calling us actually to go o the land of Canaan, nor that He has promised to give s that land. Neither will we take it as instructions to to to some other land which He has specially promised o us. We will see in it rather, for ourselves, the priniple that God wants His people to be so completely levoted to His will for their lives that nothing, not even family ties, can be permitted to hinder them from performing it. On the other hand we are saved from fanaticism in this by recognizing the bearing on this ubject of other Scriptures which plainly teach that a nan has inescapable responsibilities to his own loved ones, and which clearly define these Scriptural responibilities.

Again when we read, "They shall lay hands on the sick and they shall recover" (Mark 16:18), we will recognize that the people of whom this was said, and to whom it was addressed, were living in another age

than that in which we are now living, and that God was then manifesting His power in ways which He is not now employing. Thus while rejoicing in the evidence this promise gives of God's ability and willingness to manifest His power through the believer, we will be kept from the fanaticism of present day healing movements. By the same principle we will be enabled to accept for ourselves the comforting assurance in the promises of guidance which God gave to Israel, but we will be saved from the fanatical expectation that He will repeat His use of miracles as a means of guidance in this age when we are called to walk by faith and not by sight.

So it is with all our use of God's Word. We must be guided in it by the principles which the Holy Spirit has laid down therein. But these principles, when properly recognized and consistently applied are an abundant safeguard against any danger which may attach to our Bible study, whether it be for our own guidance or for the instruction of others. We have been able to name only two of them, and to show their usefulness in this realm. But there are others which are fully as important, and we would counsel every believer by all means to acquaint himself with them and begin to employ them constantly.

There are other dangers which might be mentioned, but whatever the dangers may be which threaten the believer as he seeks to know the mind of God through the Word, we may be assured that we can trust Him to guide us aright. If we combine with a diligent searching of God's Word for light on the problems before us a truly prayerful heart and yielded will, we will have put ourselves in a position where He can do this, for His promise is, "In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:6).

The second installment will appear in the September issue.

FOR I came down from heaven, not to do mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day.

OUR WILLS KEPT FOR CHRIST

by Frances Ridley Havergal

HIS will of God, which has seemd in old, far-off days a stern and hateful power, is seen to be only love energized; love saying, 'I will.'" This
is the vision the writer seeks to impart, and it is the vision God wants us to catch.
The way to catch it is to surrender our wills to Him, and trust Him to keep
them for Jesus. This article is taken from that little book which has been such a
source of rich blessing to many souls, "Kept for the Master's Use."

"Keep my will, oh, keep it Thine, For it is no longer mine."

ERHAPS there is no point in which expectation has been so limited by experience as this. We believe God is able to do for us just so much as He has already done, and no more. We take it for granted a line must be drawn somewhere; and so we choose to draw it where experience ends, and faith would have it to begin. Even if we have trusted and proved Him as to keeping our members and our minds, faith fails when we would go deeper and say, "Keep my will!" And yet the only reason we have to give is, that though we have asked Him to take our will, we do not exactly find that it is altogether His, but that selfwill crops up again and again. And whatever flaw there might be in this argument, we think the matter is quite settled by the fact that some whom we rightly esteem, and who are far better than ourselves, have the same experience, and do not even seem to think it right to hope for anything better. That is conclusive! And the result of this, as of every other faithless conclusion, is either discouragement and depression, or, still worse, acquiescence in an unyielded will, as something that can't be helped.

Now let us turn from our thoughts to God's thoughts. Verily, they are not as ours! He says He is able to do exceeding abundantly above all that we ask or think. Apply this here. We ask Him to take our wills and make them His. Does He or does He not mean what He says? and if He does, should we not trust Him to do this thing that we have asked and longed for, and not less, but more? "Is anything too hard for the Lord?" "Hath He said, and shall He not do it?" and if He gives us faith to believe that we have the petition that we desired of Him, and with it the unspeakable rest of leaning our will wholly upon His love, what ground

have we for imagining that this is necessarily to be a mere fleeting shadow, which is hardly to last an hour, but is necessarily to be exhausted ere the next breath of trial or temptation comes? Does He mock our longing by acting as I have seen an older person act to a child by accepting some trifling gift of no intrinsic value, just to please the little one, and then throwing it away as soon as the child's attention is diverted? Is not the taking rather the pledge of the keeping, if we will but entrust Him fearlessly with it? We give Him no opportunity, so to speak, of proving His faithfulness to this great promise, because we will not fulfill the condition of reception, believing it. But we readily enough believe instead all that we hear of the unsatisfactory experience of others! Or, start from another word. Job said, "I know that Thou canst do everything," and we turn round and say, "Oh yes, everything except keeping my will!" Dare we add, "And I know that Thou canst not do that?" Yet that is what is said every day, only in other words; and if not said aloud, it is said in faithless hearts, and God hears it. What does "Almighty" mean, if it does not mean as we teach our little children, "able to do everything?"

We have asked this great thing many a time without, perhaps, realizing how great a petition we were singing in the old morning hymn, "Guard my first springs of thought and will!" That goes to the root of the matter, only it implies that the will has been already surrendered to Him, that it may be wholly kept and guarded.

It may be that we have not sufficiently realized the sin of the only alternative. Our wills belong either to self or to God. It may seem a small and rather excusable sin in man's sight to be self-willed, but see in what a category of iniquity God puts it! (II Pet. 2:10). And certainly we are without excuse when we have such a promise to go upon as, "It is God that worketh in you

both to will and to do of His pleasure." How splendidly this meets our very deepest helplessness,—"worketh in you to will!" Oh, let us pray for ourselves and for each other, that we may know "what is the exceeding greatness of His power to usward who believe." It does not say "to usward who fear and doubt;" for if we will not believe, neither shall we be established. If we will not believe what God says He can do, we shall see it with our eyes, but we shall not eat thereof. "They could not enter in because of unbelief."

It is most comforting to remember that the grand promise, "Thy people shall be willing in the day of Thy power," is made by the Father to Christ Himself. The Lord Jesus holds this promise, and God will fulfill it to Him. He will make us willing because He has promised Jesus that He will do so. And what is being made willing, but having our will taken and kept?

All true surrender of the will is based upon love and knowledge of, and confidence in, the one to whom it is surrendered. We have the human analogy so often before our eyes that it is the more strange we should be so slow to own even the possibility of it as to God. Is it thought anything so very extraordinary and highflown, when a bride deliberately prefers wearing a color which was not her own taste or choice, because her husband likes to see her in it? Is it very unnatural that it is no distress to her to do what he asks her to do, or to go with him where he asks her to come, even without question or explanation, instead of doing what or going where she would undoubtedly have preferred if she did not know and love him? Is it very surprising if this lasts beyond the wedding-day, and if, year after year, she still finds it her greatest pleasure to please him, quite irrespective of what used to be her own ways and likings? Yet in this case she is not helped by any promise or power on his part to make her wish what he wishes. But He who o wonderfully condescends to call Himself the Bridegroom of the soul, and who claims our fullest love and trust, has promised and has power to work in us to will. Shall we not claim His promise and rely on His mighty power, and say, not self-confidently, but looking only unto Jesus-

> "Keep my will, for it is Thine; It shall be no longer mine!"

Only in proportion as our own will is surrendered, are we able to discern the splendor of God's will.

For oh! it is a splendor,
A glow of majesty,
A mystery of beauty,
If we will only see;
A very cloud of glory
Enfolding you and me.

A splendor that is lighted At one transcendent flame, The wondrous love, the perfect love, Our Father's sweetest name; For His Name and very Essence And His Will are all the same!

Conversely in proportion as we see this splendor of

His will, we shall more readily or more fully surrender our own. Not until we have presented our bodies a living sacrifice can we prove what is that good, and perfect and acceptable will of God. But in thus proving it this continual presentation will be more and more seen to be our reasonable service, and becomes more and more a joyful sacrifice of praise.

The connection in Romans 12:1-2, between our sacrifice which He so graciously calls acceptable to Himself, and our finding out that His will is acceptable to ourselves, is very striking. One reason for this connection may be that only love can really understand love, and love on both sides is at the bottom of the whole transaction and its results. First, He loves us. Then the discovery of this leads us to love Him. Then, because He loves us He claims us, and desires to have us wholly yielded to His will, so that the operations of love in and for us, may find no hindrance. Then, because we love Him, we recognize His claim and yield ourselves. Then, being thus yielded, He draws us nearer to Him, and admits us, so to speak, into closer intimacy so that we gain nearer and truer views of His perfection. Then the unity of these perfections becomes clearer to us. Now we not only see His justice and mercy flowing in undivided stream from the Cross of Christ, but we see that they never were divided, though the strange distortions of the dark, false glass of sin made them appear so, but that both were but emanations of God's holy love. Then having known and believed this holy love, we see further that His will is not a separate thing, but only love (and therefore all His attributes) in action; love being the primary essence of His being, and all the other attributes, manifestations and combinations of that ineffable essence, for God is Love. Then this will of God, which has seemed in old far-off days a stern and fateful power, is seen to be only love energized; love saying, "I will." And when once we really grasp this (hardly so much by faith as by love itself), the will of God cannot be otherwise than acceptable, for it is no longer a question of trusting that somehow, or other there is a hidden element of love in it, but of under standing that it is love; no more to be dissociated from it than the power of the sun's rays can be dissociated from their light and warmth. And love recognized must surely be love accepted and reciprocated. So, as the fancied sternness of God's will is lost in His love, the stubbornness of our will becomes melted in that love, and lost in our acceptance of it.

"Take Thine own way with me, dear Lord,
Thou canst not otherwise than bless;
I launch me forth upon a sea
Of boundless love and tenderness.

"I could not choose a larger bliss
Than to be wholly Thine; and mine
A will whose highest joy is this
To ceaselessly unclasp in Thine.

"I will not fear Thee, O my God!
The days to come can only bring
Their perfect sequences of love,
Thy larger, deeper comforting.

OUTLINES FOR GOD'S WORKMEN

Conducted by R. S. BEAL

THREE F'S FOR THE MAN OF GOD

I Tim. 6:11-12

INTRODUCTION—"But thou O man of God"

I. FLEE—separation "these things (all evil)"

II. FOLLOW-consecration "righteousness, godliness, faith, love, patience, meekness."

III. FIGHT-occupation "the fight of faith."

-S. R. S.

THE CRUCIFIXION IN ISAIAH

Is. 53:12

- I. THE IMMOLATION-"poured out His soul unto
- II. THE IDENTIFICATION—"numbered with the transgressors"
- III. THE EXPIATION—"bare the sins of many"
- IV. THE INTERCESSION—"made intercession for the transgressors"

-S. R. S.

WILL THE MAN WHO DRAWS BACK BE LOST?

Heb. 10:38-39

I. THE SALVATION PROVIDED "The just shall live by faith" Jno. 5:24; Jno. 3:16; Jno. 3:18

II. THE PERIL INDICATED "If any man draw back My soul shall have no pleasure in him" Ino. 3:18

III. THE EXPLANATION AFFORDED

"But we are not of them that draw back unto perdition, but of them that believe unto the saving of the soul."

Jno. 5:24

(Drawing back in this case is opposed to believing, therefore it must be failure to believe once the message has been given. It cannot be the backsliding of the believer. Jno. 6:37)

CONCLUSION—Acts 16:31

-H. A. W.

THREE MIGHTY DECISIONS

I. THE ETERNAL DECISION—for the salvation of the soul.

Acts 16:31

- II. THE LIFE DECISION-for the consecration of the
- III. THE MOMENTARY DECISION—for the occupation of the mind. Is. 26:3

—S. R. S.

THE PREEMINENT PRIESTHOOD OF JESUS CHRIST

- I. PREEMINENT IN HIS ORDINATION Heb. 7:4-17
- II. PREEMINENT IN HIS IDENTIFICATION Heb. 7:22-26
- III. PREEMINENT IN HIS MINISTRATION

A better Covenant Heb. 8:6-10

A better Sanctuary Heb. 9:1-12, 24

A better offering Heb. 10:1-18

—H. A. W.

NEW THINGS

II Cor. 5:17-21

- I. A NEW CREATION IN CHRIST-vs. 17 A new standing before God A new nature from Him A new desire to please Him A new power in living for Him
- II. A NEW ASSOCIATION WITH GOD-vs. 18 Peace with God Children of God Fellowship with God
- III. A NEW COMMISSION FOR SERVICE-vs. 19 A salvation accomplished A pardon procured A gospel provided A commission bestowed
- IV. A NEW MINISTRATION TO MEN-vss. 20-21 An appeal of God An appeal in Christ's stead An appeal for faith An appeal from the Cross An appeal of promise

—H. A. W.

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D.B.I. AT HOME AND ABROAD

by STANLEY R. SKIVINGTON

Though he has no connection with he Denver Bible Institute, we take leasure in giving publicity to the fficial announcement of the ordiation of Paul M. Cell, Pastor of the rieside Gospel Church. Mr. Cell was xamined by an interdenominational, vangelical council. It was Dean 'owler's privilege, as will be seen rom the statement, to be at Willo-Vick at the time of this ordination nd to sit on the council.

"TO ALL WHOM IT MAY CONCERN."

"This is to certify that in response of a regular and unanimous invitation by the Erieside Gospel Church of Villowick, Ohio, a council was conened, consisting of pastors of evanglical churches, to examine and, if ound satisfactory, to ordain to the iospel ministry, Paul M. Cell, at resent pastor of the aforenamed

resent pastor of the aforenamed rieside Gospel Church.

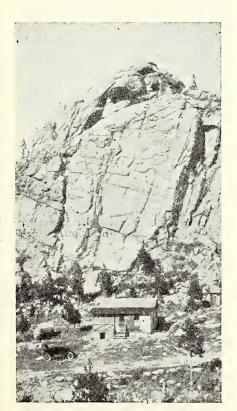
"The Council convened, as aforeaid, assembled for this purpose at Villowick, Ohio, on the twenty-third ay of July, 1926, and was composed f the Rev. P. W. Philpott, D.D., 'astor of the Moody Church, Chicago, te Rev. F. E. March, D.D., of London, England, the Rev. W. L. Pettingill, D.D., Dean of the Philadelphia School f the Bible, Philadelphia, Pennylvania, the Rev. George Mackensie, f Stratford, Ontario, the Rev. Clifton. Fowler, Dean of the Denver Bible nstitute, Denver, Colorado, and the lev. Herbert Mackenzie, President of the Erieside Bible Conference Assoiation and Pastor of the Gospel hurch, Cleveland, Ohio.

"After considerable interrogation nd most thorough examination of aul M. Cell on all matters necessary of decide the wisdom and righteousess of ordaining him, the Council nanimously and with the heartiest onfidence proceeded to set him apart of the Gospel ministry in ordination by the laying on of hands and prayer by the members of the Council.

.(Signed) William L. Pettingill,
Moderator.
(Signed) H. Mackenzie,

Clerk of the Council."

Brother Jesse Roy Jones is in St. ouis for the month of August, conlucting the music for meetings being teld there under the auspices of Gospel Center" of that city. We hank God for the faithful work and estimony of Gospel Center in its staunch support of the fundamentals. Quite a group of D. B. I. students were led to give their lives to the Lord through testimonies given at this stonghold of the faith. This group consisted last year of seven young men and women—Joseph Wright, Henry Richardson, Ruth Wright, Florence Jentsch, Lillian Daniels, Alma Waespi and Anna Benthien. We praise the Lord for this group and pray that God may increase the blessing and usefulness of the work at Gospel Center. We miss Brother Jones greatly here at D. B. I., but are glad that others may have the blessing of his testimony through the Gospel music that we ourselves have come to love so much.



The above picture is that of "Sentinel Rock" and the ranch house at Institute Park. God made possible the obtaining of this beautiful piece of property about a year and a half ago. It is situated about thirty miles from Denver just off one of the well-traveled mountain roads. At the present time it furnishes an ideal

place for the D. B. I. workers, exhausted from a year's toil, to go for recreation and rest in preparation for the coming year of work, and eventually we hope to see it become a summer Bible Conference ground. Its location and natural features make it well fitted for such use.

Brother Guy Laird is home from Africa and has been renewing old acquaintances around D. B. I. Brother Laird expects to be in this country for a year or more before returning to his work in Africa. During his stay here he will be engaged in deputation work and the preaching of the Gospel and regaining health and strength at the same time.

We have been saddened by the news of the death of Mrs. Kemper, sister of Miss. Florence Jentsch, onc of the D. B. I. students from St. Louis. Mrs. Kemper is survived by her husband and several small children. We wish to express our deepest sympathy for this family thus bereaved; and ask our friends to pray with us for God's special blessing and strength in this time of sorrow.

Messages from Dean Fowler as he goes from place to place in his Bible conference engagements speak of God's blessing in the meetings. In particular, sixteen are reported to have yielded their lives at Gull Lake. We were sorry to hear of his being seized with an attack of flu while at Hollidaysburg, Pa., and of his being unable to meet several engagements. Later letters, however, tell of his recovery and continuation of the trip.

A letter from Rev. and Mrs. Erdie N. Nelson, missionaries in Mwanza, Tanganyika Territory, East Africa, is of interest and blessing, as it tells of God's dealing in the work there in providing for His saints as they strive to bring souls to know Him. One thing of particular interest to us is the fact that the Nelsons are looking forward to being home on a much needed furlough either by the end of this year or the first of next year. Remember these folk before the throne of grace, asking that the way may be opened up for their return soon, if it be His will.

INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON

Fourth Quarter, Lesson 1.

Sunday, October 3, 1920 On

ISRAEL JOURNEYING TOWARD CANAAN

Lesson Text: Numbers 10:11-13, 29-36. Read Numbers 10:11-36.

Golden Text:

"Come thou with us, and we will do thee good" (Num. 10:29).

When the people of Israel and their leaders were walking with the Lord they set before us many splendid examples worthy of the believer's emulation. The present lesson is a good illustration of this. In it we find three most profitable examples. In the circumstances of her march Israel becomes an example of obedience. Moses' dealing with Hobab presents an example of service, and the spirit of his prayers both on setting forward and resting is an example of occupation.

I. OBEDIENCE

That we may learn a lesson of obedience from Israel's actions here appears in the words, "They first took their journey according to the commandment of the Lord and of Moses" (Num. 10:13). For many months they had camped at Mount Sinai. It was during those days that the law was given, the Tabernacle built and its ordinances appointed. To many it seemed, perhaps, a long and weary period. They had come out of Egypt to go to the promised land. Surely it must have seemed to some that they were making little progress in this encampment at Sinai. No doubt some grew impatient and desired to be on the move. But if they were impatient they were wise enough to await the Lord's time and when they did move, it was in obedience to the Word of the Lord. In this they teach a truth which we may well afford to learn.

It is a great thing when God's children learn to await God's time. We are so often too eager to be up and doing. Perhaps this comes from the flush of a new love for Christ which springs up in our heart when we are first saved or when we first yield our lives to Him. Perhaps it arises from zeal inspired by our first Bible study. Perhaps it grows out of real concern for the cause of Christ. Indeed there are many really good things which may be the occasion of such a spirit. But if in our eagerness to do, we fail to seek God's guidance as to His time for doing, the result is

disastrous. Particularly is this true in the experience of many young people who give their lives to Him for His service. They are not content to spend the time which is vitally necessary in training, preparing for that service to which they are really called. Rather, they feel they cannot spare the time for study but must at once rush headlong into activity. In many cases they enjoy a career that is brilliant and phenomenal in its immediate sucess. Ultimately, how-ever, their rocket-like career flickers out and comes to a sad end. How many moral and spiritual wrecks mark the end of such a ministry! And at best how many broken and disappointed men and women spending their waning days in secular employment could testify, if they would, to the foolishness of running ahead of God. We need to learn to wait upon God and to know His time and knowing it to obey (Acts 1: 4; Luke 24:49. Note-It is not Scriptural to teach from these verses that believers in our day should seek a "baptism of the Holy Spirit" before setting forth in service. All believers have received the baptism of the Holy Spirit upon believing. I Cor. 12:13, I Cor. 1:2. It is true that believers need to be filled with the Spirit momentarily, Eph. 5:18. However the Scriptural application of these Scriptures for us seems to be that we should take time to seek in prayer for God's guidance and take time to prepare for service before embarking in it.)

But there is still another danger here and it is that knowing God's time we will lag behind. If those who have made shipwreck of their ministry by rushing into it without tabing time to prepare for it can be counted by the hundred, what shall we say as to the number of those who lave failed because when God called they were not yet ready to obey but hung back on account of selfish ambitions, love of pleasure or fear of man? Such reluctant souls are legion. And undermanned and neglected fields in every mission land on earth bear mute witness to the fact that multitudes of God's children are not ready to obey His voice. The Christless millions of earth go on in darkness

and blindness to a godless and hope less eternity. Why? For one reasor God's people are not ready to followhen He points the way, but labelind and are slow to do the will of God. (Matt. 4:19: I. Sam. 15:22-23)

God. (Matt. 4:19; I Sam. 15:22-23

Let us earnestly seek to know God's will for our lives and having learned it let us seek His time for every step we shall take. Let us no run before when He would have u wait, but on the other hand let us no hold back and refuse to follow when He leads the way. (Rom. 6:13; Rom 12:1-2)

II. SERVICE

There is another helpful lesson and taught in the manner in which Mose with dealt with Hobab. It is a good and example of effective testimony. Notic a few characteristics of this testimony like

First, see the emphasis which is laid upon the Word of God. "Wo are journeying to the place of which the Lord said, I will give it you," and "The Lord hath spoken good concerning Israel" (Num. 10:29). This is an immeasureably important thing So many times those who are seeking to lead souls to Christ or to benefibelievers neglect the Word of God We might as well try to fight an army with a toothpick! It is the Word of God which has power in soul winning and in the blessing of souls, so let us magnify it in our service. (II Tim language)

Next, we see that this persona work was directed to the good of the one dealt with. How often persona workers serve for their own persona glory or the praise of men rather than for the good of the one they are seeking to win. And how many other selfish motives might be named which underlie such service. But that service which is most helpful is always unselfish. So Moses said to Hobab "Come with us and we will do thee good." (Phil. 2:17; II Cor. 12:15)

Then we notice that this dealing was persistent. Though his first advances were repulsed Moses did not give up. He tried another tack and again earnestly sought to persuade this man to accompany them. We Christian workers are ofttimes too easily discouraged. We need to

earn that godly persistence which vill not take "No" for an answer when soul is at stake. It was the privilege f a Christian worker once to lead a oul to Christ after two solid hours f continuous dealing in which his nvitations to accept the Saviour were efused not less than twenty times. May God give us a holy boldness and persistency in seeking the lost and he wandering. (Luke 14:23; Jude 23; I Tim. 4:2)

One more characteristic needs to e noticed and that is that this deal. ng gave evidence of personal faith. Moses had laid hold on the promises f God and was trusting in them. And e was simply seeking to get this man o share the blessings which were oming to him as a result. It is said hat a fountain pen salesman once ost a large order because he booked is order with a pencil. It is hard to persuade men to accept what we do ot value ourselves. So the personal vorker needs to be filled with confilence and joy in the Lord. (Psa. 51: 0-13

That Moses' efforts to persuade Jobab were successful we know from he fact that his children were among he children of Israel after they had entered the promised land. (Judges 1:11 R. V.)

But there is another side to this ncident which reveals a danger gainst which Christian workers need constantly to be on their guard. Being persuaded to accompany the children of Israel, Hobab should have shared n the blessings of entrance into the and of Promise. But when the time to go up had come Israel was back-

slidden and because of her sin was debarred from entrance until that generation should have died. Only two of those then living, namely Joshua and Caleb, were permitted to enter the land. No doubt Hobab could have done so in spite of Israel's unbelief had he himself but believed at that time. But evidently he followed the example of unbelieving Israel and failed to receive the blessing. It is true he will share with them the blessings which will be theirs in the Kingdom, so his failure is not to be understood as an example of a believer losing his salvation. Rather, in this incident the truth is suggested that once having led a soul to Christ and thereby secured his salvation, the Christian worker may keep the new convert from enjoying the fulness of blessing which should be his in the Christian life if his own life is not what it should be. Let us learn from this the necessity of safeguarding the fruits of our testimony by a consistent life. Let us learn the necessity of giving no occasion to stumble to those whom we have won to the Saviour.

III. OCCUPATION

The third lesson which we may learn from this Scripture is a lesson of occupation. This is seen in the fact that they must follow the cloud which led them. Only by keeping their eyes upon that cloud could they be led safely on their journey. And it is also especially apparent in the words which Moses uttered both when the ark set forward and when it rested. When it set forward he said, "Rise up, O Lord, and let thine enemies be scattered and let them that hate, Thee flee before Thee!" and when it rested he said, "Return, O Lord, unto the many thousands of Israel!" So we see that in this respect at least, whether they marched or camped it was with full consciousness of God's presence with them and with utter dependence upon Him. That is the true spirit of occupation. A believer should be looking to the Lord Jesus Christ wherever he may be situated.

This is a lesson which God's children need sorely to learn. In every detail of our lives, no matter how insignificant such details may seem to be, we should consider the Lord. We need to learn that only as He goes before and fights for us can we enjoy victory over the enemies of our souls. And we need to learn that in His presence only can we dwell safely and in peace. We need to seek His direction and blessing in every undertaking and we need to be conscious of His presence and fellowship at all times. This can be realized only through a momentary occupation in Him. How thoroughly this spirit needs to permeate our days and dominate our thoughts may be seen in many injunctions in Scripture, one of the strongest of which is the injunction, "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). Only as this is the spirit of our lives can we know that measure of victory over sin, of power in service and of blessing in the Christian life which God wants us to enjoy. (Isa. 26:3; Heb. 12:1-3; Phil. 4:6-8; Col. 3:1-3)

Fourth Quarter, Lesson 2.

Sunday, October 10, 1926.

THE REPORT OF THE SPIES

Lesson Text: Numbers 13:23-33. Read Numbers 13:1 to 14:45.

Golden Text:

"We are well able to overcome it" (Num. 13:30).

One of the most tragic incidents in all Israel's history is the incident recorded in this lesson. Two years nave passed by since God has redeemed this people from the land of Egypt. They have passed safely hrough the perils of the wilderness, for they have been protected and nourished by the hand of God. At last they have come to the borders of the promised land. The time is at hand for them to go in and possess the land which God gave to their fathers by promise. What a time of rejoicing this should have been! But instead of glorifying God and giving thanks for the mercies which have brought them to this place, and trusting Him to drive out their enemies before them, they rebel and murmur. In stubbornness of heart they insist first on spying out the land, and then when the spies have reported, they reject the

Word of God and complain against Him. In chastening for their sin they are driven back into the wilderness to spend many weary years in wandering there.

But this is no more tragic than the sad experience of the soul who spends years in aimless and dissatisfied drifting because he has been too stubborn and faithless to yield his life to God, in spite of God's call for him to do so. Indeed, this is the typical warning of the lesson. In order to see its full force, however, it will be necessary for us to consider also some of the details of this incident which are not given in the Scripture assigned.

I. THE CHALLENGE

God's command to the children of Israel that they should go in and possess the land was a challenge both to their faith and to their obedience. Of this we read in Deuteronomy 1:21. Moses is recounting their experience

at Kadesh-Barnea, and he says, "I said unto you, ye are come up unto the mountain of the Amorites which the Lord our God doth give unto us. Behold the Lord thy God hath set the land before thee. Go up and possess it as the Lord God of thy fathers hath said unto thee, Fear not, neither be distressed." What a challenge this was! It was a challenge to their faith for it reminded them of the promises which God had given to Abraham. Had they but remembered it. God had delivered them from Egypt at the very time which He had prophesied to Abraham and that in spite of seemingly insurmountable obstacles (Gen. 15:13-16). Surely, He was able to perform this further promise to give them the land. And it was a challenge to their obedience, for the man whom God had given to lead them said to them, "Go up and possess it." If Israel had possessed the true spirit of obedience they would have gone up in spite of every difficulty even though they went with the fear of

death upon them.

In like manner God challenges both the faith and obedience of His children today. He reminds us of the mercy which He has shown us. He reminds us of the promises He has given and then He commands us to enter in and possess the promised blessings through the yielding of our lives to Himself. (Rom. 12:1-2; Rom. 0:12-14; Eph. 4:1; Col. 3:1-4)

II. THE DIFFICULTIES

But Israel was filled with fear and unbelief because of the difficulties of the way. At first these difficulties were only imaginary, for they did not know what was in the land before them, save only that many nations dwelt there. But because of their fear of these imaginary difficulties they insisted on sending spies to spy out the land. That this was an act of unbelief appears from the fact that God pronounced judgment according to the days of spying out the land. Nor does it detract from this that the Lord is said to have commanded that spies be sent out. It seems evident that this was one of those all too frequent occasions when God suffers His people to do what they themselves are determined to do because of the hardness of their heart. (Deut. 1:22; Num. 13:1; Num. 14:33-34; Matt. 19:7-8)

When they began to investigate, however, they found that there were real difficulties in the way of their possessing the promised land. Let us not think that those walled cities and giants in the land were mere creatures of disordered imaginations. It is true the description of the giants was colored by their fears. But there really were giants in the land, for the Scripture abounds in references to them, and archaeology has conclusively demonstrated the reality of their existence. (Gen. 6:4; Deut. 3: 11; Deut. 22:11, 20)

Now the believer may as well recognize that there are difficulties in the yielded life. Sometimes as he stands on a verge of a decision to yield his life the believer is afrighted by imaginary difficulties. But if he could read the future and see what lies before him, he would find real difficulties there. Really to yield the life to God involves the sacrifice of many things which men prize most highly. And it many times involves affliction and persecution at the hand of friends and loved ones. (II Tim. 3: 12; Phil. 3:7-8; II Tim. 1:8)

III. THE ENCOURAGEMENT

But Israel was not left without

encouragement. The unbelieving spies at least bore record that the land was indeed a land flowing with milk and honey as the Lord had said (Ex. 3:8; Num. 13:27). Furthermore they had the fruit of the land before their eyes as a tangible token of its excellence. Not only so, but the Lord in foretelling them that it was a good land had also told them that it was the place of those nations whom the spies had reported to be there. This itself should have assured them that God had planned to drive out their enemies before them. In addition to this, at another time God had named these very nations, promising to drive them out, and even going so far as to tell them how He purposed to do it (Ex. 23:23-31). And now in their time of need Caleb and Joshua join with Moses in encouraging them, reminding them of the promise and power of God and exhorting them to go up and possess the land, trusting in Him to fight for them. (Num. 13:30; Num. 14: 6-9; Deut. 1:29-31)

In like manner the believer may be encouraged by the many promises which God makes to the soul who will but yield to Him. In nothing need he be discouraged. God has promised to fight for him, and to give him victory over the enemies of his soul. He has promised to give him strength for the tasks and testings which will come to him. And He has promised to deliver him and to bless him. As one of God's saints has put it, "We have no right to be weak with such a mighty Saviour." (Phil. 4:6-7: I Cor. 10:13; II Cor. 10:4-5; Psa. 50:15)

IV. THE SIN

How pitiful in the light of such encouragement was the sin of Israel. The sin of unbelief in sending out the spies was followed by the sin of murmuring against God and open, rebellion against His will. (Num. 13: 31; Num. 14:2; Num. 14:10; Deut. 1: 26-28, 32, 43; Heb. 3:17-19)

But this sin is no greater than is the sin of the believer who faces God's appeal to yield his life and refuses to do so. The sin of Israel was unbelief, stubbornness and rebellion. Such also is the sin of the believer who refuses to yield himself to the Lord in spite of the many wonderful promises and assurances given in the Word of the Lord's lovingkindness and power toward him. The one manifestation of such a spirit is no more displeasing to God than is the other. And let us not forget that having once yielded our lives there is still danger that we may be guilty of such sin as we face the details of God's

will for us. (I Sam. 15:22-23; Psa. 32:9)

V. THE CHASTENING

Israel's sin incurred the chastenin of God. He took them at their word They had said, "Would God we had died in the wilderness." And so the Lord drove them into the wildernes to wander there until all the men of that generation over twenty years of had died. But still He did not tak His lovingkindness from them, no suffer His faithfulness to fair Throughout that long wandering in the wilderness God was with ther and protected them and provided fo them. (Num. 14:26-39; Deut. 2:7)

In like manner the believer who rebels against the plain Word of Go is making himself subject to chasten ing. We need to be very careful as to what our choice shall be in the hou when we face a decision to do or no to do the express will of our Goo We may choose to disobey if we wil but we are apt to find that God give us the things that we choose in th hardness of our hearts, and shuts u up to them until we are sick and tired of them. Let us not forget, how ever, that all of God's chastenings ar done in love. Even in the midst o our chastening He is with us, seeking to produce in us the fruits o righteousness. (Heb. 12:3-11)

VI. THE BLESSING

Though the rebellious individual perished in the wilderness, the nation of Israel was kept by the power of Gorand finally entered the promised land Those who murmured against Goraid not share in this, but the little ones whom they had said should be a prey to the Gentiles God brough safely through the wilderness wanderings and into the land of promise. Othis we shall study further in future lessons so we will not discuss it a any length here.

So it is with the believer. When God's chastening has done its work then God blesses him. The purpose of God's chastening are to bring the believer to recognize the sin which caused it and put it out of his life When this is done the fruit and blessings of righteousness follow. Le us therefore be swift to heed God's Word and obey it, for if we do, this punitive chastening will be unnecessary. But if we have rebelled against His voice, and in consequence have suffered chastening let us submit ourselves beneath the mighty hand of God that He may exalt us in due season. (I Cor. 11:30-32; I Pet. 5:6)

-----EEXX\$59-

But he that doeth the will of God abideth forever.

ourth Quarter, Lesson 3.

Sunday, October 17, 1926.

MOSES HONORED IN HIS DEATH

Lesson Text: Deuteronomy 32:45-52 and 34:5-8.

Golden Text:

"Precious in the sight of the LORD the death of His saints" (Psalm 6:15).

The book of Deuteronomy is prinpally a review of the experiences rough which the children of Israel assed on their journey to the promed land, and of the laws which God ave for their instruction. The wilderess wanderings are over. Once more e children of Israel have reached the orders of Canaan, to which their thers had come nearly forty years efore. The time has come once more r them to go in and possess the nd. Because of his sin at the waters Meribah God will not permit Moses go with them. His place must be iken by another. And now on the ery eve of his departure Moses eminds them of the sins of their thers and of the disastrous conquences. He calls to their memory e mercies which God has shown em. He reminds them of the laws hich have been given and adds some ecessary details to them. And finally e breaks into a prophetic song which the climax of his farewell. It is this setting that our lesson of today ppears. (Num. 20:12; Deut. 1:37; eut. 3:26; Deut. 4:21)

THE POWER IN A MESSAGE

At the close of his song Moses aid unto the children of Israel, "Set our hearts unto all the words which testify among you this day. Ye sall command your children to do I the words of this law, for it is not vain thing for you for it is your life ad through these things ye shall rolong your days in the land whither e go over Jordan to possess it." otice that there are two reasons for is earnest appeal that they set their earts to all these things. The first that they are their life. And the econd is that they are to be the leans of prolonging their days in the land. It seems evident that two nings are in the mind of God. The rst is their salvation and the second their fellowship and spiritual proserity. The message which Moses has ist given, if heeded, has power to ccomplish both.

These words are to be their life.

1 this, it seems, is involved the salation of those individuals who heed is counsel. Now a very important uestion immediately suggests itself. Wherein did this message involve alvation? Did it lie in keeping the tw? At first it would seem that this what Moses meant, but a little onsideration will show that this is ot true. Rather there was a deeper

meaning to his statements than this.

Notice first that the very words which Moses had spoken in this review had brought with them a burden of condemnation. We read in Deut. 27:26, "Cursed be he that confirmeth not all the words of this law to do them." In commenting on these words the Holy Spirit through the Apostle Paul said, "As many as are of the works of the law are under the curse, for it is written, cursed is everyone that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God it is evident, for, the just shall live by faith. But the law is not of faith, but, the man that doeth them shall live in them" (Gal. 3:11-12). From this it is evident that the children of Israel did not get life through keeping the law. How then could it come? (Gal. 3:21; Rom. 3:20)

We know from the plain teaching of the New Testament that the law was our schoolmaster to lead us to Christ that we might be justified by faith" (Gal. 3:24). How did it work in this case? Surely the soul that faced the solemn import of the words we have just considered must have realized that something more than his own righteousness was necessary. And in this recognition of his need he must have been constrained to ask, "Is there not some other and better way? How can a sinner such as I be justified before God? Keeping the law cannot avail, that is plain. How then can it be?" This is an exceedingly important thing in preparing a soul to trust Christ. When he sees his need he is ready to receive the Saviour, but not till then. This essential preparation is furnished in the words of Moses. The law convicts men of sin and shows them their need, and this prepares them to receive the Saviour.

Having done this, the words of Moses add further instruction to the seeking soul. We read in another place, "This commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven that thou shouldst say, Who shall go up for us to heaven and bring it to us that we may hear and do it? Neither is it beyond the sea that thou shouldst say, Who shall go over the sea for us and bring it unto us that we may hear and do it? But the word is very nigh unto thee in thy mouth and in thy heart that thou mayest do it." In this same connection he said, "I have set before thee this day life and death" (Deut. 30:11-15). This passage becomes the subject also of one of the delightfully clear interpretations given us by the Holy Spirit in the New Testament. It is found in Rom. 10:6-8. In this passage he declares plainly that the word of which this speaks, which is in our hearts and in our mouths, is the word of faith in Jesus Christ. He goes on further to explain, "That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:9). From this inspired interpretation it is evident that the words of Moses contained an exhortation to the children of Israel to believe on the coming Saviour. And it is also apparent that this was the part of his message which if heeded would give life. It is the familiar message of the New Testament, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31; Acts 13:39; Acts 10:43).

The other part of his message was message of spiritual prosperity, "Through this thing ye shall prolong your days in the land." The way to fulfill the law in God's sight is to believe on the Lord Jesus Christ. But having believed in Him, God wants us to obey His Word. He wants us to do what His Word tells us to do. Our obedience thus becomes-not the means-but the fruit of salvation. This is the place which God intends that it should have. Only as she kept the law of God after having trusted in His promises could Israel prosper and prolong her days in the land. And only as the believer keeps the commandments and instructions of the New Testament which are particularly addressed to him can he prosper in his spiritual life of which Îsrael's material prosperity is a type. Let us seek to obey implicitly what God says to us. But let us not make the mistake of confusing the law which was given to Israel with the New Testament instructions given to the believer in this age. And let us not confuse obedience to God as a Scriptural fruit of salvation with that most unscriptural idea that one must keep the law in order to be saved. (Eph. 2:8-10; Rom. 6:13-14; Rom. 10:4)

II. THE PROMISE IN A VISION

The next thing which we notice in our lesson is that God gave to Moses a vision of the promised land before he died. Because of his sin he was not permitted to enter into the land but God permitted him to view it from mount Nebo. There are two lessons which we may learn from this.

Here, first, is a lesson of God's infinitely tender mercies. There can be no question that God gave him

this glimpse as a means of comforting his soul in that hour of disappointment. In this He showed that He was not unmindful of His scrvant, and though He must chasten for his sin, still He took this means to console him even in the hour of chastening. How many times God deals with us in this way. He permits some hard experiences to come into our lives as a means of discipline, but even in the midst of the hard experiences He gives us some rapturous vision of His own loving-kindness. Thus the suffering which we may endure through the chastening combines with the joy of a new perception of His grace to draw us closer to Himself. (Rom. 8:28; II Cor 12:9)

Another thing is suggested here also. Though the fulfillment of God's promises had been delayed, its final realization was as sure as the faithfulness of God. He had promised to give this land to Abraham and to his seed and He meant to do it, though He had been hindered thus far. Now as He shows Moses the land, it is not as a land desireable but unattainable. Rather He calls it "the land of Canaan which I give unto the children of Israel for a possession." So in this

vision given to Moses is a promise that God's promises shall be fulfilled and Israel shall inherit the land. This in itself must have contributed much to Moses' comfort, for it was an assurance that though he was to be taken away from the leadership of Israel, still the purposes of God should not fail of their fulfilment. (II Tim. 2:13; Lam. 3:22; Psa. 89:33)

III. THE PROPHECY IN A BURIAL

When Moses died God Himself buried him. There is in this fact more than appears at first. Without question it is an evidence of God's personal care for Moses and an interesting illustration of the truth of our Golden Text.

But there is even more here than a token of God's personal interest in Moses and care for him. It is a prophecy of coming events. Such care for the body of Moses seems to indicate that God has some special use for it in the future, This implication is strengthened by the fact that the devil contended with Michael for its possession (Jude 9). This remarkable burial seems to be connected in some way, though just how we cannot say,

with the fact that God has a specia rom ministry for Moses to perform in thathe coming days of Great Tribulation. High himself prophesied this when he sai to Israel, "God shall raise up unt two you a prophet like unto me" (Deu B 18:15, 19). It was typified also in the fact that Moses appeared with Elija his in the Mount of Transfiguratio [Mark 9:4; I Pet. 1:16-18]. And it prophesied very clearly in the ministr which Moses and Elijah will have i the Great Tribulation. For the detail of this ministry read Revelation 11 1-12. Space forbids discussing the passage at length, but notice that th miracles wrought by the two witnesse were identically the same as thos wrought by Moses and Elijah. Cor nect with it also as evidence of th time when these things shall be, tha great prophecy in Mal. 4:5. And con sider also the expectancy of the children of Israel in the days of Christ, which involved the coming of three persons, namely, The Chris Elijah, and "That Prophet" (like unt Moses) (John 1:19-21). With this w must rest our discussion of this lesson But this will be enough to suggest the prophetic portent of that burial which God Himself conducted.

Fourth Quarter, Lesson 4.

JOSHUA, ISRAEL'S NEW LEADER

Lesson Text: Joshua 1:1-9. Read also Numbers 27:18 20.

Golden Text:

"Be strong and of a good courage—for the LORD thy God is with thee whithersoever thou goest" (Joshua 1:9).

"Joshua" means "Jehovah Saviour."
It is at once a prophecy and a testimony. It is a prophecy of Jesus' first coming and death upon the Cross that He might be our Saviour, and it is a testimony of faith in Him.

a testimony of faith in Him.
Inasmuch as it is a prophecy of the coming Saviour, it is interesting to note that the Greek name "Jesus" is used to translate the Hebrew name "Joshua" in at least one passage in the New Testament (Heb. 4:8). It is also significant that the angel should have said to Joseph, "Thou shalt call His name Jesus for He shall save His people from their sins," and also that the record further says, "This was done that it might be fulfilled which was spoken of the Lord by the prophet saying, Behold a virgin shall be with child and shall bring forth a son and they shall call His name Immanuel, which being interpreted is, God with us" (Matt. 1:21-23). Thus in the New Testament the name "Jesus" is invested with the meanings both of Saviourhood and Deity and becomes the exact equivalent of "Joshua."

Following out this thought, an ex-

tended analogy might be drawn between Joshua and Jesus proving that this man was a type of the Son of God. This typical teaching appears not only in the meaning of His name but also in his position and experiences as the leader of Israel.

But in his personal life Joshua was a typical believer in the Lord Jesus Christ, as we have already suggested. This method of approach to the study of his life is more harmonious with the Scripture which is furnished for our present lesson, so we will leave the typical teaching concerning the Saviour to another time and study this lesson as an example of God's dealing with the believer.

I. JOSHUA'S CALL

The first fact which we notice is that Joshua had a call to definite service for his Lord. "Now after the death of Moses the servant of the Lord it came to pass that the Lord spoke unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead, now therefore arise and go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel. Every place the sole of your foot shall tread upon, that have I given unto you as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river

Euphrates, all the land of the Hittite and unto the great sea toward th going down of the sun, shall be you coasts" (Joshua 1:1-4).

Sunday, October 24, 1921 mit

There were three things involve in this call. The first was separation for God said, "Moses My servant i dead, therefore arise go over Jordan. They had been mourning the deat! of Moses a full month. The time has come for them to cease from thi display of grief and to go forward It was the last of the sorrows of th wilderness. They were to forget tha which lay behind and press forwarinto the blessings of the promise land. They were to pass out of th old wilderness experiences into th fruitful land of Canaan. Again thi call involved service. The leader o Israel had been taken from them Another must take his place. Joshuwas to be the successor of Moses He was to lead the children of Israe into the promised land. He was to serve God in the accomplishing of Hil gracious purposes for His people. Thi call also involved satisfaction. It was a call to enter the land of blessing It was a call actually to enter into the enjoyment of the promises which had been given to Abraham and to Isaac and to Jacob, and for the ful fillment of which they had eagerly longed and waited. By faith in the Word of God, anticipation of these

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romises had brought blessing to their thers. How much more should their ctual fulfillment bring to their childen. Such was the call which God ave to Joshua.

But every believer today receives se same call just as definitely as did is man of God. Probably God spoke Joshua in an audible voice. He as not so spoken to us. But He as spoken just as surely, for His Vords are recorded in that Book hich is the Word of God. What eed have we of an audible voice hen we have the written expression God's will? In this Book, then, od calls the believer. And his call extended to all believers. It will quite impossible for us to discuss is subject fully in this exposition. ut it is as unnecessary as it is imposble, for a most excellent discussion f it will be found in an article in nis issue written by L. J. Fowler, ntitled, "God's will for Service." uffice it to say that this call is a call or separation from the world, from I past sad and sinful experiences, nd even from continued occupation past blessings to the exclusion of ose which God designs for the preent. It is a call to definite service nd advancement in the Christian fe, and it is a call to enter into the ctual enjoyment of the blessings rhich God promises to those who ut their trust in Him. (Rom. 12:1-2; hil. 3:8-15; II Pet. 3:18)

II. JOSHUA'S COMPANIONSHIP

Now see what blessed companionhip God promised to Joshua. He aid, "There shall not any man be able stand before thee all the days of ty life. As I was with Moses. so I ill be with thee. I will not fail thee or forsake thee" (Joshua 1:5).

There was great need of this comanionship. As they did in the case f Moses, the children of Israel might any times misunderstand Joshua nd turn against him. But even if ney remained faithful, still there were be giants and heathen nations and alled cities in the land to conquer. fumanly speaking the task to which he had been called was impossible, the needed someone stronger than he of fight for him, to give him the ncouragement of his companionship, and the advantage of his strength.

This companionship promised all nat Joshua needed. If forsaken by an and left to walk alone in the ath of God's will, still he would not e alone for the Lord had promised be with him. Though all should ill and turn aside and forsake him, nat Companion would not fail him or forsake him. And in this comanionship was complete victory, for There shall not any man be able to and before thee all the days of thy fe" are the very words of the prome. The presence of the Lord guaranced victory over all his enemies.

So, too, with the believer. He both eeds Divine companionship and has

the promise of it. The Lord Jesus Christ has said, "Lo I am with you alway even unto the end of the age" (Matt. 28:20). And of the Holy Spirit the Word says, "Your body is the temple of the Holy Spirit which is in you, which ye have of God" (I Cor. 6:20). The companionship which Joshua enjoyed, every believer may enjoy. It is a settled fact that the Lord is with us. But our perception of His presence depends upon the measure of our yielding to Him and entering into fellowship with Him. And upon this also depends our victory over sin. We need to learn the secret of the little girl who was asked how it was she was always so happy and apparently free from temptation. When asked this question, she replied, "O, Jesus lives in my house, and when I see the devil coming I always say, 'Please, Lord Jesus, you go to the door,' so He goes to the door and when the devil sees Him he says, 'O excuse me I guess I have come to the wrong house.'" (Isa. 41:10, 13; Rom. 12:21 "Be not conquered by the wicked one but conquer the wicked one in the Good One" [literal Greek], Rom. 8:31; James 4:7-8)

III. JOSHUA'S COURAGE

In the next few verses God calls on Joshua to be strong and courageous. "Be strong and of a good courage, for unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them. Only be thou strong and very courageous, that thou mayst observe to do according to all the law of Moses, which Moses my servant commanded thee. Turn not from it to the right hand or to the left, that thou mayst prosper whitherso-ever thou goest" (Joshua 1:6-7). And in verse five we read, "Be strong and of a good courage, be not afraid, neither be thou dismayed for the Lord thy God is with thee whithersoever thou goest."

Be strong and of a good courage! Surely, he had need of this! He knew, as no one else then living knew save Caleb, the difficulties of the way, for he had been through the land while spying it out, and he had seen the sights which had made the hearts of ten strong men fail for fear. He had good reason also to know the weakness of the people, for he and Caleb alone were left alive of those who had come up to the borders of the promised land on that fateful day, now nearly forty years before. All the rest had died in the wilderness as a punishment for their stubborness and iniquity. And he knew the presumptous sin which had caused Moses to fail before his task was accomplished. All these things might happen again, and another failure might result, so he had need of strength and courage.

But if this exhortation implies a need, it also gives evidence that there was good reason for him to be strong and of good courage. See the promises which God gave him, "Thou shalt divide for an inheritance the land." And again, "Be not afraid, neither be dismayed for the Lord thy God is with thee whithersoever thou goest." He had good cause to be strong and courageous. God had promised the successful issue of his task, and had promised to be with him. There need be no fear in the company of his Lord, for all his enemies must fall before him as grain before the sickle.

But Joshua's need of courage was no more great than is our's today: neither was the foundation of it any more sure. We are engaged in a hopeless conflict with the powers of darkness. We are entirely too feeble to stand before them. There is no human possibility of victory for us. We are also called on to perform tasks which are beyond our strength. We cannot possibly do them if left to ourselves. But we are not left to ourselves. Our God is with us. He has promised to protect us and to fight for us. He has promised to give us victory over our enemies, and to strengthen us for the tasks. Why then should we be dismayed? Rather let us be strong and of good courage for He is with us. He will not fail us nor forsake us. He is with us withersoever we may go. (I Cor. 10:13; Phil. 4:6-7; Eph. 3:16; Phil. 4:13; II Cor. 10:4, 5; Eph. 6:10-18)

IV. JOSHUA'S CONTEMPLATION

It is easy enough to see why Joshua should be strong and of good courage, and it is not more difficult to see why the believer of the present day should be strong and courageous. But still we need to see how this can come to pass. The answer to our question lies in the Scripture before us. Having exhorted Joshua to be strong and of good courage, and having given him such wonderful promises to strengthen him, God then says, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night that thou mayst observe to do according to all that is written therein, and then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8). The secret of Joshua's courage can be expressed in one little word which has already become familiar to our readers. "Occupation" is the secretoccupation in the Word of God—occupation in His promises—occupation in His mercies—occupation in His purposes and plans-in short, occupation in the Lord. This was to be the secret of Joshua's strength and courage, and it is the secret of all true strength and courage in the life of any believer. (Isa. 26:3; Heb. 12:1-3; Phil. 4:6-8; Col. 3:1-5).

God has given us a wonderful picture of the blessedness of the man who really does meditate in the law of the Lord day and night, as He commanded Joshua to do, and as He

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commands us to do. This same description appears in at least two places in God's Word. Here it is: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth

in the way of sinners, nor sitteth in the geat of the scornful, but his delight is in the law of the Lord and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, tha gain bringeth forth his fruit in his seasor less. His leaf also shall not wither, an whatsoever he doeth shall prosper. less (Psa. 1:1-3; Jer. 17:7-8)

Fourth Quarter, Lesson 5.

Sunday, October 31, 1920 Live

THE EVILS OF STRONG DRINK (TEMPERANCE LESSON)

Lesson Text: Proverbs 23:29 35.

Golden Text:

"At the last it biteth like a serpent and stingeth like an adder" (Prov. 29:32).

Prohibition will never cure the drink evil. It may drive it under cover: it may brand it a crime against law and society: it may prevent temptation from openly flaunting itself before the eyes of the young: it may make it a little more easy for those who are weak to abstain from it: all these prohibition may and can do, and therefore it is a good thing. But prohibition can never end the drink evil.

The difficulties are twofold. In the first place prohibition aims not at the root of the evil, but at the fruit. As everyone knows, this will never succeed in stamping out any evil. You cannot kill a serpent, nor keep it from bearing another brood, simply by de-stroying the present offspring. The second difficulty is that while prohibition may clearly label the evil as such, it cannot give the moral or spiritual power which is needed to enable a man to overcome it. Another difficulty might be mentioned which is closely kindred to the last named, and that is that until men are so changed in-wardly that they have full victory over the lust of gain and of pleasure which prompts the manufacture, sale and consumption of liquor, it will be exceedingly difficult to enforce any laws which may be passed.

Let no one misunderstand us. We believe prohibition is a good thing, and we believe that every Christian should lend his most earnest and hearty support to the enforcement of the law. But we feel that it is folly to shut our eyes to its limitations. Again we do not wish anyone to think that we believe there is hope for the salvation of society in the cure to which we shall refer presently. There is not. God's Word nowhere teaches that society will be saved or can be saved. On the contrary it teaches that in the last days, times shall become exceedingly, perilous because of the corruption of "Society." But to the individual who will receive it, God's Word does hold out salvation and deliverance from all evil. We only avoid discouragement by frankly recognizing the impossibility of saving society, but at the same time we are able to make our energies count

for the very most possible towards combating this great evil in reconnizing that God's gracious provision has been made for the individual soul and it is to the individual that the message of this provision must be carried. (II Tim. 3:1-7)

I. THE ROOT

The first proposition we wish to make is this: The drink evil is but one manifestaton of the horrid activities of the old nature, resident in every man. This is the root, of which the drink evil is the loathesome fruit. Of this we read in Gal. 5:19-21: "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the king-dom of God." It is this brutally selfish old nature in men which fills them with lust for personal gain until they disregard the laws of country, the physical well-being of their fellowmen, and the happiness and welfare of helpless wives and little children. It is this rebel against all law and authorty which leads to the illicit manufacture, sale, and use of liquor, and which leads officials to wink at it and to condone the law breakers. It is this abominable seed of Satan which leads men for selfish pleasure to debauch themselves and thereby to sacrifice the happiness and physical well-being of their loved ones, and to bring upon them sorrow, and suffering, and shame, and want. This is the root of the drink evil. But this evil is only one of its many manifestations. (Eph. 4:22; Jno. 8:44)

II. THE BONDAGE

It is impossible for men in their own strength to gain the victory over this enemy of their souls. They may pass laws making it a crime, either to make, sell, or use strong drink. They may even provide and impose heavy penalties for violations of such laws. But still men will make it, sell it, and drink it. And, though by a strong will, bolstered up by the fact that temptation is not continually thrust in his way, as it was in the

days of the open saloon, an individual here and there is able to overcome the power of strong drink in his own life, still the old nature is not conquered. It will manifest itself in othe ways, one of the most subtle being to produce in the self-reformed drunk and such self-righteousness that he will not see his need of the Savionand will depend on his own moralit for salvation. (Rom. 8:7; Rom. 7 18-24)

The evils of strong drink are to well known to need an extended dis cussion. It wrecks the health of thos who use it, and unfits them for an useful occupation. It brings sufferin and grief to the hearts of loved one and subjects them to unspeakabl brutality which they might be spare-were the drunkard not temporarily crazed by drink. It makes all who use it a menace to the community in which they live, and renders ther incapable of good citizenship. An last, but not least, it deadens their spiritual susceptibility and callouse their consciences until at last, through keeping them from the Saviour, i plunges their souls into a Christles and hopeless eternity. All these thing are well known, and would doubtles be admitted by most of those unfor tunates who are victims of this habit But how to gain the victory over i is the question. Indeed how to gain the victory over any sin of the lif is one of the greatest questions in the hearts of men and women today

Laws prohibiting the evil canno save men from it. Will power canno do it, for it can only change the forn of evil. What hope, then, is therefor the soul who is bound in the fet ters of the old nature and the evil habits which he produces?

III. THE SAVIOUR

Thank God! there is a Saviou Who is able to save to the uttermos the soul who has come to realize hi need of salvation from the bondage of the old nature and his evil works. This Saviour is none other than the Lord Jesus Christ. Of Him the Scrip ture says, "If the Son, therefore, shall make you free, ye shall be free indeed (John 8:36; Heb. 7:25).

If the sinner is to be saved from the power of sin he must get a new nature. The old nature, in Rom. 8: called the carnal mind, "is enmity

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gainst God, for it is not subject to e law of God, neither indeed can be." his in itself shows us the hopelessess and the futility of all attempts reform either the old nature or the lan under his control. The same lought is emphasized in I Cor. 2:14, hich says, "The natural man receiveth not the things of the Spirit God, for they are foolishness to im, neither can he know them, for they are spiritually discerned."

What salvation is there for a man whom this old nature dwells? 1st this! God can give and does give the soul who trusts the Lord Jesus hrist as his Saviour, a new nature, ren His own Divine Nature. This what is meant by the word "reneration." or the expression "the ew birth." The Scripture plainly aches that when a soul trusts Christ, tat soul is born from above. The fe of God is imparted to him, and a becomes a child of God, with God's wn life resident in him. This is the rovision which the Lord Jesus Christ akes for the deliverance of the soul ho is under the bondage of the old ature. (Gal. 3:26; John 3:3-16; II et. 1:4)

Jesus made this provision through is death upon the Cross. There He pre the guilt which attached to men ecause of the presence of this icked old man within, and the deeds to which he leads their souls. There e assumed our responsibility before od, and there He satisfied God's stice, for He was punished for our ns. And now by the power of the ross He both gives a new nature the soul who trusts in Him, and new power which enables that soul b live victorious over the lusts of the flesh. (I Pet. 2:24; Rom. 6:6; om. 6:14; Titus 2:14)

IV. THE VICTORY

And this brings us to the principal oint of our lesson. The great ques-on really is this: Since Christ has ovided salvation both from the penty and power of sin, how can a soul tually be delivered from the bondge of the old nature? What must man do to gain victory over the bits which it produces, of which e drink habit is but one? The anver is this: First, the soul must trust e Lord Jesus Christ as his Saviour. hereby he will receive the salvation his soul, the forgiveness of his ns, and the impartation of that new ature which is God's own nature, id without which deliverance is imossible. Then he must yield himself God, and permit the new nature dominate his thoughts and deeds. this direction only lies emanci-tion from the power of sin. This the meaning of that wonderful pasge of Scripture found in Rom. 8: 6, "The law of the Spirit of life in hrist Jesus hath made me free from e law of sin and death. For what

the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." Notice, here, that through the death of Christ, God has provided that the fulfilled in men. But it is to be fulfilled only in those who, "walk not after the flesh but after the Spirit." What it means to walk after the flesh

and what it means to walk after the Spirit is explained in the next verse, "they that are after the flesh do mind the things of the flesh, and they that are after the Spirit the things of the Spirit." To walk in the Spirit is to have the mind occupied in the things of the Spirit. It is to let the new nature lead our minds to occupation in the Lord Jesus Christ. It is to let Him so fill our minds with the love of Christ and the wonder of His love for us that there will be no place in them for selfish desires and sinful meditation. In this and in this alone is victory for the souls of men. But in this there is perfect victory. "This I say then, walk in the Spirit, and ye shall not fulfill the lusts of the flesh" (Gal. 5:16).

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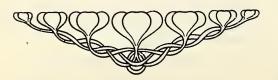
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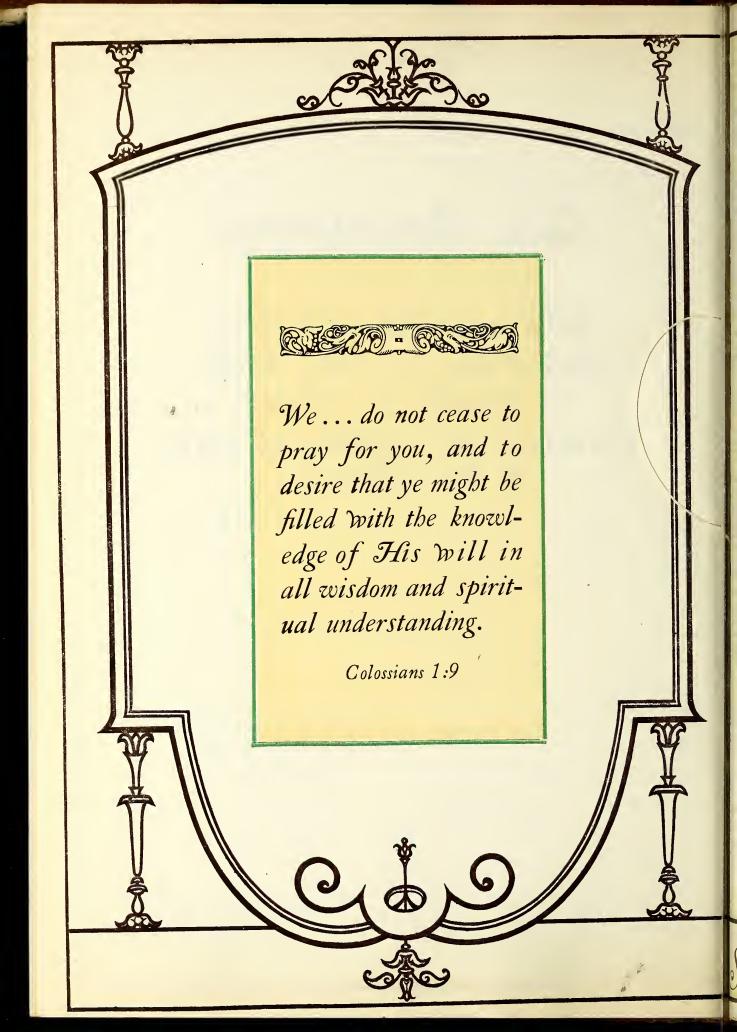
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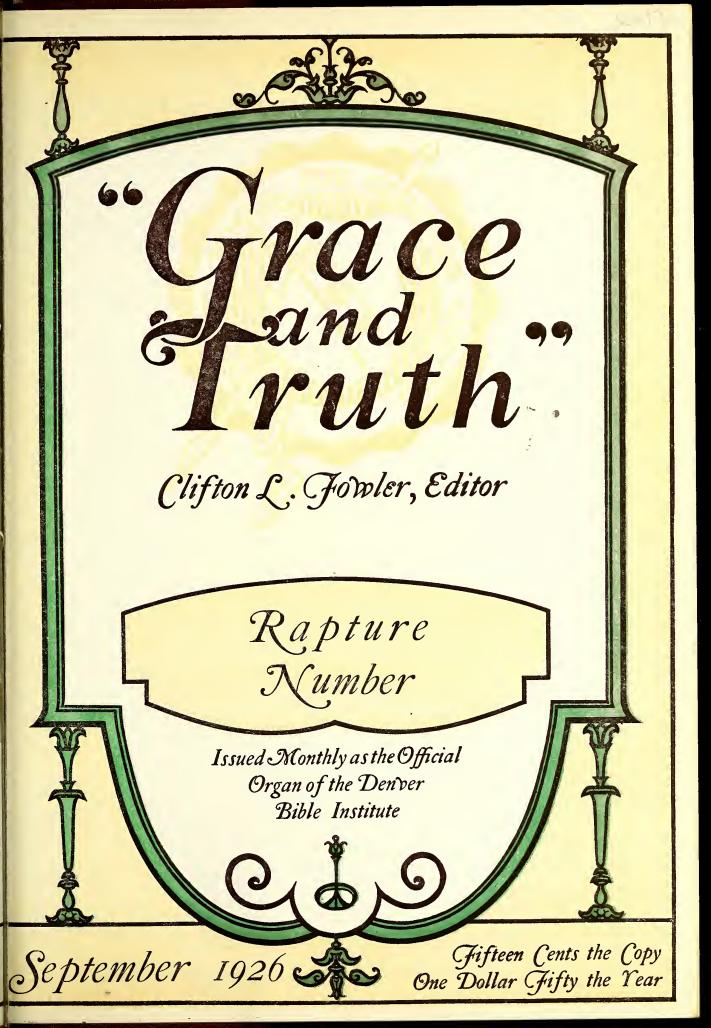
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AS THE EDITOR SEES IT

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Maranatha! The Lord is at Hand!

HE signs pointing to our Lord's soon coming to catch up His Church multiply on every hand. On the one hand are things which fulfill with increasing significance the prophecies of conditions which should characterize the "last days," while on the other hand are things which foreshadow with startling clarity conditions that will prevail in the period of Great Tribulation which will come upon the earth immediately after the rapture of the Church.

Divorce courts working overtime bear witness to the breakdown of family life. In this connection one Denver paper reports that "Divorces increased 5.9 per-cent in Colorado in 1925, while marriages

decreased 3.1 per cent." Other reports tell us that welfare workers have found little children deserted by their parents and left to starve in lonely hovels on the plains of this State. One particularly pitiful case of this kind was that of a little girl about seven years old, who had been terribly burned in the explosion of a gasoline stove. Her parents, thinking she was hopelessly injured, wrapped her up in a rug and left her to die, in hunger, and agony, and loneliness. And in many thousands of homes, bull-dogs are receiving the affectionate care which should be given to babies. These, and many other such things are a sufficient commentary in themselves on the prophecy that in the last days men should be devoid of natural affection. (II Tim. 3:1-3)

Movie producers and exhibitors report that they do business running into millions of dollars annually. Profits from the manufacture and sale of automobiles, gasoline, chewing gum, tobacco, and other such things run into figures which stagger the imagination. Of cigarettes alone it is reported that the total output in this country

We Will Not Stop

asking that you pray for the need of dormitories for the work of D. B. I. because

God Will Not Stop

laying on our hearts an increasing burden of realization that this provision is vital to the work. Therefore we earnestly appeal that

You Will Not Stop

praying with us for full provision for this exceedingly great need,

Until That Rent Drain
Does Stop!

was over one hundred billion last year. But every organization and institution which stands without compromise for a faithful testimony to the truths of God's Word, and which gives aggressive evangelistic efforts first place in its program, can bear testimony that every year sees an appalling increase of financial pressure. This pressure is especially felt by the faith mission boards and Bible institutes. About the faith mission boards and schools which are conducted on the same basis let it be said that God does faithfully supply the actual needs, but His people are called to carry on at the cost of inconceivable sacrifice, and apparently it is because so few really seem to have caught the vision and to be willing to help bear the burden by means of their gifts. Surely nothing

more need be said in comment upon the prophecy that in the last days "men shall be lovers of pleasure more than lovers of God." (II Tim. 3:4-5)

And the well-known fact that Modernism and Unitarianism on the one hand have practically captured the denominations, while on the other Pentecostalism, Eddyism, Russellism, Mormonism, Adventism, Spiritism, and many other forms of fanaticism have made tremendous inroads into the membership of evangelical churches, is sufficient proof in itself that the Spirit of God inspired the prophecy that in these last days many should "turn away their ears from the truth and be turned unto fables." (II Tim. 4:3-4; I Tim. 4:1)

These are only a few of the samples of the many fulfilments of prophecies foretelling conditions of the last days, and they are taken at random from many such with which we are surrounded on every hand. Surely they indicate that we are living in the "last days."

But concerning the Great Tribulation which will follow the rapture of the Church, there are two out-

standing characteristics, shadows of which are deepening with startling and sinister rapidity in the very days in which we live.

One of these is political. In the Great Tribulation there will be a great federation of nations: the Roman Empire will be revived: and the reins of power will be grasped in the hands of one man—the Antichrist. (Rev. 13; Rev. 17:10-13)

In this connection the League of Nations and the World Court have challenged the thoughtful attention of every Bible student worthy of the name. While Mussolini's phenomenal rise to absolute dictatorship in Rome, and in all Italy, together with the plans which he has announced and the express determination which is in his heart to restore and even to excel the former glory of the Roman Empire, have been watched with no less keen interest by all students of prophecy. These things are not the fulfilment of prophecy concerning the Great Tribulation—at least not yet! But they are startling and thought provoking things which show the trend of world politics.

The other outstanding characteristic of the Great Tribulation to which we have referred is religious. The Antichrist will lead men in open rebellion against God, and in an organized effort to repudiate His authority and break His power. (Rev. 19:11-19; Psa. 2:1-3; Psa. 81:1-5)

Within the last month a vice cult has been uncovered in Denver, in which hundreds of young men, mostly high school students, were banded together in a secret organization, initiation into which was marked by the use of dope and licentious orgies in which vice of every sort conceivable to the sexual pervert were practiced. This cult not only has revived all the vices known to pagan Greece and Rome, but it has actually instituted the religion of Antichrist. For example in their unholy rites God is called by the name of "Damn," and hell is called by the name of "heaven." When it is remembered that investigators say it is evident that this cult has gained national proportions, its significance will be appreciated.

Now there comes to our attention the incorporation under the laws of the State of New York within the last year of the American Association for the Advancement of Atheism. Its founders boast that "There are in America millions of atheists whom agitation will precipitate into militancy, and who united can easily overthrow the religious terrorism that today frustrates their pursuit of happiness." Its purposes are expressed in such terms as these: "Its main purpose is to wage war on religion itself. . . . There is no God! And our supreme effort will be to free mankind from the fear of a nonentity. The worshipping of a verbal idol must end," and, "Radical treatment is required, and the A. A. A. believes in striking at the root of the evilin ridding the world of the God idea." Its program of activity embraces the broadcasting of atheistic lectures by radio, the flooding of this country with billions of atheistic tracts, and the sending of representatives to foreign countries to undo the work of missionaries there. Surely the mystery of iniquity doth already work! The desperate wickedness of men's hearts is fast ripening to the awful harvest which it will bring forth under the regime of Antichrist. When he instigates his rebellion against the Most High he will not have difficulty in finding henchmen.

We cannot tell how soon our Lord may come. It is impossible to set the date, and it is foolish to try to do so, for there is not in the Bible a single time prophecy relating to this dispensation on which we can base our calculations. But on the other hand it is impossible to view prevailing conditions without realizing that the shadows of the night of Great Tribulation are fast falling across our paths. Truly the night is at hand The shades of evening are falling. But before that night of sin has settled down upon the earth, we will hear our Saviour's welcome shout, calling us to come home. Then our souls thrilling with ecstatic joy, and our bodies with the invigoration of resurrection life, we shall be transported in the twinkling of an eye from the gloom of earth to the glory of heaven, to be united with our Lord Jesus Christ in eternal fellowship.

Surely the realization that the time is so short, and our Lord's coming so near at hand, should stir us to renewed earnestness in prayer, to increased sacrifice in giving, and to augmented diligence in labors as we seek in so far as is possible to snatch precious souls as brands from the burning.

—H. A. W

"Like Him"

TO BE like Christ is the desire of all who love Him He is our Example that we should follow His steps How zealously, how earnestly, and with what diligence have the children of God often sought to be like Him only finally to realize that they were following afair off, and that the path they trod seemed never to bring them any nearer.

Surely there must be a path which leads more directly to the place of our desire. What is necessary that we may be like Him?

Let us be guided by the Word of God. In the second Epistle to the Corinthians, Paul, inspired of God writes, "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. To be like Him we must behold the glory of the Lord. Being like Him depends on seeing Him. It is true that now we see through a glass darkly, but it what we see even thus imperfectly be our constant occupation, it will work marvels in causing us to be like Him. The Psalmist says, "They looked unto Him and were radiant" (Psa. 34:5 R. V.). And Moses endured as "seeing Him Who is invisible" (Heb. 11:27).

There cometh a day, praise God, when we shall no longer see as through a glass, darkly, but face to face

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Then the transformation which is only partial now, cue to our imperfect vision, will be complete. "When He shall appear we s'all be like Him, for we shall see Him as He is!" (I Jno. 3:2). —C. H. W.

No Excuse

WUCH of the responsibility for the appalling moral and spiritual conditions among our young people must be laid at the door of the parents. It is no excuse to say, "The Scriptures prophesy that in the last days children shall be disobedient to their parents." This does not for a moment excuse the parents for permitting their children to disobey. For the parent to protest, "I simply cannot make my children obey me," is an admission of inexcusable weakness. It is the parents' God-given responsibility to make the children obey. If they realize that they are failing they should at once set themselves to discover why it is, and to learn how they may succeed.

One chief reason why parents cannot command the obedience of their children is that they completely disregard the teaching of God's Word on the subject of child-training. If they will not be scriptural parents they cannot expect to have scriptural children. And if they completely ignore the Scripture instructions as to how children should be disciplined, they cannot expect their efforts at discipline to meet with success and the plessing of God.

The Scriptures have many plain things to say on the subject of how parents should raise their children. Here are a few samples:

"Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Prov. 23:13).

"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15).

"Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18).

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:24).

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (Prov. 29:15).

"And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

Let no one think that these are simply old-fashioned deas on the subject of child-training. They are old-fashioned, we will admit, but they are instructions given by the Spirit of God that parents in all ages may know now they ought to raise their children. Notice that two things must be combined—the use of the rod (there is no reason to believe that God does not mean this literally),

and instruction in the things of the Lord. The wise parent will also remember that the instruction of example is twice as potent as that of precept.

For the parents who will enter prayerfully, and faithfully, and scripturally into their God-given responsibilities in the matter of child-training God's Word holds out some wonderful promises. The very fact that we are instructed to bring the children up in the nurture and admonition of the Lord in itself implies that He will give us the requisite wisdom and strength to do so, and will bless our efforts. And in Proverbs 22:6 the Spirit says:

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

Surely such a promise should encourage parents prayerfully to consider what their responsibility is, and earnestly and faithfully to enter into it. And it should help them to realize that there is no excuse for their neglecting it. May God give us parents who are willing to be old-fashioned enough to be scriptural in seeking to rear the children for Him!

—H. A. W.

An Invitation and a Request

THE classes of D. B. I. are now opening for the winter's work. The classes in the Day School open Wednesday, September 15th, the Sunday Afternoon Bible Class opens Sunday, September 12th, and the Night School classes open Tuesday, November 2nd.

We extend to our readers a cordial invitation to visit in any of these classes whenever they have opportunity. We were delighted this summer to meet a number of people who introduced themselves to us with the words, "I am a reader of 'Grace and Truth' and I have dropped in to see D. B. I., for I am interested in your work." We always count it a privilege to meet members of the "Grace and Truth" family, and only wish that those who visited in the summer could pay us another visit in the coming months when the school activities are in full swing. We want especially to invite you to attend the Sunday Afternoon Bible Class which meets in the Institute Auditorium every Sunday afternoon at 3.00 o'clock. Dean Fowler is the teacher of this class, and this winter he is going to give an especially interesting and valuable series of studies on "Daniel the Prophet—the Divine Key to Prophecy."

Please also remember the work in your prayers. Especially pray for God's blessing upon the workers and students in their own spiritual lives, and don't forget to remember the many financial needs, for we are entirely dependent upon God's provision for these in answer to prayer. In this way you will truly be helpers together with us in the blessed work He has given us to do.

—H. A. W.

THE RAPTURE AND THE REVELATION

by Maurice G. Dametz

UCH of unbelief concerning the literal, premillennial Second Coming of Christ is due to confusion arising from mistaken attempts to harmonize Scriptures speaking of the Rapture with others which speak of the Revelation. In this article Dametz discusses the vital distinction which God's Word makes between the two. Let it be remembered that the teaching concerning the Rapture is confined exclusively to the writings of the Apostle Paul, while all references to the Second Coming of Christ in other Scriptures relate to the Revelation.

HE student of the Word of God will discover some apparent contradictions as he first studies the doctrine of the Second Coming of Christ. In one group of Scriptures Christ is depicted as coming to earth in full view of men, clothed in awful majesty and flames of fire, to judge His enemies, to deliver His people Israel, to restore them at Jerusalem and there to establish His glorious Kingdom and to reign in all the earth. But in other portions of Scripture, He is set forth as coming into the air to rapture believers, both dead and living, into His presence. In this description there is no conclusive evidence that His coming will be perceived by unbelievers. No mention is made of judgment, and every indication is that He will not come to earth at all. Thus, in these passages the events predicted are so widely different that reader and student of the Bible may become confused over them.

But if we employ the God-given principles of Divine Revelation and Bible study, and especially the principle of right division, our troubles disappear and our confusion is dissipated. As we distinguish between things that differ, we discover to our delight that the passages do not contradict and that all Scripture perfectly harmonizes in teaching that the Second Coming is really twofold in character, or consists of two separate and distinct events. The first is His coming for His saints, and the second is His coming with His saints to establish His Kingdom. The one we call the Rapture and the other, the Revelation.

A careful examination of the Scriptures clearly reveals to us the great distinction between these two

events, and it is our great responsibility to observe the distinctions of the Word of God. Shall we, therefore with open hearts and with implicit confidence in the authority of the Word, consider its teaching on this important and delightful subject.

In I Thess. 4:15-17 we read that the Lord will descend from heaven, into the air, and from thence He will summon His saints, the believers of the Body dispensation dead and living, to join Him. They, being resurrected and changed respectively, are caught up together in the clouds, united in one body in blessed union with the Head. Here, then, is nothing but what has reference to the saints—nothing that indicates His appearance to the world and nothing of His coming in the clouds with flaming fire. The purpose of this coming is to receive His Church. He descends from heaven for us, and we ascend to meet Him. The whole Church is caught up into the air to be united with Him forever.

This heavenly event having been described, the at Apostle then proceeds in a different strain, and opensup another subject; "But of the times and seasons brethren, ye have no need that I write unto you" (Ilea Thess. 5:1). And yet He has just written in the preceding verses, about the coming of the Lord and the fulfilment of their hopes. It is therefore a different I matter concerning which Paul, by the Holy Spirit is now speaking. The subject here is not the "catching up" of the Church, but "the day of the Lord." Paul dic an need to write to them concerning Christ's coming for the Church, but there was no need for him to write.

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"It is one of the 'mys-

teries' of the faith, that

at the coming of the

Lord, His people then

living on earth shall pass

at once to glory, 'with

death untasted and the

-Sir Robert Anderson

grave unknown."

concerning "the day of the Lord," or Christ's glorious appearing on earth to set up His Kingdom. This had been clearly prophecied and described in the Scriptures of the Prophets. Thus Paul clearly distinguishes between the Rapture and the Revelation, and this distinction is to be kept clearly in our minds as we study the Word.

THE RAPTURE AND THE REVELATION DIFFER AS TO THEIR CHARACTERISTICS

N THE Rapture Christ will come into the region of our atmosphere, and the "dead n Christ" and all living beievers shall be caught up to neet Him "in the air." Thus he sphere of the Rapture will be in the air. When Christ ises up from the Father's hrone, the Church will rise up o meet Him. Those outside of Christ will have no part in he Rapture. The indications of Scripture seem to point to His coming secretly to take His aints to Himself. It seems probable, therefore, that this vent will even be invisible as ar as the world is concerned. I Thees. 4:15-17; I Cor. 15: 1-52)

But in the Revelation, Christ shall openly reveal Himelf, for the Revelation means 'the unveiling." Thus Christ vill be unveiled before the

vorld and manifested openly in all the majesty, power nd glory of Deity. Of this overwhelming, triumphant vent we are told in many Scriptures, of which the ollowing are only a few: "Behold, He cometh with louds; and every eye shall see Him, and they also vhich pierced Him: and all kindreds of the earth shall vail because of Him. Even so, Amen" (Rev. 1:7). For as the lightning cometh out of the east, and nineth even unto the west; so shall also the coming of he Son of Man be" (Matt. 24:27). "And then shall ppear the sign of the Son of Man in heaven: and then hall all the tribes of the earth mourn, and they shall ee the Son of Man, coming in the clouds of heaven vith power and great glory" (Matt. 24:30). "And saw heaven opened, and behold a white horse; and He hat sat upon him was called Faithful and True, and righteousness He doth judge and make war" (Rev. 9:11).

In both cases the Lord Jesus Christ returns, personally nd literally. In the Rapture it is "the Lord Himself" Vho descends and in the Revelation "this same Jesus" eturns in the "same manner" as He went away (I Thess, :16; Acts 1:11).

The Rapture will probably be visible only to the

Church, while the Revelation will certainly be visible to all people (Rev. 1:7). In the Rapture Christ will come for His saints (I Thess. 4:16-17), while in the Revelation He will come with His saints (Jude 14-15; I Thess. 3:13). In the Rapture there will be only the voice of an archangel (I Thess. 4:16), but in the Revelation the Lord will be accompanied by many angels (Matt. 25:31; Lu. 9:26). In the Rapture He comes

to gather the Church, and to present it to Himself a glorious Church, not having spot, or wrinkle or any such thing (Eph. 5:27); but in the Revelation He comes back with His saints to rule the earth in righteousness (Jude 14-15). In the Rapture Christ will come as the Head of the body, but in the Revelation He will be the deliverer of Israel and will reign as King of Kings (Isa. 59:20; Rev. 19:16).

THE RAPTURE, AND THE REVELATION DIF-FER AS TO THE PLACE OF MANIFESTATION

WHEN Christ comes in the Rapture He will come "in the air," but when the Revelation occurs, He will descend to the Mount of Olives, the place from which He ascended (I Thess. 4:17; Zech. 14:4).

Thus, the first stage of His coming will be only in the air, while in the second stage He will come to the earth.

THE RAPTURE AND THE REVELATION DIFFER AS TO THE TIME OF MANIFESTATION

THE Rapture will be followed by the dark night of the Great Tribulation (I Thess. 5:5). The Great Tribulation will be the period of the world's judgment, but the Church will not pass through it, for, "We are not of the night," we are "children of the day," and "God hath not appointed us to wrath (the Great Tribulation) but to obtain salvation (the Rapture) by our Lord Jesus Christ" (I Thess. 5:9).

But while the Rapture preceds this period, the Revelation will come at the close of the Great Tribulation, and will be followed by the glories of the millennial Kingdom. "Immediately after the Tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and

they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. 24:29-30). "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God" (II Thess.

Between us and the Rapture there is not a single predicted event to be fulfilled; but between us and the Revelation there are many predicted events which must yet come to pass—the restoration of Israel to the land, the rise of the Antichrist, the building of Babylon, and the battle of Armageddon. Between the two stages of the Second Coming are the amazing seven years of the Great Tribulation, which years form the burden of the books of Daniel and the Revelation.

THE RAPTURE AND THE REVELATION DIFFER IN PURPOSE AND RESULT

AT THE Rapture, the believers of this age, dead and living, will be resurrected and changed (I Thess. 4:16-17; Phil. 3:20-21). But at the Revelation Israel will be delivered and restored (Rom. 11:27; Joel 3:16; Zech. 14); the nations will be judged (Matt. 25:31-46); as will the Satanic trinity, for the Beast and the False Prophet will then be overcome and cast into the lake of fire (Rev. 19:20), and the devil will be bound and cast into the bottomless pit (Rev. 20:1-3). At the Rapture, the righteous are taken to be with the Lord, and the wicked left to go through the Great Tribulation, while at the Revelation, the wicked are taken away to judgment and the righteous are left to go through the Kingdom (I Thess. 4:16-18; Matt. 24:36-41). At the Rapture, there will be only one result, affecting the believers in Christ, dead and living: but at the Revelation there will be many results, affecting the

whole physical creation, the many nations of earth the trinity of Satan, and God's chosen people, Israel.

The Rapture is the blessed hope of the Church while the Revelation is the hope of Israel. The Raptur is our blessed hope because it will bring our resurrection bodies (Phil. 3:20-21), and we shall then be brough face to face with our Saviour, never again to be parted from His presence and fellowship (I Cor. 13:12). But the Revelation is the hope of Israel, because when Jesu comes back He will bring forgiveness to His peopl (Zech. 12:10) and Israel will be restored to her plac of blessing among the nations (Isa. 49:6; Isa. 60:1-3) At that time He will come as "King of kings and Lor of lords"—this will be proclaimed from highest heaver and earth to the uttermost parts will echo back th proclamation. His people Israel, will then own Hir as King and exalt and sanctify His name in all the earth

LET us not be deceived into expecting the Revelation Time is not ripe for this event, for man's iniquit has not yet reached its climax. But let us look with eager watchful longing for the Rapture. This is the hop which the Scripture sets before us. Though it will b just as sudden and instantaneous as the Revelation, the Scripture seems to indicate that it will be a mysteriou secret occurrence. Be that as it may, the fact remain that in one marvelous instant of time God shall tea from earth's clasp the corruptible bodies of million of sleeping saints, clothing them with glorious incorrur tion; and in the same act He shall sweep into th waiting heavens an unnumbered host of living believe: changing and transforming them into His likeness, an they shall be "forever with the Lord." Wondrot moment for which we await! Marvelous moment o superlative joy and ecstasy! And it will be a gloriou day, also, when we shall come back with Him, th Son of Righteousness and the Ancient of Days, to reig upon the earth!

"He is coming! Hope sublime!
Short is now the waiting time;
From mine eyes the tears of adoration start,
As I think that any day
I may soar from earth away—
He is coming! and 'tis music to my heart."

"The coming of the Lord was the landmark from which the apostle Paul made all measurements. It was the polar star by which he steered his course."

-C. C. Cook

THE GLORIES OF THE RAPTURE

by C. H. WILLIS

HE world is rushing on. As rapidly and as surely as the measured progress of time can carry us, we are hastening toward the moment of our "snatching up,"—the Rapture. We know not what the next moment will bring forth, for the Lord nay come at any time. On the calendar of prophecy, he Rapture is the very next prediction to be fulfilled, nd conditions indicate that it is very near. It may be oday. It may be the very next moment.

The unbelievers and infidels of the world have avilled incessantly throughout the last nineteen hundred ears, because of the silence of heaven in the face of nisery and woe and sin. But the hour is coming, ever so urely, when that silence will be violated by a trumpet plast reaching round the world. The cloud caverns of he heavenly spaces will echo and reecho with the mighty everberations of the voice of the Archangel, and the aints of God, that is to say, those who are "in Christ," will be caught away to the ivory palaces of their Father's nouse.

The suffering earth shall then "carry on," without

he mellowing influence of the Church, and without the peace of a silent heaven. For heaven hall be no longer silent, but ipon those who know not our ord and Saviour, Jesus Christ, he sore judgments of a rightous God, will begin to fall. The man of sin will be revealed and iniquity and lawlessness, hall abound. For this cause the ove of many shall wax cold, nd in its stead will come unestrained hatred. Life will hen be spent in fear of the 'terror by night" and the 'arrow that flieth by day," while to creep up to the Cross of Christ for rest, will mean nartyrdom.

The picture is unpleasant out surely not surprising, since ll current events are rapidly rending that way. But while he terrors that lurk in the loisters of the future for the insaved are fearful, we can ejoice, for there is glory ahead

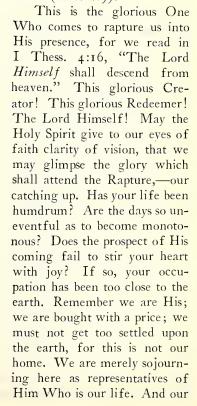
for the saints. Glory such as we cannot now appreciate nor conceive.

WHO is like unto the Lord, glorious in holiness, fearful in praises, doing wonders? He spoke; and by the breath of His mouth the solar system came into being; by His Word, all things in heaven, in earth or under the earth were created. Who is as glorious as our Lord Who upholds all things by the Word of His power? He regulates the paths of planets, timing them with infinite exactness. He controls the restless ocean, establishing its bounds, and brings forth the seasons by His will. This creation cost Him but a breath but still it is a constant testimony to His glory. But the climax of His glory was revealed through the Cross. Then He took upon Himself a garment of humiliation and was made in the likeness of sinful flesh. Then at a cost beyond computation He consumated our redemption. And now "We see Jesus Who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God

should taste death for every

man" (Heb. 2:9).

NCE let a soul be gripped by the reality of the "Blessed Hope," and once let him catch a glimpse of the glories which will be disclosed when our Saviour comes to catch us up, and his whole outlook on life will be revolutionized. Gloomy pessimism will be changed to glowing faith, purity will supplant pruriency, doubting will turn to shouting, and working will take the place of shirking. This is the practical vision which Willis seeks to impart.



INTO the presence of our Lord—into the ineffable glory which attends His descent, the dead in Christ shall be caught away. Many, many saints of God have laid down their labours in this world, and have gone to be with Jesus. How many of them have waited for the glorious day of the Rapture, even until the end. And we who have been left, even as we have looked upon their cold, still faces in the hour of sorrow, we too have known the comfort which comes from knowing that He Himself shall descend from heaven in all His glory and

The greatness, and the wonder of this event awes our hearts as we contemplate it. The dead in Christ now are lying in dust and unspeakable corruption. But suddenly, in the twinkling of an eye, they shall be changed—not restored to their former condition in life though that would be glorious and wonderful enough but transformed into the glorious likeness of Christ Himself. As His body is glorious, so also theirs shall be We cannot grasp with our finite minds, what such glory means, but we may be assured that it is the very height of glory, for there is nothing more glorious than our Lord.

the dead in Christ shall rise.

But the chief glory of the resurrection, when corruption is changed to incorruption lies in the fact that it is the manifestation of the power of our Lord. It is the revelation of His ineffable glory, for in it He will be glorified. What a joy that will be, for the saints to see their Redeemer glorified and to share His glory!

BUT still this is not all of the glory of that day, for the living saints shall be "Caught up" or "snatched away" into the clouds, together with the resurrected ones How many now walk the earth with their eyes intenupon the stones beneath their feet while their real expectation should be from the vaulted dome above! How surprised such earth-bound believers will be when suddenly they are caught up to meet the Lord in the air! But how glorious it will be! This body of humiliation will then be changed, that it may be a body of glory like unto His own glorious body. How glorious it wil be when we mingle with the dear saints who have gone on before, in that glorious environment of the clouds! How glorious it will be when the whole body of saints His own redeemed ones, all of them, not one missing in bodies of glory shall meet the Lord of glory in the air Then will that saying be appropriate, "O death where is thy sting? O grave where is thy victory?" What a triumphant shout that will be, bursting as it shall from the lips of those who have escaped the power of death by His coming; and what a victory will be theirs whom the grave could not hold because he has been defeated who holds the power of death!

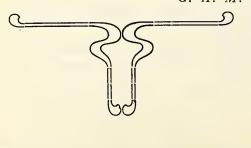
MOTHER thing which makes this hope glorious is the prospect of rewards. Our Lord, Who doeth all things well, has given us eternal life, because of the great love wherewith He loved us. Love is giving, no getting. And so out of His love He gave us eternal

eyes should be looking expectantly into heaven, from whence we look for the Lord of glory. O Christian brother and sister, meditate solemnly upon the truth that the Lord Himself, not a representative, not an angel, but our Lord Jesus, shall descend out of the stillness above. Does it seem impossible? Does it seem too good to be true? Then say to yourself these words—God's Word says that the Lord Himself is coming for me. It is true, dear friend, if you were the only sinner in the world He would have had to die to save you and He would have come from glory to take you to Himself. The Holy Spirit in one place says—"He Himself purged our sins," now the same Holy Spirit says, the Lord Himself shall descend to claim us.

Our Lord is a glorious Lord, and when He Himself descends out of the place of many mansions there shall be glory in attendance upon Him. The trumpet shall resound—the herald of such glory as we have never in our brightest imaginings conceived. He shall descend with a shout. Isaiah says in connection with the day of His vengeance that He will cause His glorious voice to be heard. If, when He comes in wrath His voice shall he glorious, how much more glorious must it be when He descends upon such a mission of love as to receive His saints—those for whom He died; those who have received Him by faith, those who have called Him Father? Then His glorious voice shall be mingled with the voice of archangel and with the trump of God. Majesty and glory are His fitting attendants for He is worthy to be praised and honored.

"Christ may come for His people tonight. There is actually nothing to hinder. No one can tell when He will come; but we can joyfully say that, at any moment, He may come."

—C. H. M.



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life, we needed not to work for it. But now that we have received this grace from Him, He beseeches us by His mercy diligently to serve Him. He asks us as an expression of gratitude, to present our bodies to Him, a living sacrifice, which is only reasonable service. He wants us to be altogether His. He wants our lives to be altogether spent in His service.

This He desires that in that day of glory He may reward us. And this reward we must earn by our service to Him. Dear reader, in the midst of all the glory and joy of that home going day will your joy be increased by words of commendation from Him? Will a full reward be your portion? This is seriously to be faced, and be it remembered that what you do now determines what your reward will be then. You are saved and if asked, you would reply that you are ready to go home to Him. But are you? Truly, you are saved and if He came this minute you would go to be with Him; but would you be really ready to go?

There was once a man who wanted some errands done in the distant city. He purchased a round-trip ticket and sent his son into the city to do them for him. The poy arrived in the city and had begun to do the business on which his father had sent him, when he met a friend who wanted him to go with him to the park and to other places of interest. This he did. The day wore on and the errands were neglected. Finally it was train time and the boy had to rush to the train. He had a icket, so they had to take him safely home. But when ne arrived there he had to confess that he had neglected o do his father's will, and consequently he was not eady to come home. How is it with you, my dear fellow lisciple? You are here in a distant city with errands to lo for Him. It may be time to go home at any moment —will you be ready?

Paul said that the Thessalonian believers who were aved under his testimony would be his crown of rejoicing, is hope, and his joy, at the coming of Christ. Paul will loubtless meet there an innumerable company of glorious saints, who will greet him as the one who was aithful in serving God on their behalf. This will be o Him a joy, a crown of glory. Will you be greeted here by souls who have believed on Him because of your abors? Will there be any there who will point you out not testify to your service for Him? Will there be any tars in your crown?

The glory of that day of rewarding will be in proortion to the faithfulness of our service for Him here. Ie says that some build with gold, silver and precious tones. Others with wood, hay and stubble. And the est is going to be by fire, so that only the former shall emain. It is blessed to know that if any man's work e burned, though he shall suffer loss; he himself shall e saved, even if it is as by fire. But what such unfaithful ouls will miss!

The reward which He has reserved for those that ove Him will be a glorious reward, for He knows how "The distinction between His coming into the air for His own (I Thes. 4:17) and His standing on Mount Olivet with His own (Zech. 14:4-5) is the key to many difficulties."

—Richard Venting

to reward the faithful. To be translated into His presence and changed unto a body of glory will be wonderful and glorious and more than we deserve; but to be given in addition, a glorious reward will be the climax of joy on this great day of home-coming.

THIS glorious catching up will be the work of but an instant, so great is that One by Whose power it comes to pass. But although it takes but an instant the glory will be continuous and everlasting. For He says we shall be "forever with the Lord." Does this prospect hold anything more of glory than that which we have considered? The Holy Spirit in First Chronicles 15:27 says, "Glory and honor are in His presence." To be forever in His presence will be glorious; no more are we to suffer the pains and ills of this life, no more to feel the sting of sin; but glorified ourselves we shall dwell in the glory of His presence forever. We shall be able to cry out in adoration with the Psalmist-"In Thy presence is fulness of joy; at Thy right hand there are pleasures forevermore" (Psa. 16:11). Reader, does your heart not beat high at the prospect? Does it not long for that moment to come? To leave the filth and sin and corruption of this world for the corridors of that glory world, where dwelleth our Holy Saviour! To leave this world of sorrow and suffering, for the unalloyed joy of His presence! This is the "blessed hope." This is that which when grasped, causes us to purify ourselves and strive to serve Him as never before.

There are other glories clustering about the Rapture, but we cannot adequately express them in language. It is blessed to know, however, that through the grace of our glorious Saviour and Lord, we who have sinned and come short of the glory of God, shall then receive that very glory. For of God our Lord Jesus Christ is made unto us wisdom and righteousness, and sanctification, and redemption. That according as it is written,

"He that glorieth let Him glory in the Lord" (I Cor. 1:30-31). "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy; To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

WHO WILL BE RAPTURED?

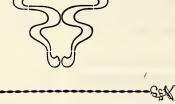
by STANLEY R. SKIVINGTON

GOEHOLD I show you a mystery," are the words of Paul as he begins to speak in I Cor. 15:51 of that event in prophecy to which we have come to refer as "the Rapture." The word "rapture" does not occur in the Scripture, but the dictionary definition and a single verse from God's Word will be sufficient for us to understand how its use originated and the fitness of its adoption. According to the dictionary the word "rapture" has two distinct, though related, shades of meaning: one, a snatching away or violent seizure; the other, that of ecstatic joy and delight. Both of these meanings are exceedingly fitting when the word is applied to that coming event when "the Lord Himself shall descend from heaven with a

shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be CAUGHT UP together with them in the clouds, TO MEET THE LORD in the air: and so shall we ever be with the Lord." To be caught up bodily, and to have the unspeakable joy of being forever in the presence of the Lord are the things that constitute the "Rapture." As pregnant with meaning as this word is, and as appropriate as its use, yet when we experience that wonderful translation and view His glorious face, "rapture" will be a weak and beggarly word with which to express our joy, for we read, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him" (I Cor. 2:9). This is the mystery that Paul seeks to reveal to us.

Before we take up the question, "Who will be raptured?" it is essential that we touch briefly on another

when He comes again to take the Church unto Himself?" The answer to this question is exceedingly important because it is bound to influence our attitude toward "that blessed hope" and consequently to exert a deep influence on our Christian lives. Skivington's discussion of it is both helpful and Scriptural.



question; that is, "When will the Rapture take place?" We do not purpose to discuss it as to date-setting, because that theme is fully discussed in this same issue by Brother H. A Wilson, but rather as to the time of the Rapture relative to other prophetic events.

Going back to the day of Pentecost for a moment, we find that God then made final offer of the Kingdom to Israel. This is made clear by Peter's sermon on that day, in which he declared that the condition upon which the King. I dom would be established was "Repent, and be baptized EVERY ONE of you." This condition was not met, three thousand converts being only : small fraction of the number late of those present in Jerusalen that day, to say nothing of the

nation as a whole. The Kingdom offer having been rejected, God started (on the very day that was evidently to have marked the beginning of the events leading up to the establishment of the Kingdom) a new thing an unpredicted thing, a thing hid in God throughou ages until it was made known by special revelation to God's chosen minister for this purpose, the Apostle Paul This thing was the Church which is Christ's Body. The baptism of the Holy Spirit, which (had Israel but beer willing) was to have ushered men into the Kingdom was then given a new significance, for it inducted then into the Church, as we shall see later. But though this Church, the Body of Christ, was established and founder on the earth before, yes several years before Paul! epistles were written, yet in his epistles alone will be found any teaching whatsoever concerning it. To him and to no other was committed the ministry of making it known to men.

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From this it will be clear that the Church is a thing distinct and apart from Israel. When God began His dealing with the Church, He temporarily discontinued His dealing with Israel. The period during which the Church is being formed is therefore a parenthesis or gap in the fulfilment of prophecy concerning that nation. Not until all the prophecies relating to the Church have been fulfilled can the fulfilment of those relating to Israel continue, for not until then will the parenthesis have come to its close.

There are only two prophecies mentioned in the writings for this age of the Body that are peculiar to it, and these two things must of necessity be the next to be fulfilled. The first of these is the general apostasy and falling away that will characterize the closing days of this age (II Tim. 3:1-9); and the second is the Rapture, or the coming of the Lord in the air to "catch up" His people (I Thess. 4:16-17). This latter event having taken place, the stage of prophecy will then be set for the rapid fulfilment of the many events of the Great Tribulation foretold in countless Jewish Scriptures, and culminating in the final return of the Lord Jesus Christ as King of kings and Lord of lords to establish His throne upon the earth.

Thus we have before us briefly the succession and relation of events which are the next things to be fulfilled to those which are to follow.

The occasion for raising this question, "Who will be Raptured?" is that from time to time some have taught what has been known as "the split Rapture." This doctrine holds that because of backsliding or sin in the life, and even because of failure to be on the lookout for the Lord's return, all believers will not be raptured at the same time. Such persons as have been so unfortunate as to have been thus left behind will go on into the Great Tribulation to be raptured at a latter date, or to suffer martyrdom at the hands of the Antichrist and his followers. Some, for there are many various views concerning this same general theme, believe that there will be a general "catching up" at the close of the Great Tribulation. The reason for this confusion is failure to recognize clearly the distinction between Scriptures addressed to Israel and those addressed to the Church. The passages used by these teachers to demonstrate their positions are almost without exception taken from Jewish books. Since Paul is said in the Word to be the only one to whom the revelations concerning this present age were given, we must look to the material in his epistles to the Church, and to these alone, for our information concerning the closing events of this age. Once this distinction is recognized, the teaching of the split-rapture is left without a leg to stand on.

Rather than engage in any lengthy discussion in consideration of these unscriptural views, let us go mmediately to the Scriptures to see what they teach is to who will be raptured.

I. Who Will Be Raptured—Individually?

I NDIVIDUALLY, there are two very carefully defined groups that are to be raptured at the return of the Lord in the air. These are named in I Thess. 4: 16-17: "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Certain dead persons will be raptured and certain living persons will be raptured. The dead that will be raised and "caught up" are designated as "the dead in Christ"; while the living who will be chosen to participate in this event have the designation—"we."

Let us seek to discover more carefully the membership of the group "the dead in Christ." On the one hand we may conclude with no shadow of doubt that there will not be a single dead unbeliever resurrected at this time. This class is positively eliminated by the expression "in Christ." The next question that arises is, "Does the expression "dead in Christ" include all believers of all ages, or just of the Church age, or are there some, exceptions in either case?" The simple expression "dead in Christ" leaves absolutely no room for believing that there are any exceptions after once we determine the definite group that the Apostle Paul had in mind when speaking. Whatever group is referred to, the rapture of that group will most assuredly be complete to a number.

That Old Testament believers were saved by looking forward to the Cross, and that they could correctly and rightfully be referred to as being "dead in Christ" we will not for a moment deny, but the distinctly Body character of the prophecies concerning the Rapture, and of the books in which such prophecies occur, constrains us to assert with considerable freedom that the expression is used here to designate dead believers of the "Church Age" only. This will be demonstrated a little more fully under our second point. But it is well to note that whenever the prospects of dead believers of Jewish ages is spoken of in Jewish books, we are always pointed, not to the Rapture, but to the Revelation.

Suffice it also to say of the backslidden and doctrinally confused believers of this age, that there are no Scriptural grounds for the elimination from participation in the Rapture of those sleeping believers who did not look eagerly for His coming or who drifted away from Him, spending possibly many years of their lives, even up to the time of their death, in worldiness and sin. When they received Him they became one with Him and were in Him. No matter how unwilling and rebellious they may have become afterward, they still remained "in Christ" and when the "dead in Christ" are raised they will be present.

As to those living at the time of the Rapture and who will be "caught up" at that time, Paul uses merely the word "we." That this word does not include the unbelievers living at that time it is hardly necessary to state, because it is very evident that those who have rejected Jesus will not be caught up to Him to be forever with

Him. On the other hand, there is no room given in the statement for believing that any Christian will be left behind. As with the "dead in Christ," so with the living,—if they have received and accepted Him, they are His, and He is coming for them, no matter whether they are looking for His return or not, or whether they are pleasing Him or grieving Him by their actions. Praise God, we are His, and though we are faithless, yet He abideth faithful; He cannot deny His own.

II. Who Will Be Raptured—Corporately?

THROUGHOUT the Jewish portions of the Scripture (i.e. all of the Bible except those epistles of Paul from Romans to Philemon inclusive) we are told many, many times of the Lord's second advent. But these all speak of His coming as the fulfilment of the hope of Israel—the Kingdom. These passages all picture Him as the conquering King and Judge, coming in power to vanquish Israel's enemies and to establish upon the earth that reign of righteousness in which Israel is no longer the tail of the nations but the head. References in Jewish Scriptures to Christ's coming have therefore, to do with two things—a King and a Kingdom.

But when we come to the Pauline epistles to the Church, we have very little mention of the Kingdom or of the King, as such. Rather we find repeated mention of a Body and a Head. The Head is absent from the Body but the day is coming when the Head is going to descend from heaven and the Body is going to be caught up to meet Him, to be forever with Him. This coming of the Head to be united with the Body is in no way analogous to the coming of the King to set up His Kingdom. This event, which we call the Rapture, is never spoken of in Jewish Scripture. It occurs exclusively in those books written to the Church. It is this distinctly Body character of the Rapture teaching that causes us to believe that it has to do with believers of this age and this age alone.

While "the Rapture" is mentioned and referred to many times in the Church epistles, there are two outstanding passages that really go into detail concerning it. One is I Thess. 4:16-17 which has already been cited and

discussed. The other is I Cor. 15:51-53. Let us notice this latter passage a few minutes.

"Behold I show you a mystery; we shall not all sleep but WE shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For the corruptible (the dead) must put on incorruption, and this mortal (the living) must put on immortality."

This book (I Corinthians), in the second verse of the first chapter is addressed to "them that are sanctified in Christ Jesus, called to be saints, with all that ir every place call upon the name of Jesus Christ our Lord." Having thus addressed his letter, Paul in the twelfth chapter and thirteenth verse says, "For by one Spirit are WE ALL baptized into one BODY." Thus all in this age who are sanctified by faith in Christ Jesus all who are called to be saints, all who have called upon the name of Jesus Christ our Lord, also have beer baptized into the Body of Christ. In the light of these verses it is evident that the groups of individuals spoker of in I Cor. 15:51-53 constitute the Body of Chris and that the "resurrection" and "change" spoken of there is the "catching up" of the Body to be united with its Head—the Lord Jesus.

If you have believed in the Lord Jesus Christ, your destiny is fixed. You are a member of His Body, and when He comes you will be "caught up." If you should fall asleep before that time, then in a moment of time you will be raised in life eternal and body incorruptible If you are still living when that glorious time comes you will be changed instantly into the likeness of Christ And then those who have been dead "in Christ," and those who are alive "in Him" will be caught up togethe: to meet the Lord in the air forever to be with Him There is no doubt and no uncertainty about it—if you have believed in Him, you will share in the bliss of being "caught up" to be forever with the Lord. Le us join in thanking God for such a glorious prospectfor it is a wonderful and inspiring hope! Let us cherisl it, and let us not for one moment permit confused teaching to rob us of our joyous and God-given expectation.

"E'en now let my ways, Lord, Be bright with Thy praise, Lord, For brief are the days Ere Thy coming again.



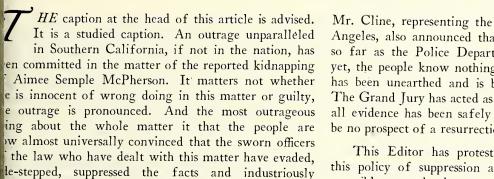


"Pm waiting for Thee, Lord,
Thy beauty to see, Lord,
No triumph for me
Like Thy coming again."
——Selected

THE McPHERSON OUTRAGE

by Bob Shuler

HOUGH we thoroughly disagree with Mrs. McPherson concerning many points of doctrine, we desire to be absolutely fair to her. On this account we have hitherto refrained from any comment on her recent experiences. Being forcibly impressed with the fairness of this article, however, we asked and received permission to reprint it. It first appeared in the September number of "Bob Shuler's Magazine." We feel greatly indebted to Mr. Shuler for the privilege of presenting to our readers a valuable discussion of this subject from the pen of a man who knows the facts.



This is true, whether Mrs. McPherson was actually Inapped or her disappearance a fake and a hoax. If e was kidnapped, the officers of the law should have en able to uncover some chain of facts that would pport such a theory of her disappearance and they ould in her defence have given to the people such idence as would tend to prove her contention. On the ner hand, if she was not kidnapped, the officers should ve openly proclaimed the evidence that was conclusive that fact. I do not hesitate in saying that the officers emselves have been convinced for some time as to what tually happened. The District Attorney has more than ce stated his conclusions to parties with whom he 3 discussed the matter. He stated his opinion as to rs. McPherson's story before the Grand Jury. This s been true of other officials. Mr. Ryan, who actually ide the investigation for the District Attorney's office, I not hesitate to say that he had conclusive evidence.

tempted to hide from the people the real nature of the

ime committed.

Mr. Cline, representing the Police Department of Los Angeles, also announced that the "mystery" was solved so far as the Police Department was concerned. And yet, the people know nothing further than that evidence has been unearthed and is being withheld from them. The Grand Jury has acted as a kind of cemetery in which all evidence has been safely interred and there seems to be no prospect of a resurrection.

This Editor has protested from his pulpit against this policy of suppression and silence. He holds that a terrible wrong has been committed. If Mrs. McPherson has actually been kidnapped, an injustice has been done her that is simply appalling. Not only has she been forcibly taken from one of our beaches, transported to a desert prison and held a captive, insulted, threatened, tortured and her very life seriously endangered by the terrible experience of desert wandering which she describes, but she has been made the brunt of ridicule and insult, the like of which perhaps never before came the way of a woman who claimed to be respectable. Unthinkable jokes are "cracked" on every street corner, jokes that would make the very cobble stones blush if they had ears to hear. She has been accused in widespread fashion of immorality, of having lived in a "love cottage" with a paramour while her followers were with streaming eyes of grief praying on the beach for the deliverance from the Pacific of her dead body. She has been accused of having "run away" from thousands, many of whom are actually suffering privation in order to financially support her, and of having betrayed every confidence and standard of loyalty known to mortal man, while

two men lost their lives in an effort to rescue her supposedly dead body and a dozen or more lost their minds through distress and grief, one committing suicide by leaping from her Bible School building.

Can anyone conceive of such an injustice as has been done to Mrs. McPherson by thus laying at her feet the responsibility for such tragic results, if indeed she is an innocent woman? Is the human mind capable of summing up the outrage and injury done this woman by the stories affoat and the jibes and jests of such a shady nature as that they are whispered about by the most lecherous under their breath, if in fact Mrs. McPherson is a true Christian woman and a faithful preacher of the Gospel of Jesus Christ? I would rather see my wife or daughter dead than thus commented on. How pathetic when the arm of the law must reach out to news dealers and cause their arrest and trial before the courts for selling obscene literature, the literature in question being the write-up of charges openly made against this "evangelist!" Is there any sane man who believes in pure women who does not resent the attitude of "silence" and the determination to close this investigation, when this woman is thus pictured before the world as the very vilest of the vile? If she is a good, true woman, this is an outrage unspeakable, an insult to every mother who has ever borne a child, a contemptible evasion of the plain demands of duty on the part of every officer of the law who is willing to leave the matter where it is.

Perhaps the most pathetic fact that looms large in the contemplation of this terrible matter was the seeming eagerness of Mrs. McPherson and her mother that Grand Jury investigation be suspended and that the officers of the law let the horrible matter rest. The newspapers reported her as exclaiming, "Thank God," when she was told over the phone that the Grand Jury had decided not to call the Carmel witnesses and sift to the bottom the horrible Carmel accusations. The fact that she held at the altars of her Temple a "Jubilee service" upon the announcement of District Attorney Asa Keyes that he would go no further with the investigation and the newspapers report that her joy at this decision of the District Attorney was unbounded, is perhaps the most astounding fact that has come to light in the whole study of this matter. Not even the discovery that evidence against her, said even by Asa Keyes, the District Attorney, to be conclusive proof of her guilt, has been stolen while before the Grand Jury and supposedly destroyed was so astounding and startling as this attitude of a woman under the most serious accusation known to womankind. Mrs. McPherson knew, as all others know, that a "white wash" was in reality impossible at that stage. For the officers and Mrs. McPherson to agree that the matter was to be left where it was when Asa Keyes suddenly "turned turtle" and announced that he was through, was to leave her name blackened for all time. No announcement that she could ever make over her radio would clear the atmosphere, if indeed the official investigation "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

—I Cor. 15:51-52

should be thus disposed of. Suppression meant ruin to her good name. I do not hesitate to say that an innocent person of normal mind who knows the workings of men's thinking apparatus would have rather died than to have thus permitted a closing of an investigation that undoubtedly, if honestly pursued, would have produced the actual facts and would have resulted in her complete vindication or her conviction.

My contention has been from the beginning that if Mrs. McPherson's story is true, she need fear no light a of closest scrutiny or test of severest investigation. If she was kidnapped as she says she was, she will find herself supported by the ferreting of men into her story, whether those men be friends or foes. We have also held that no outrage known to mortal man is as certain as the outrage of suppression with her good name involved. The "policy of silence" announced by Judge Keetch and which Mrs. McPherson has publicly approved is the most damning policy that could be contemplated, if indeed Mrs. McPherson is an innocent woman. And although Mrs. McPherson has bitterly assailed the Church Federation and others who have demanded an open, complete and public investigation of this entire matter and the publication without fear or favor of the results, yet I announce to her and to all mankind that such a policy is the one glorious highway to vindication for any man or woman who has done no wrong. Why did Mrs. McPherson refuse to submit her fingers for imprint when the finger prints were found and before they had been smeared by those who took charge of the tin cans upon which they were plainly discernible? Why

"For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus. Christ: Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himelf.

-Phil. 3:20-21, R. V.

lid she refuse to submit her handwriting for camparison with the grocery lists found at Carmel, which grocery ists were stolen while in the Grand Jury room? Why lid Mrs. McPherson refuse to go to Carmel and face hose who had identified her? These are the questions hat all men are asking who know that innocent people have ever faced their accusers eagerly and with the glorious consciousness that they had done no wrong. And these questions, supported by the "policy of silence" and the suppression that have marked this case, are the nuzzling matters that insistently rise and will not down.

Whether Mrs. McPherson has been conscious of he nature of this damaging policy we do not pretend o know. But we write to say that she is injured and injured for all time unless this matter is cleared ip. Nor can it be cleared up by some Committee ppointed by her, who are able to present a hut with he statement that it meets every physical requirement nade necessary by Mrs. McPherson's story when that ut has neither a wooden floor nor did it show any signs of having been the prison of the "evangelist" when its wner and five cowboys visited it shortly after her suposed escape. The open cans and other evidence found y the Committee were not there when the owner visited he cabin. They had evidently been "planted." Such learing of the "mystery" is futile. The people only mile. Some of them laugh outright. The people who now that desert listen to the Committee's report and mmediately ask how it happened that Mrs. McPherson ould have approached Agua Prieta from that direction nd not have seen the lights from Douglas and from the smelters, which lights shine out for twenty miles in that direction. And they smile more when the Committee from the Temple announce that it will not be necessary for Mrs. McPherson to visit the hut as she has positively identified it from its picture, she having stated upon her re-appearance that she did not take time to so much as look at the outside of the hut as she fled from it.

Nor can Mrs. McPherson clear this matter up by hiring the Harris Detective Agency to prowl about and secure affidavits from Mexican saloon keepers, from men who have served sentences for rape, from men who are under sentence for burglary, from women who are living under assumed names and from other women who confess that they are the kind who ride around at two in the morning drinking at Mexican saloons. She is hopeless if she expects the people to listen to her attorneys in their statements and so-called findings. We are well acquainted with such attorneys in Southern California and their manner of taking care of their clients.

Mrs. McPherson's only hope, if she is innocent, of ever again being set right in the minds of the people is to call for an open, public, four-square investigation by the officers of the law and for the publication to all the people of all the facts. As the matter now rests, she may hold her followers, who appear to be willing to follow her irrespective of her innocence or guilt, but she can never hold the respect of thinking men and women who know the difference between truth and duplicity, cleanliness and the kind of dirt that honest, sincere people have not yet countenanced. It is because of the nature of the injustice done Mrs. McPherson, if she has done no wrong, that I plead with her that she join the Church Federation and all who want a square deal in this matter and insist that the District Attorney, the Judge who presides over the Grand Jury and the Grand Jury itself do their sworn duty and do it irrespective of political considerations or final consequences.

There are those who claim that Mrs. McPherson has broken no law, whatever may have been the actual nature of her disappearance and stay away from her people, and that therefore the matter of her disappearance should be dropped. The Evening Record takes that position, as does the Morning News. The Hearst papers are also leaning in that direction. Mrs. McPherson's followers are advancing that argument.

We contend that great as has been the crime against Mrs. McPherson, if her story is true, there has been a crime ten times as black committed, if that story is false. If Mrs. McPherson did stay at Carmel, and Ryan and Cline have announced they have conclusive proof she did, then the language of men is not sufficient to describe the outrage that is now being fostered upon the American people by Judge Keetch, Asa Keyes and the Grand Jury of Los Angeles County. If, as Asa Keyes stated before witnesses, the handwriting on the grocery lists found in the cottage yard at Carmel is so clearly that of Mrs. McPherson that these lists need not be submitted to handwriting experts in order to prove that

It is with this in mind that God led the apostle to write, "He hath not given us the spirit of fear, but of power and of love, and of a sound mind" (II Tim. 1:7). And in this connection it is very significant that after He has spoken very emphatically of the utter untrustworthiness of the judgment of the natural man he says, "But he that is spiritual judgeth all things," and by way of explanation concludes, "We have the mind of Christ" (I Cor. 2:9-16). When a soul believes in the Lord Jesus Christ, God gives to him the Holy Spirit, which begets in him a new nature and makes him a child of God. He thus makes possible the impartation of Divine wisdom to the soul who in the spirit of yieldedness asks Him for it. It is to this fact, in contradistinction from the presence and influence of the old nature, in the preceding verses referred to as "the natural man," that God refers when He says that we have the mind of Christ. The mind of the Spirit is the mind of Christ. When the soul is walking in the Spirit, the judgment is molded according to the will of God. It is to this fact that the Word again refers when it says, "The Spirit helpeth our infirmities, for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God" (Rom. 8:27).

IN ORDER to avoid confusion, we have considered first the limitations which the Scriptures place on the judgment. Now let us consider the evidence which they afford that the judgment does play an important part in determining the will of God.

The place which the Scriptures give to the Spirit directed judgment in spiritual matters is really amazing to one who has not considered it, or to one who, because of a wholesome distrust of the natural mind, is somewhat prejudiced against any place whatever being given to the judgment in such matters. In the midst of writing to the Corinthian church about the temptations to idolatry which surrounded them, and the will of God concerning them, the apostle Paul said, "I speak as to wise men, judge ye what I say" (I Cor. 10:15). Their judgment was to recognize the fitness and to make the application of what he was teaching. In speaking of the propriety of the women worshippers having long hair, he said, "Judge in yourselves, is it comely that a woman pray unto God uncovered" (I Cor. 11:13)? Here again the judgment was to determine the fitness of this thing, and the actions were to be based on this determination. In writing concerning the sins which had brought chastening upon them, he said, "If we would judge ourselves we would not be judged" (I Cor. 11:31). Thus he indicated that the judgment was to determine whether their conduct was according to the will of God and pleasing to Him, or contrary to His will, and through this judgment they were to recognize and condemn sin in their lives, putting it away so that God would not need to chasten them for it. And when he was speaking of difficulties between the brethren, which had caused divisions in the church, and which had brought reproach to the testimony of Jesus Christ, he said, "Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things pertaining to this life. If, then, ye have judgment of things pertaining to this life, set them to judge who are least esteemed in the church" (I Cor. 6:2-4). Here again the judgment was to determine the will of God in regard to conduct, but in this instance it was concerning the conduct of the brethren.

The apostle Paul himself was an example of a soul walking in full assurance of God's will. It is very significant, therefore, that he so judged many things in his own life and in the lives of those to whom he ministered. To Titus he wrote, at the conclusion of a most spiritual exhortation, "Be diligent to come to me at Nicopolis, for I have determined there to winter" (Titus 3:12). In regard to a particularly perplexing question which had been asked by the Corinthians, he says, "I give my judgment" (I Cor. 7:25). And concerning a sinning brother among the believers at Corinth, he wrote, "I have judged . . . concerning him that hath so done this deed" (I Cor. 5:3). Now it is not an unusual thing for a man to judge in such matters. But the striking thing about these judgments, and many others which might be cited from the life of the apostle Paul, is that he was writing of them by the inspiration of God, and evidently with His approval, for he was blessed in them. Surely these things indicate that the judgment has a very normal place in determining the will of God in regard to such questions.

RECOGNIZING that we are speaking of the judgment which is molded and directed by the Spirit of God, let us now see its normal functions.

It is the function of the judgment to compare Scripture with Scripture, seeking by this means to learn what really is the meaning of any passage in God's Word. This is the process to which the apostle Paul referred when he said, "We speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual" (I Cor. 2:12). This he says in connection with the statement that "We have received the Spirit which is of God; that we might know the things that are freely given to us of God" (I Cor. 2:12); and it was in this same connection that he discounted the natural man's judgment, but said, "He that is spiritual judgeth all things" (I Cor. 2:15). It is thus a normal thing for the judgment to be employed in seeking to learn the true interpretation of the Scriptures, but let us not forget that in exercising our judgment in determining the real meaning of a Scripture we must let the Word itself be our guide, otherwise our judgment will lead us astray, and prove our undoing.

Another function of the judgment is to weigh and interpret circumstances in the light of God's Word.

There can be no doubt that God does indicate His will through circumstances. This is apparent in I Cor. 10:28, where we read, "If any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it." In the verses preceding full liberty has been granted, even to the eating of idol meat. But now a prother's weakness is the circumstance which indicates that God's will is not for the believer to use his liberty on this occasion. This is in full agreement with scripural teaching that the strong should bear the infirmities of the weak.

But circumstances may be of Satanic origin, as in he case of Peter's legalism at Antioch. Leader and postle as he was, the circumstances of his refusal to eat with the Gentiles in the presence of the Jews was not to be a criterion to the believers as to the will of God for hem, though many apparently took it to be so. To protect them the apostle Paul was obliged to rebuke Peter before them all.

Since circumstances may be of such opposite character he soul needs to proceed very carefully. It is, therefore, he task of the judgment, in the spirit of prayer and ieldedness and in the light of God's Word, to weigh he circumstances to determine whether they are an vidence of God's will, or an evidence of Satan's oppoition. This was doubtless in the mind of the Spirit when He led the apostle Paul to write to the Philippians, This I pray, that your love may abound yet more and nore in knowledge, and in all judgment; that ye may pprove things that are excellent (literally, try the things hat differ); that ye may be sincere and without offence ill the day of Christ; being filled with the fruits of ighteousness, which are by Jesus Christ, unto the glory nd praise of God" (Phil. 1:9-11). As the judgment, nder the direction of the Spirit, brings the light of God's Word to play upon the circumstances the believer eed have no question as to whether the circumstances which confront him indicate the will of God.

Perhaps an illustration will help to make this more clear.

A young man had yielded his life to God for service. After very prayerfully considering the matter he had been fully assured that God was leading him to enter a Bible institute that very fall, to receive the necessary training. This he decided to do.

Within one month of that time his mother, who was in another state, wrote, saying that his father was going blind, and the doctor had said that he would shortly be unable to see anything. This threatened to cut off the support of the family. At the same time she told him that two highly remunerative positions were open to him, if he would come and take them. He was the only son. The only others in the family were unable to support themselves, for the sister was an inexperienced young woman, barely emerging from childhood, and the mother had already worked so hard that she was broken in health. Surely such circumstances would indicate that he must give up his decision to enter training for the Lord's work!

But stay! Did they? There was another thing which must be considered, and that was that God had definitely led to this decision. What should he do?

Here the judgment came into action and weighed the circumstances in the light of God's Word. The teaching of the Word concerning the omniscience of God assured the soul that God knew all about the pending blindness and need of the family when He led to the decision to enter training for His service. The further teaching of the Word that "the callings of God are without repentance" and that a soul should "abide in the calling wherein he was called" (Rom. 11:29; I Cor. 7:20) convinced him that God had not changed His mind. And the fact that he had been led to enter training without any money or prospect of financial sup-

Whey tell me a solemn story,
But it is not sad to me;
For in its sweet enfoldings,
The Saviour's love I see.
They say that at any moment,
Upon my ear may fall
The summons to leave our homestead,
To answer the Master's call.

"They say I may have no warning;
I may not even hear,
The rustling of His garments,
As He softly draweth near.
Suddenly, and in a moment,
The Lord of life may come,
To lift me up from this cloud-land,
Into the light of home."

-Selected

port, depending entirely upon God's promise, "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19), assured him that God could meet the need of the family as well as He could meet the personal needs. Indubitably he had a responsibility to his loved ones, but since God had called him into service could he not trust Him either to meet this responsibility, or to enable him to do so without necessitating his leaving the will of God for his life? The decision of the judgment, based entirely upon a precious experience of Divine guidance, coupled with the light which God's Word shed upon the adverse circumstances, was that he should go forward with his training and entrust the care of his loved ones into the hands of the One Whom he served.

This was twelve years ago. In all that time not one cent has the young man ever been able to contribute to the support of the family, but during all that time every need has been fully met, and the father's sight has been restored. The young man himself has finishd his schooling and is now engaged in a fruitful ministry for his Lord.

Now suppose the judgment had been permitted to run free, without the influence of a prayerful heart, a yielded will, and a consideration of the light of God's Word upon the circumstances? Without a question that young man would have been deflected from God's purpose for his life by the intensely adverse character of the circumstances which arose. But through the influence of these things, and by the operation of the Holy Spirit, the judgment was able to weigh over against the adverse circumstances of his family's need, the fact of definite previous guidance and the force of God's promises, and to give to each its proper evaluations as indicating the will of the Lord. The course of time has plainly proven those difficult circumstances to have been of Satanic origin, and designed to turn the soul aside from the path of obedience to the purposes of God.

Perhaps another illustration will be helpful here. A young man had given his life, by the guidance of the Lord, to service under the direction of a Faith Mission Board. In such organizations the Field Director is responsible for placing the missionaries in their respective fields, and directing their activities. This young man possessed great ability along mechanical lines, and the Mission was sorely in need of just such assistance as that which he was well qualified to give. After making it a matter of much prayer the Director assigned him to the task of supervising the construction of buildings for the mission. But this was not according to the personal preferences of the younger man. He had been especially interested in evanglistic work, and rightly so, for God wants all His children to have such an interest. What should he do? Here were two apparently opposite circumstances. On the one hand he had been especially burdened for evangelistic work, and had expected to engage primarily in such a ministry. On the other hand the Director of the Mission, under whom he was serving, had assigned him to the commonplace task of building construction. Just what light did these circumstances shed upon God's will for his ministry?

The judgment, if prayerfully yielded to the direction of the Holy Spirit would have led him to a very normal decision. He would have been reminded that the Scripture says, "Obey them that have the rule over you, and submit yourselves" (Heb. 13:17). In the light of this Scripture the very fact that God had led him to give his life to service under the direction of this Mission

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

—I Thes. 4:14

Board would have convinced him that it was God's will for him to submit himself to the decision of the Director. He would therefore have entered happily into this plebeian task, rejoicing that thereby he was releasing men more experienced than he, both in the work and in the language, to devote themselves to evangelistic work without the distraction of building responsibilities. At the same time he would have given heartily to the evangelizing of those with whom he worked in his appointed task, trusting God if that were His will to open up the opportunity for a more full ministry of this nature in the future. Sad to say, this young man insisted on his own preference, with the result that he caused the Mission with which he was associated much trouble, and in a very short time he had withdrawn from the Mission altogether, in rage because he was not permitted to have his own way in everything.

The same principle applies in many forms of Christian work. Once a man is fully convinced that God has led him to serve in any organization in which there is scriptural authority, he should recognize that in so leading him to this work, God has also led him to obey the authority under whose direction that work is being carried on. This does not preclude the individual from making his service a matter of prayerful consideration, and talking frankly with the Director or authority in charge about the burdens which are upon his heart. And a wise Director will prayerfully consider the Lord's dealing with the individual. But so long as the decisions of the Director are in accord with the plain teaching of

God's Word, even though for a time they seem to go contrary to the burdens of the individual, they should be obeyed. Otherwise, instead of unity in Christian work, we would have anarchy. It is evident, however, that if both the director and the one whose service is subject to his direction are willing and open before God, there will be no serious difficulty as to both being happily assured of the mind of the Lord. To any who have questions about the place of authority in the service of a believer it will prove very helpful and enlightening

"For this we say unto you . . . that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep."

-I Thes. 4:15

o study the relations which the apostle Paul sustained to the young men with whom he was associated. How many times he said, "Come" and "Go," to these young nen, and how many times he said, "I have sent," when peaking of one of them. Evidently such authority is ordained of God and pleasing to Him, and once this is admitted it must also be conceded that obedience to such authority is according to His will.

Now a few words about the office work of the Holy spirit in guidance will be timely, for it is very closely related to this phase of our subject.

According to the promise of the Lord Jesus Christ n John 14:26, the Holy Spirit is given to "teach" the peliever, and to "bring to remembrance" all things whatoever He has said to us. This has its counterpart in the testimony of the apostle Paul, who said, "We have received not the spirit of the world, but the Spirit which s of God, that we might know the things that are freely given to us of God. Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual" (I Cor. 2:12-13). Of course we recognize that to the apostles, these promises involved inspirution, but now that the Word of God has been filled up they mean to us the Spirit's illumination.

Now see how this works out.

We may be confused as to what the real meaning of a Scripture is, and therefore in doubt as to where the path of obedience lies. As we have already said, t is the function of the judgment to weigh such a

Scripture in the light of other Scriptures dealing with the same subject, seeking by this method to ascertain its meaning. But the judgment without the instruction of the Holy Spirit would be helpless. It is the office work of the Holy Spirit in such a time of need to lead us in our study to recognize those passages which do shed light on the matter in hand, and to quicken our understanding of their relationship. Or if in our previous studies such passages have already become familiar to us, then the Holy Spirit will remind us of them, and will enable us to see their application.

Again when we are considering circumstances, there must be light played upon them from the pages of God's Word, else we will go astray. It is the function of the judgment to weigh the circumstances and decide wherein they are an indication of God's will, but here once more the judgment would be helpless without the instruction of the Holy Spirit. It is here the office work of the Holy Spirit to bring to mind the Scriptures which make possible a proper evaluation and interpretation of the circumstances. And, as in the other case which we have discussed, He may do this by aiding our fresh study of the Word, or by reminding us of Scriptures which have already come to our attention.

But there are some matters in which the Holy Spirit may move in a different direction. For instance, there are some things in which the Word plainly indicates that two different courses of action may be pleasing to the Lord. An example of this is the marriage question. The Word indicates that it is pleasing to God for a man to marry (Proverbs 18:22). But it also indicates that under some conditions it is pleasing to Him for a man to remain unmarried for the sake of his ministry (I Cor. 7:27, 32-35). In such cases a man must learn for himself which is God's will for his particular life. Or the Scriptures may have nothing definitely to say in answer to the particular question which we are considering, as for example, whether the Lord would have us serve Him in Africa, or in South America, or in the home-land, or in some other field. In such times the Holy Spirit moves upon our heart, as we wait before God in prayer, causing the conviction quietly to take form therein that in one direction or the other lies the pathway which it is pleasing to God for us to follow. He may move us through the reason, or He may move through the emotions, or He may work in other ways, but in some manner He will incline the soul toward one alternative or another as the choice of God for our lives.

But here, again, the judgment has a very important function. As the soul first learns to know this kind of guidance he is liable to be deceived by impressions which are not produced by the Holy Spirit at all, for the old nature is always attacking the soul and his methods are very delusive. It is the task of the judgment, therefore, to test impressions in the light of God's Word in order to determine whether they come from the operation of the Holy Spirit through the new nature, or from the activities of the old nature. This is the self-evident

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implication of I Thessalonians 5:21, which says, "Prove (test) all things; hold fast to that which is good."

When there is question about the scource of an impression, the believer should prayerfully consider it in the light of what God's Word teaches about the believer's two natures. If the impression bears unmistakable earmarks of the Spirit's dealing with our souls in that it is linked up with the fruits of the Spirit described in Galatians 5:28, the soul may safely decide to act accordingly. But if the test reveals that the impression is characterized by selfishness and pride, and other works of the flesh, described in such Scriptures as Galatians 5:19-21, then the soul may safely decide to act exactly contrary to it. Thus, by testing the impressions in the light of God's Word and with the prayer for wisdom, the believer learns to recognize the Spirit's touch and to follow His direction. As we become more experienced in walking with the Lord in this, the processes of judgment by which we distinguish the Spirit's touch will become more and more habitual to us, until we will scarcely be conscious that they are being followed, but the molded and Spirit-instructed judgment will alwastand guard against fanaticism, for it will try the impresions which come to our souls, to see whether they lof God.

In conclusion we trust the reader will suffer a wo: of exhortation. Do not be content, dear child of Go with merely learning the theory of knowing God's will Do not be content until you are filled with the knowleds of His will in all wisdom and spiritual understandin Do not be content until you have actually put to the te in your own life, what is that good and acceptable ar perfect will of God. To this end, just now, make the subject of prayerful petition that you may be le aright. Let Him by His Word and Spirit search you heart, and if in anything you are not yielded to Hir submit your will to His. Let your judgment assent the declaration of the Word that such is your reasonab service. And resolve that you will immediately begin study His Word, letting it purge, and purify, and tran form, and mold your life as step by step you find Goc will unfolded in it.

THE Christian has been taught that heaven was his hope, and that he could get there only by way of death, the undertaker, the shroud, and the grave.

When I came to New York many years ago I went around the city looking at the different church buildings. I looked, naturally, to find the names of pastors. I could not find them. No matter what church building, there was but one name upon all the structures, some of them massive and splendid, and that name always in largest letters and with wealth of gilding was the name of the undertaker. It appeared to be so settled the way to heaven was alone by the graveyard that the undertaker seemed to be the most important personage next to death in the service and value of the church. The churches seemed like monuments dedicated to death, they were monumental advertisements of the graveyard and the funeral end of the Christian life. The first thing I did was to have the name of that ubiquitous, respectable, but dismal personage taken off the walls of my church.

Can you conceive of anything more amazingly inconsistent, contradictory, and discordant than to have a church erected to Him Whose very name is *life eternal*, and then to have the building written all over with the symbol of death?

But neither death nor heaven are held out as the hope of the Christian.

The hope held out to the Christian and the hope held out to the church is the coming of our Lord Jesus Christ into the air to take the church up there to meet Him.

-I. M. Haldeman

X

OUTLINES FOR GOD'S WORKMEN

Conducted by R. S. BEAL

WAS PETER THE FIRST POPE?

I. HE DID NOT HAVE PAPAL CELIBACY
I Cor. 9:5; Matt. 8:15; Mark 1:31; Luke 4:38
II. HE DID NOT HAVE PAPAL INFALLIBILITY
Gal. 2:11; Matt. 26:72-74
III. HE DID NOT HAVE PAPAL AUTHORITY

Acts 15; Gal. 2:11-14 IV. HE DID NOT HAVE PAPAL AUDACITY

(a) He never claimed superiority.

(b) He never claimed worship from others. Acts 10:25,

(c) He never claimed to be able to forgive sins. Acts 8:22

-H. A. W.

THE GOD OF OUR SALVATION

ROMANS 11:33-36

I. OF HIM-IN ITS PLAN

Heb. 12:2

Eph. 1:4

God counted the cost in creation. He was willing to

redeem that we might have the joy of living. THROUGH HIM—IN ITS EXECUTION

John 3:16

Acts 4:12 TO HIM-IN ITS DESIGN

II Cor. 5:15 Eph. 2:7 Phil. 2:5-10

-H. A. W.

THE FIVE POINTED STAR OF BETHLEHEM

MATT. 2:2

I. THE POINT OF REVELATION

John 8:42

John 17:5

II. THE POINT OF PROPITIATION

Matt. 1:21
III. THE POINT OF PACIFICATION

Luke 2:14 IV. THE POINT OF PURIFICATION

Luke 1:68-75

V. THE POINT OF PERPETUATION

V. THE POINT OF PERFEIOTHICK WITH CONCLUSION—Matt. 2:10 "Rejoiced with great joy" exceeding

—R. S. B.

ABBA-FATHER

Rom. 8:15

IN THIS TITLE IS

I. THE REVELATION OF A RELATIONSHIP—Father II. THE REVELATION OF A PERSONALITY—Father II. THE REVELATION OF TENDER AFFECTION—

Father

IV. THE REVELATION OF INFINITE BLESSING-Father

V. THE REVELATION OF IMPLICIT CONFIDENCE—

-R. S. B.

POWER FOR SOUL WINNING

Luke 24:49 Acts 1:8

I. AN INDISPENSABLE POWER "But tarry ye"

II. A GENUINE POWER

"Until ye be endued"
III. AN INCOMPARABLE POWER
"From on high"

IV. AN OBTAINABLE POWER "Ye shall receive"

V. A PERSONAL POWER "The Holy Ghost is"

VI. AN EFFECTUAL POWER "Come upon you"

-R. S. B.

A HIGH CLASS CHRISTIAN

Rom. 8:29

I. MUST BE IN CHRIST FOR SALVATION II Cor. 5:17

II. MUST BE LIKE JESUS IN SUBMISSION Mark 14:36 Phil. 2:8 II Cor. 10:5

III. MUST BE LIKE JESUS IN SERVICE Luke 22:27 John 2:5

IV. MUST BE LIKE JESUS IN SEPARATION Heb. 7:26

V. MUST BE LIKE JESUS IN SYMPATHY I John 3:11 I John 2:9-11

VI. MUST BE LIKE JESUS IN SUPPLICATION Mark 6:46 Luke 18:1

VII. MUST BE LIKE JESUS IN BEING LED OF THE SPIRIT

Rom. 8:14 Eph. 5:18

-R. S. B.

KEY WORDS FOR THE NEW YEAR

I. WALKING—Imitation Col. 2:6

II. WORKING-Vocation Luke 19:13

III. WAITING—Supplication Luke 18:1 Hab. 2:3

IV. WORSHIPPING—Meditation John 16:14

V. WITNESSING-Admission Acts 1:8

VI. WATCHING-Inspiration Matt. 24:42

—R. S. B.

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INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. Wilson

Fourth Quarter, Lesson 6.

Sunday, November 7, 1920 whe

THE FALL OF JERICHO

Lesson Text: Joshua 6:12-20.

Golden Text:
the victory that

"This is the victory that overcometh the world, even our faith" (I John 5:4).

In order fully to appreciate the spiritual significance of the conquest of Jericho, it is necessary to study it in connection with the incidents which preceed it and those which follow. The deliverance of Rahab cannot be appreciated unless we consider the reason for it. And the conquest of Jericho becomes especially significant as we contrast with it the failure to subdue Ai. When we thus consider the setting of the lesson three distinct pictures are plainly presented to view. The first is a picture of judgment, the second a picture of salvation, and the third a picture of victory.

I. A PICTURE OF JUDGMENT

Jericho was doomed by the Word of God before ever the children of Israel had begun their seven days of marching. He had told them many years before that He would drive out the inhabitants of the land before them. The inhabitants of Jericho being included among the inhabitants of the land, this general promise in this case becomes a specific promise that He will give the city of Jericho into the hands of the children of Israel. This will be evident to every thoughtful reader. (Ex. 33:2; Ex. 23:28-31; Ex. 34:11)

But the reason God proposed to drive out the inhabitants from the land and commanded the children of Israel not to spare them is not so apparent. In fact many have been so foolish as to doubt the justice of God because of this very thing. Or, if they have not done this, they have taught that this is evidence that the God of the Old Testament was merely a conception of the Jews, and a very unethical and brutal conception at that. None have listened very long to Modernists, or read their writings, who have not heard them sneer at the "Crude conception of a brutal and blood thirsty tribal God which pre-vailed among the Hebrews." Of course this spirit is nothing-short of blasphemy. But the thoughtful heart, be it ever so reverent, cannot help

wondering why God should have pronounced such severe judgment unto the inhabitants of Canaan.

The answer lies in this: Those inhabitants were nations defiled by idols and the indescribable abominations attached to the idol worship. Among these people the sin of women marrying fallen angels had been repeated as in the days before the flood. Of this we read in Genesis 6: 1-4. In verse four particularly, in speaking of the progeny of this wicked union the spirit of God says, "There were giants in the land in those days," and then He adds these significant words, "Also after that when the sons of God came in unto the daughters of men and they bear children to them." The very presence of the giants in the land when the children of Israel came up to possess it is sufficient evidence in itself that this was the awful spiritual condition of this people. Many other specific abominations might be mentioned, but it will not be necessary. It is enough simply to call attention to the fact that the same condition of unspeakable wickedness prevailed among these people as those which brought God's Judgment upon the earth in the days of Noah when, because every thought of men's hearts was only evil continually, God sent the flood upon them. Thus in putting to death and driving out of the land the inhabitants thereof the children of Israel were simply instruments of judgment in God's hand. If God was just in sending the flood, and we cannot question it, then He was also just in dispossessing and destroying the inhabitants of Canaan, for in both cases He had like cause. (Lev. 18:25; Ex. 34:12-15; Num. 33:52-53)

Such was the occasion and such was the judgment of Jericho. God had decreed that they should fall before the children of Israel and be destroyed or driven out before them. This is a picture of the judgment which has been pronounced against all sin and sinners; and which shall be manifested in the coming days. We need not think that because God is now withholding the manifestation of His wrath, in order to give man an opportunity for salvation, that therefore He will not call the wicked

to account for their wicked deed and Though we are occasionally shocke with some of the wickedness which comes to light we cannot possibly know the depth of iniquity which Go mow sees in the hearts and lives comen. But that it is desperately wicked He has plainly told us, and He has also told us that judgment is certain God cannot pass by sin. He must judge it and judge it He will in Hi own time. (John 3:18; II Pet. 3:9-10 and Psa. 9:17)

In this connection it is interesting to see the suggestion in the blowing of the trumpets and the shouting of the people. When God's judgment if finally manifested, it will be at the second coming of Christ. Then the trumpet of God will resound through the heavens, and the shout of Hi voice will awe the inhabitants of earth. (Zech. 9:14; Mat. 24:30-31; Joe 2:1, 11; Psa. 47:2-5; II Thess. 1:7-10

II. A PICTURE OF SALVATION

Rahab was included among those upon whom judgment had been passed She was a sinner like the rest and she was one of the inhabitants of the land. As such she was subject to the judgment which was to befall the res of these wicked people. In this she pictures the natural condition of the unbeliever. He is a sinner like al others against whom God has pronounced the sentence of death. He may be willing to recognize himsel as a sinner, or he may be a moralis who thinks he is good enough and who will protest vociferously if you tell him he is a sinner. But God's Word is clear and unmistakable. Al are in the same class before Him. A! have sinned and come short of His glory, and the sinner is condemned for the wages of sin is death. God's sentence of judgment has been passed against him. For we read in John 3 18, "He that believeth not (in Christ Jesus) is condemned already." It is true that judgment has not been manifested and in this we see God's grace for He withholds in order to give the sinner a full opportunity to be saved. But the sentence has been pronounced and its execution is sure, unless the sinner through faith in Christ lays hold upon God's saving grace. (Rom. "C 3:23; Rom. 6:23; John 3:18)

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But though condemned by the Word of God, Rahab believed in Him and trusted His mercy. This faith was ery evident in her words to the spies who came to her house when they vere spying out the land. "I know hat the Lord hath given you the land, nd that your terror is fallen upon us, nd that all the inhabitants of the and faint because of you. For we ave heard how the LORD dried up he water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two bings of e Amorites, that were on the other ide Jordan, Sihon and Og, wom ye tterly destroyed. And as soon as we ad heard these things, our hear's did nelt, neither did there remain any nore courage in any man, because of ou: for the Lord your God, He is od in heaven above, and in earth eneath. Now therefore, I pray you, wear unto me by the Lord since I ave shewed you kindness, that ye vill also shew kindness unto my ather's house, and give me a true oken" (Joshua 2:8-12). It is true hat this woman was a sinner, she was uilty of many terribly wrong and icked practices and we would not for a moment excuse either the wickdness of her life or her sin in lying s she did to the men who had come o seek the spies. Yet when all these hings have been admitted and their inful character recognized, still the act remains that it was faith that aused this woman to hide the spies nd protect them from the searchers. or this we have the testimony of iod's Word.

It was because of this faith that lahab was saved from judgment. his is the plain and unmistakable tatement of God's Word. "By faith, he harlot Rahab perished not with hem that believed not, when she had eceived the spies with peace" (Heb. 1:31). Not only did she escape judgnent, but this woman also became artaker in the blessings which God ad promised to the children of Israel. he received an inheritance among hem and was given the honor of eing in the line of the Messiah, or she was the mother of Boaz, who ecame the husband of Ruth. (Matt. :5)

Rahab's salvation is a picture of he salvation of the believer, as her ability to judgment was of the uneliever. Her deliverance is a clear

illustration of the outworking of the promise in John 3:18, "He that believeth in Him is not condemned." And also of the statement of Rom. 8:1, "There is therefore now no condemnation to them which are in Christ Jesus." Every soul who has ever been saved has been saved in exactly the same way as Rahab. He has been saved by faith. And this is the only way any soul ever will be saved. Moral as we may be, we must come in the same way as this poor woman came if we are to be saved, for God has no other way. Salvation comes by the grace of God through faith in Jesus Christ. In this connection it was very significant that Rahab should have bound the scarlet line in her window, for this was the color of blood, and being as it was an evidence of her faith, it is also a type of the object of the believer's faith, that is the blood of Jesus Christ, God's Son which cleanseth us from all sin. Her blessings, like her faith, are suggestive of the believer's portion. For the soul who has believed in Christ has been blessed with all spiritual blessings in heavenly places in Christ Jesus, and has received a precious inheritance among those who are sanctified by faith that is in Him. (John 3:18: John 5:24; John 3:16; John 10:28, 29; Eph. 1:3; Eph. 2:8-9; Tit. 3:5)

III. A PICTURE OF VICTORY

We have been considering particularly the deliverance of Rahab, and have considered the children of Israel only as instruments of God's judgment. Now let us turn our attention more particularly to their experience for in it there is a picture of the victory which God wants His children to enjoy.

In the defeat of Jericho, the children of Israel are a picture of the experience of the soul who is enjoying this victory. In that incident they were walking with the Lord in full dependence upon Him and obedience to His Word. In faith they compassed the walls of Jericho once every day for six successive days, and on the seventh they compassed it seven times. Then, when they shouted in faith that God had given them the city, the walls fell down and they went up to possess it. This was really a miracle. It is useless to try to account for it on any other ground. But it is no greater miracle than for a soul

who has been fettered for years in the chains of sin, to be delivered from these sins and to live victorious over them. Both are a manifestation of the power of God. The believer may enjoy full victory over all known sin in the life as the children of Israel won the victory in the conquest of Jericho. Such victory comes only through faith in the Word of God and obedience to it. And these, as will be seen by the instructed soul, are simply two phases of occupation in Christ. (Jude 24; Rom. 6:11-14; II Cor. 10:4-5; Heb. 11:30)

But in their defeat at Ai the children of Israel are a picture of the soul who is defeated in the presence of his enemy. The reason for their defeat was identical with the reason why any soul is defeated in his battle with sin. The reason was cheristed sin in the camp of Israel. As surely as the believer cherishes some known sin in his life, so surely will he be defeated in his conflict with the forces of evil. Whatever the purticular character of the sin may be its root is bound to be wrong occupation and unbelief. (Psa. 66:18; Prov. 14:14)

But when the children of Israel put this accursed thing away from their midst God gave them victory over the enemy before whom they had previously been defeated. This should be a lesson to the believer who has known defeat in his own struggle with sin. As soon as he has become conscious that he is weak in the presence of his enemy, he should begin at once to search his life in the light of God's Word seeking to find any root of disobedience or unbelief or cherished sin of any kind, for defeat is a sure sign that there is an Achan in the camp somewhere. And when the soul has put away all known sin, and come to the place of complete abandonment to the will of God, in willingness to go all the way with Him, there will be no question that he will then know the sweetness and joy of victory where before he has been defeated. Let us learn from this that it does not pay to compromise with sin. A single sin, if it is tolerated, will poision all the fountains of our thoughts and by perverting our occupation will secure our defeat. But a soul whose every thought is stayed upon the Lord Jesus Christ will be kept in perfect peace and victory. (Isa. 26:3; II Cor. 6:17; Gal. 5:16)

ourth Quarter, Lesson 7.

Sunday, November 14, 1926.

CALEB'S FAITHFULNESS REWARDED

Lesson Text: Joshua 14:6-15.

"I wholly followed the Lord my od" (Joshua 14:8).

"Caleb's faithfulness rewarded" is ne title of our lesson, and it is very

Golden Text:

appropriate. It certainly sets forth in typical teaching the fact that God will reward those who are faithful to Him. But as good as this is, there is something in this lesson which is even more practical. Of course everyone

wants to be rewarded as Caleb was. But many do not realize that in order to have a reward like Caleb's they must have a spirit like his. It seems evident therefore that the most practical course for us to follow in the

study of this lesson is for us to recognize the reward of Caleb as typical of the reward of faithful believers, and then to study the revelation of his personal spiritual life which this Scripture affords. In doing this we will learn what must characterize the believer's life if he is to receive a full reward. (I Cor. 3:11-15; Rev. 22:12)

Dr. Torrey points out that Caleb was not an Israelite by birth, but rather a Gentile, as is indicated by his lineage. The Scripture calls him "Caleb the son of Jephunneh the Kenezite." This makes his example all the more remarkable. A man who has doubtless heard the Word of God through the children of Israel, outstrips all the Israelites of his own generation, save Joshua, in his faithfulness to God. And God honored him for his faithfulness as he could honor no other man of Israel, Joshua alone excepted. As Dr. Torrey so fitly says, though a Gentile by birth, "Caleb was an Israelite in heart and in deed. His name means 'dog' but by faith the heathen dog became a son (cf. Matt. 18:26). He got more than the crumbs that fell from the children's table. He got the biggest loaf in Israel (cf. Matt. 15:27-28)." Surely this is an encouraging thing to those who, though gentiles by birth, yet are saved by the faith of Abraham.

Caleb's example sets before us four outstanding virtues, they are, boldness in claiming God's promise; faithfulness in performing God's will; steadfastness in considering God's mercy: and fearlessness in fighting God's enemies.

I. BOLDNESS IN CLAIMING GOD'S PROMISE

The first thing which appears in our lesson is Caleb's boldness in claiming God's promise. Though a Gentile by birth, he was not abashed thereby, but boldly aproached the captain of the hosts of Israel and claimed an inheritance for himself among God's chosen people. In doing this he was simply claiming the promise which God had given him and it was in this spirit that he made his claim, for in making it he reminded Joshua of what the Lord had said concerning them in the day when their fidelity was so signally manifest. Such a spirit reminds us of his stand before Israel on that former occasion when all the congregation was murmuring against God and against Moses. It was Caleb who stilled them and said, "Let us go up at once and possess it, for we are well able to overcome it." Note his holy impatience with any faithless delay in claiming the promise of God on that occasion. The reason for such boldness appeared late when he joined with Joshua and Moses in exhorting the people, saying, "The Lord is with us, fear them not" (Num. 13: 30; Num. 14:9). And this confidence is the secret of his boldness in talking with Joshua. God had spoken, and he took Him at His Word.

God delights to have His people prove Him thus. When He has given us a promise He delights to have us step out on it by faith and claim its fulfilment. It was to this end that He said to the children of Israel, on numberless occasions, "Prove Me now" (Mal. 3:10). And it is to this end that He appeals to the believer to yield his life to Him that he may 'prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2). It is better to trust in the Lord than to put confidence in the might of armies and of earthly potentates, and it is better to trust in the Lord than in the most fabulous riches of gold and silver and precious stones. Let us be diligent, therefore, in acquainting ourselves with God's promises and let us be bold in claiming them, for this is the spirit which is well pleasing to our God. (Heb. 11: 6; Heb. 4:16; Heb. 10:19-22; Prov. 3: 5-6; Psa 118:8-9; I Tim. 6:17)

II. FAITHFULNESS IN PERFORM-ING GOD'S WILL

The next thing which impresses the student is Caleb's faithfulness in performing God's will. God had told the children of Israel that the land to which they were called to go was a good land, flowing with milk and honey. And He had told them plainly that they would find the heathen nations entrenched there, but He had also promised to give them the land and to drive out the enemies before them. It was therefore self evidently His will that the spies should faithfully report the conditions as they found them, but at the same time that they should remind the people of the promises of God and encourage them to enter and to possess the land, trusting the Lord to go before them. . This Caleb did. He did not deny that the giants and the walled cities were there, but neither did he hesitate to bear witness that the land was a good land as the Lord had said, and furthermore he said, "let us go up, . . . the Lord is with us." It is an interesting thought in this connection that probably Caleb and Joshua were the two men who brought back that enormous bunch of grapes as tangible evidence of the excellence of the land. Perhaps they had already heard the faithless murmurings of the other spies and felt that they needed such a token to help them in encouraging the hearts of the people. Be that as it may, Caleb was faithful to the Lord. He performed His will. (Ex. 23:20-31; Ex. 3:8; Num. 13:21-30; Num. 14:

The testimony of Caleb's faithfulness is very striking in itself and it is made all the more striking by a threefold repitition. Caleb says to Joshua, "I wholly followed the Lord

my God" (Joshua 14:8). Moses ha previously testified of his faithfulnes in exactly the same words (Joshu 14:9), and the Spirit of the Lord lead the writer of the book of Joshua t repeat the same words as a thin testimony (Joshua 14:14). But sure! as striking as the testimony and i repetition is the character of Caleb faithfulness. Remember that he wa faithful when every circumstant seemed adverse. And remember als that he was faithful when all h companions save Joshua, and all th congregation of Israel had proven un true and faithless. Neither the gian nor walled cities in Canaan nor tl disapproval and murmuring of the children of Israel could daunt hir He was wholly faithful to the will

Such is the spirit of faithfulne which God wants in all His childre. He wants us to be willing to do H will in spite of obstacles; hardship afflictions; persecutions; suffering whatever the adversary may use the attempt to dismay us and defleus from doing the will of God. Nothir less than the spirit of absolut and uncompromising abandonment. His will can satisfy the heart of Go and the believer should be contenuith nothing less. (John 7:17; Ror 12:1-2; Col. 1:9; Col. 4:12; Eph. 6:1

III. STEADFASTNESS IN CON-SIDERING GOD'S MERCY

The third characteristic of Caleb life that arests our attention is h steadfastness in considering God mercy. Read his testimony and rejoice in it. "And now, behold the Lord hath kept me alive, as He sai these forty and five years, even since the Lord spake this word unto Mose while the children of Israel wandere in the wilderness: and now, lo, I a this day fourscore and five years of As yet I am as strong this day as was in the day that Moses sent me as my strength was then, even so my strength now, for war both to gout, and to come in" (Joshua 14:10-11 See how this man of God gave Hi the glory for keeping His promis and preserving his life and strength Instead of taking these things as matter of course as we so many time are prone to regard God's blessing in our lives, this man regarded the: as a manifestation of God's merc This gave evidence of the same occipation which made possible his bold ness in the day of Israel's faithle: murmuring. His mind was stayed up on the faithfulness and power of h God.

It is a good thing for God's childre to be occupied in God's mercy. Suc an occupation is the secret of boldnes in circumstances which dismay other It is the secret of success when others fail. It is the secret of victor when others are defeated. It is the secret of strength when others prov

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weak. In fact, it is the secret of every spiritual blessing which the mature believer enjoys in his spiritual life. Only as the mind is filled with the consciousness of the Lord's presence and goodness can the soul be kept from fainting at the tasks and testings of life. Let us therefore culivate such an occupation as Caleb's and let us cultivate like steadfastness in it. (Heb. 12:1-3; Isa. 26:3; Col. 3: 1-2; Phil. 4:6-8; I Tim. 4:13-15)

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IV. FEARLESSNESS IN FIGHTING GOD'S ENEMIES

The crowning evidence of this man's deep spirituality lies in his fearlessness in fighting God's enemies. Though he was eighty-five years old, when he asked for an inheritance, he did not ask for the land already conquered, where the enemies had aleady been subdued. Nay, rather he asked for a mountain whose inhabitants had not yet been subdued. This was the very mountain where dwelt he giants, the reports of which had stricken fear into the hearts of the children of Israel. It was here that hese enemies of the Lord were most strongly entrenched, for their cities were great and fenced. And it was here that Arba dwelt, the greatest of

the giants, for the mountain was named after him, Kirjath-Arba (Joshua 14:12-15). Such was the mountain for which Caleb made request.

Such fearlessness was the fruit of faith. The same faith which had led this Gentile to call the God of Israel "the Lord my God" (Joshua 14:8), now led him to take delight in relying upon the power of God to use him as the instrument in driving out the heathen from their strongest fortification, thus setting before the children of Israel a striking demonstra-tion of the power of God. So he said to Joshua, "Now therefore, give me this mountain, whereof the Lord spake that day; for thou heardest in that day how the Anakims were there. and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said" (Joshua 14:12).

God wants all His children to be fearless in their conflict with the powers of evil. This does not mean that we shall despise their power, but it does mean that we shall so fully appreciate and so wholly rely on the power of God that we will be confident in His ability to overcome them and to give us the victory. Let us therefore not quail before His enemies, but let us meet them in His

strength and in His strength we shall overcome them. (II Cor. 10:4-5; Prov. 18:10; Psa. 91:2; Psa. 9:9; Eph. 6: 11-18)

A mignty Fortress is our God,
A Bulwark never failing;
Our Helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, counced with cruel hate,
On early is not be in our! On earth is not his equal.

Did we in our own strength confide,
Our strivity would be losing;
Were not the right Man on our side,
The Man of God's own choosing;
Dost ask Who that may be?
Christ Jesus, it is He;
Lord Schooth His name,
From age to age the same,
And He must win the battle.

And though this world with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to trivmph through us;
The prince of darkness grim—
We tremble not for him;
His rage we can endure,
For lo! His doom is sure,
One little word shall fell him.

That word above all earthly powers, That word above all earthly powers,

No thanks to them abideth;

The Spirit and the gifts are ours

Through Him Who with us sideth;

Let goods and kindred go,

This mortal life also;

The body they may kill;

God's truth abideth still,

His Kingdom is forever.

—Martin Luther

ourth Quarter, Lesson 8.

Sunday, November 21, 1926.

JOSHUA RENEWING THE COVENANT

Golden Text:

"Choose ye this day whom ye will erve . . . : but as for me and my house ve will serve the Lord" (Joshua 24:15).

To be kept from error we must tudy every part of the Bible in the ight of all the rest. Especially is this rue as we study the Old Testament. The Seventh Day Adventists study

he Old Testament without considerng the light which the New sheds ipon it. And they profess to get from t the false philosophy of salvation by the sacrifice of Christ plus their own law keeping. But if they would permit the Holy Spirit to shed upon he law the light of Romans and Galatians and other portions of the New Testament, it would forever end heir legalism.

The Mormons combine study of he Old Testament with demon reveations, but ignore the light of the New and profess to get from it justifiation for polygamy and the massacre of non-Mormons, whom they call Geniles. But if they would permit the New Testament to enlighten their inderstanding concerning the incilents upon which they base their vicked practices they would never come to such unholy conclusions. And to it is with many others who might be named.

Now the trouble is not with the

Lesson Text: Joshua 24:14 25.

Old Testament. The message of the Old Testament is exactly the same as the message of the New. The trouble is with the spiritual perception of men. In the days when the Old Testament was given men perceived with clearer vision the eternal truths of God's mercy, and its partial revelation was enough. But as time rolls on the blindness and hardness of men's hearts in regard to spiritual matters deepens so that a clearer revelation becomes an imperative necessity if they are to know God and to know His grace. So the New Testament is given to record the fulfilment of the promises made in the Old and to interpret them for us.

As we study this lesson, in order to get a clear understanding of the teaching in the incident which we are studying it will be necessary to play upon it the light of the New Testament.

I. AN UNMISTAKEABLE CALL

There can be no misunderstanding about Joshua's call to Israel. "Now therefore fear the Lord and serve Him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord" (Joshua 24:14). This was a call involving two things. It was first a call to service unto the Lord; and it was a call to separation from idols and idol worship. It was a call which necessitated a decision. They must decide whether they would worship God or whether they would worship idols. And, of course in his call Joshua rightly urged upon them the choice to serve the Lord.

This is the call which God's Spirit issues to all believers today. He appeals to us to yield ourselves to Him and to put off the sins which have characterized our lives. He appeals to us to walk in the spirit and thus not to fulfil the lusts of the flesh. He calls us to put off the old man and to put on the new man. This is a call which necessitates a decision. We cannot ooze into a yielded life. There must be a decision that we will serve the Lord, and there must be a decision to put away idols. Then when once the decision has been made it must find expression in action and be maintained by a continued attitude. God is calling all His children into a life of utter yieldedness to Him and absolute separation from all worldly and sinful practises. (Rom. 12:1-2; Rom. 6:13; Eph. 4:22-24; Gal. 5:16)

Now lest any should think that such a call is needless in this country

where we boast that we have no idols, perhaps it will be well to point out a few of the idols which men serve

In churches where formalism predominates, the prayers to the saints and to the virgin Mary, the adoration of the host, and other characteristics of such worship is sheer idolatry and even worse than that in heathen countries because it is committed in the name of Christ.

But probably none of our readers are entangled in this form of idolatry so we will mention another. To some superstition is an idol. To carry a good luck coin or to rap on wood to avoid an accident; to fear ill luck because of a broken mirror, because a black cat has crossed one's path, because one has walked under a ladder, or because thirteen persons have seated themselves at a table; and other like things; or on the other hand to expect good luck because one finds a four leaf clover, or because he has a hunch, or a mascot; and a thousand like superstitions are exactly the same as the idolatry of the pagans. It is true that in both there is no worship of images, but both are dependence upon fetishes and charms and signs, and it amounts to the same

But even this form of idolatry in all likelihood does not characterize the lives of many, so we will mention still another class. To many, Church membership of denominational connection becomes an idol, or when the condition in the Church or denomination is such that they cannot remain without compromising their testimony and supporting modernism, they refuse to heed God's command, "Have no fellowship with the unfruitful works of darkness but rather reprove To others self-will is their them.' idol, for it takes the place of God's will. To others the love of money is an idol, to others it is the praise of men, to others it is the love of family, to others it is pride, or selfishness, to others it is the seeking of worldly pleasure or sensual indulgence. And many other such things might be named. But it will suffice it to say that whatever supplants the will of God in the life of any believer is an idol to him. From all such God calls us in no uncertain tones to turn away. (Eph. 5:3-11; I Tim. 6:9-11; II Cor. 6:

II. AN UNFLINCHING EXAMPLE

Joshua set before the children of Israel an unflinching example of obedience to God's call, "As for me and my house," said he, "we will serve the Lord" (Joshua 24:15). It would not affect his decision if all the children of Israel were to turn after idols. His choice was already made. The Lord should be his Master, idols should be put away. This was an impressive example.

But such is the example that every servant of the Lord should set before God's people. It is useless for the

pastor to urge the flock to maintain standards of living that he himself is unwilling to maintain. It is useless for him to urge them to yield their lives if his own life is unyielded. It is useless for him to urge them to be separated from worldliness if he himself is clinging to the world. It is useless for him to urge them to walk in the Spirit when he himself is determined to walk in the flesh. It is useless for him to urge them to give themselves in sacrificial service when he himself must walk in paths of luxury and ease. The leader needs to show himself an example to the believer in all things. And let it be remembered that if this is true of the pastor it is true also of the personal worker, of the Sunday School teacher and officer, and the teacher of a Bible class. May God give us consistent workers who will set a challenging and unflinching example before those to whom they minister in behalf of the Lord. (Tit. 2:7-8; I Tim. 4:12; Phil. 3:17)

III. AN INESCAPABLE ARGUMENT

In his appeal to the children of Israel, Joshua used an inescapable argument. He led up to this appeal by recounting the mercies which God had shown them and the many manifestations of His power which they had seen. God had been merciful to them, was He not a worthy Master? When they had followed Him they prospered, should they not therefore continue to serve Him? The false gods of the fathers had not been able to do for them what God had been able to do for Abraham, Isaac and Jacob, and the gods of the Amorites had not been able to deliver them from the children of Israel: Jehovah had proven stronger than all, surely He was the God to command the worship and fealty of the people whom He had so wonderfully blessed and protected. The people saw the force of this argument and responded to it with a declaration that they were determined to serve the Lord.

It is on this ground that God bases all His appeals to the believer. In Rom. 12:1-2 He appeals for a life of yieldedness and separation on the basis of the mercies of God. And the significance of this will be recognized when it is understood that these verses are the pivotol verses of the book of Romans. In the preceeding eleven chapters He has been describing His mercies and now He builds His appeal upon this foundation. And the balance of the book is simply an expanding of this same appeal. If the soul will stop and calmly consider it, there is no reasonable answer which can be returned to the appeal of God's mercy. Surely to serve One Who has shown us such mercy is only our most reasonable service. (Eph. 4:1; Col. 3:1-5)

IV. AN IMPOSSIBLE TASK

But the task which Joshua set ber fore the children of Israel, he frankl declared to be impossible. He said "Ye cannot serve the Lord; for He i an holy God; He is a jealous God He will not forgive your transgres sions nor your sins. If you forsak the Lord and serve strange gods, the He will turn and do you hurt, an consume you, after that He hath don you good" (Joshua 24:19-20). Surel this is a hard saying. Why the should he appeal to them to serv the Lord, if it was impossible for ther to do so? We shall shortly see God own inspired interpretation of thi and in it His solution of the difficulty

But before we leave this though we should frankly recognize that t serve the Lord is just as difficult fo the believer today as it was for the children of Israel. We cannot in ou own strength do the things which H has commanded us to do. Man is no sufficient for these things. It was o this account that the Apostle Parsaid, "I find then a law, that, when would do good, evil is present wit me. For I delight in the law of Go after the inward man: but I se another law in my members, warrin against the law of my mind, an bringing me into captivity to the la of sin which is in my members. wretched man that I am! Who sha deliver me from the body of th death?" (Rom. 7:21-24).

V. AN INDISPENSABLE INTERPRETATION

The whole difficulty lies in this The law demands perfect righteous ness and man cannot attain to it i his own strength. The covenant whic Joshua was renewing with Israe after all was nothing but the lawhich had been given to them throug Moses. Their response on this da was the same as it had been in th days when God first gave the lay They had said at that time, "All the the Lord hath spoken we will do (Ex. 19:8). And now their responsis, "We will serve the Lord" (Joshu 24:21). Now the law demands of ma perfect righteousness, even the right eousness of God, for this is th righteousness which it testifies. Whe Jesus interpreted its demands He sai-"Be ye perfect even as your Fathe in heaven is perfect" (Matt. 5:48 Obviously men unaided cannot attai to such perfection as this. And wit all of their good resolutions th children of Israel could not do th thing which God had spoken.

But the New Testament also telus, "The law was our schoolmaste to bring us to Christ, that we might be justified by faith" (Gal. 3:24 Through the perfect demands of the law God was seeking to bring the people of Israel to the place when they would recognize their own help

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essness and cast themselves on His nercy. And this is the place to which He is seeking to bring every believer. We need to recognize, therefore, that we cannot free ourselves from the bower of sin and, seeing our own elplessness and need we should call pon Him for deliverance.

In the day when Israel calls upon he Lord in this spirit, then and not ntil then will they be able to serve he Lord. Concerning the time of heir willingness God has given Israel wonderful promise, "For finding ault with them, He saith, Behold, he days come, saith the Lord, when will make a new covenant with the ouse of Israel and with the house f Judah: not according to the coveant that I made with their fathers the day when I took them by the and to lead them out of the land of gypt; because they continued not i My covenant, and I regarded them ot, saith the Lord. For this is the ovenant that I will make with the ouse of Israel after those days, saith

the Lord: I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities, will I remember no more. In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:8-13). Though hitherto, Israel has not been able to fulfil the righteousness of the law or to serve God acceptably, a day is coming when they will be able to do so. It will be the day when they will rely upon Him to keep them in the paths of rectitude and obedience and to strengthen them to do His will. God has promised in grace to do for them what they could not do for themselves. And He has promised that He will forgive all their transgressions. This promise will be fulfilled in the coming Kingdom reign of Jesus Christ. (Rom. 11:26-27; Rom. 10:9-18; Ezek. 37:21-28)

So also God deals with the believer. What we could not do in our own strength, God has done for us through the Cross of Jesus Christ. There He bore our sins and secured our forgiveness, and there He provided strength whereby we may serve God with a pure heart acceptably. He says to us, "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us who walk, not after the flesh, but after the Spirit" (Rom. 8:3-4). Let us yield ourselves unto God to serve Him wholly, but let us recognize that we can render this service only in the strength which He provides. And let us look to Him in faith for the necessary enabling. (Gal. 2:20; Jude 24; II Cor. 5:15; II Cor 10:4-5)

ourth Quarter, Lesson 9.

Sunday, November 28, 1926.

GIDEON AND THREE HUNDRED

Lesson Text: Judges 7:4 and 1921. Read Judges 7:1 25.

I. GIDEON'S WEAKNESS

Gideon was naturally a very weak man. Let us, therefore, first consider the evidences of his natural weakness:

Gideon's Perplexity

As we read this story the first thing which impresses us is Gideon's perplexity. The angel of the Lord appeared to him and said, "The Lord is with thee, thou mighty man of valor" (Judges 6:12). What a salutation this was! And how it should have made Gideon's heart leap for joy. But not so. His reply shows a soul groping in the darkness of perplexity. "And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all His miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites" (Judges 6:13). What perplexity of soul was his. He could not understand why Israel was suffering as she was at the hands of her enemies. And yet he need not have been perplexed, for God had repeatedly warned the people of the consequences if they fell into the sin of worshipping the false gods of the heathen. If this man had only considered the Scriptures, with which his words indicated he was familiar, he would have realized why all this was. In addition to this, a prophet had only a short time before come and rebuked the people for disobeying the voice of God in worshipping the gods of the

Amorites. And in the very city in which Gideon lived there was tangible evidence of their disobedience in the presence there of an altar of Baal and a grove dedicated to his worship. It is evident, then, that Gideon's per-plexity betokened a low ebb in his spiritual life. Instead of rejoicing at the salutation of the angel and the assurrance which it gave of the Lord's presence and blessing, this man asked "Why?" Then, when the angel repeated his assurance and added to it in the words "Go in this thy might, and thou shalt save Israel from the hands of the Midianites. Have not I sent thee?" (Judges 6:14) Gideon responded in the same spirit and asked "How?" This perplexity in regard to spiritual matters is characteristic of the natural man. His mind is always full of questions and doubts.

2. Gideon's Timidity

Gideon was also of a fearful heart. He was afraid to take God at His word and asked a sign that He really had spoken with him. Betraying his fear in asking the angel not to depart until he had brought a present, he hurried to his house and prepared a kid and cakes and broth and brought them out to him. At the angel's command he poured out the broth and laid the flesh and cakes upon the rock. Then the angel of the Lord touched them with his staff and flames burst from the rock, consuming Gideon's offering. With this the angel departed. (Judges 6:17-21)

When this had occurred, immedi-

Golden Text:

ower of His might" (Eph. 6:10).

"Be strong in the Lord, and in the

What we will call this lesson de-

ends upon what our viewpoint is.

we view it from the purely human oint of view we can well call it, Gideon, the courageous coward."

ut if we view it through the eyes

faith, as God would have us do,

e would better call it, "Gideon, an

cample of the transforming power Christ," for that a mighty trans-

ormation did take place in Gideon

the fact which stands out most

ominently. And this transformation

as wrought by no other power than

The transformation cannot be fully

ppreciated, however, from the limited

ortion of the story assigned for the

sson. This presents only the cour-

geous aspect of the man. To see how

onderfully transformed he was, we

e power of God.

ust study the preceeding chapter in hich his weakness is clearly depicted. 3, as is our custom whenever it is a cessary to do so in order to get e most value out of a lesson, we ill reach out into the related material rour discussion. For the sake of evity, however, we will be compled merely to refer to the Scripture hich tells the story, and we recompled that before reading further, the ader get his Bible and read the hole story from Judges 6:11 to didges 7:23. In this way he will have

e story in mind and can follow the

scussion more easily.

28.5 € -

ately Gideon was afraid for his life. He realized that his visitor was none other than an angel of the Lord. So He cried, "Alas, O Lord God! because I have seen an angel of the Lord face to face." He thought that such a vision augered ill for him, instead of rejoicing in the sign of God's favor for which he had asked. In order to reassure him the Lord said, "Peace be unto thee; fear not; thou shalt not die." Thus he disclosed the character of Gideon's fear. (Judges 6: 22-24)

That night he again manifested his timidity. The Lord told him to destroy the altar of Baal, to build up an altar to the Lord, and to offer sacrifice to Him. Gideon obeyed, which was a right thing and a hopeful thing, but he did so in fear and trembling. Because he feared the men of his city, he performed the Lord's bidding in the dead of night, and even then called on his servants to help him and to protect him. (Judges 6:25-27)

And that his fears were not groundless, from the human point of view, was apparent the next day. When they saw that the altar of Baal was cast down and the grove destroyed, the men of the city in rage inquired who had done it. When they were told that it was Gideon they demanded of his father that he deliver him to be put to death. But Joash proved himself a man of God and a man of faith, for he said, "If he be a god let Baal plead for himself." God used this to save Gideon. But though Gideon had not known how it would be done, had he but been more trustful he would have realized that God would save him in His own way. So in this his weakness was again manifested, for he should have trusted God and not feared the face of man. (Judges 6:28-32)

3. Gideon's Incredulity

But in another thing the weakness of Gideon's spiritual life was made very evident. He was very slow to believe God. We have already seen that when the angel of the Lord first came to him, with the message that he was to deliver Israel, he would not believe that God had actually talked with him without a sign to bolster up his weak faith. Now again we see the same incredulity manifested. Even after the Spirit of the Lord had come upon him and moved him to call the men of Israel to battle, still he was weak in faith. He asked God for another sign-the well known sign of the fleece. Putting out the fleece, he asked the Lord that He might wet the fleece with dew while the ground around should be dry. This God did. But even this was not enough, so prone was this man to doubt. He asked for another sign. this time reversing the first, and this sign God also granted in His longsuffering. So finally after many signs

had been given, Gideon was convinced that God really had called him to deliver Israel. (Judges 6:33-40)

II. GIDEON'S TRANSFORMATION

Now see the wonderful transformation which took place in this man.

1. Gideon's Fidelity

It was first evident in Gideon's fidelity. He obeyed God's instructions, though to do so seemed very unreasonable. We have already seen that while he feared the men of the city, still Gideon was obedient in the matter of the destroying of the altar of Baal and erecting that of Jehovah. Now the Lord gives him a task which must have tried his faith even more. He told him he had too many men and explained that he could not save by so many, for then the people would take the credit to themselves. So He told Gideon to proclaim to the people that as many as were afraid should return home. Gideon did so without a moment's hesitancy, thus proving faithful to the Word of God, both in obeying it and in putting confidence in Him. But see what a great loss he suffered! Of the thirty-two thousand men with him, twenty thousand returned home. Surely this must have seemed an awful blow to the hopes of Israel!

But Gideon did not waver. He had been convinced that God would save Israel by his hand and so he put confidence in Him. This was further evidenced when God made the test even more severe. He told Gideon to bring the men down to the water and to separate them according to the man-ner of their drinking. This divided them into two groups, the smaller group consisting of only three hundred persons. And then came the supreme test of Gideon's fidelity. God commanded that the larger group should remain in camp, while the three hundred were to be used in the assualt upon the camp of the Midianites. But even this did not daunt Gideon so wonderful had been his transformation. Again he obeyed the voice of the Lord without a protest and sent all but the three hundred back to the camp. Thus Gideon demonstrated that God had worked in him to produce both faith and the spirit of faithfulness. What a marvelous transformation of the man who had been so filled with doubt and confusion, and who was so slow to believe God. (Judges 7:1-8)

2. Gideon's Intrepidity

But Gideon's transformation included another notable thing. In the place of cringing cowardice, God gave him the spirit of holy boldness and fearlessness.

But first He gave him another sign. Perhaps He saw that there was still some fear left in Gideon's heart. At any rate He instructed him to go to the camp of the Midianites that ev ning and to listen to what was being said. This He did that Gideon mig lad be strengthened unto the battle. Arri ing there he heard one man tellin of a dream in which a barley ca had come tumbling into the can and had overturned a tent. His for low answered, probably in fear, pc sibly in jest, which, we cannot te but in any case by the Spirit of t Lord, "This is nothing else save t sword of Gideon, the son of Joa a man of Israel, for into his han hath God delivered Midian and the host" (Judges 7:14). When Gided heard this testimony on the lips of man of Midian he worshipped Go and all fear was put aside. Returnis to the camp he gave the order, "Aris for the Lord hath delivered into yo hands the host of Midian" (Judg 7:9-15).

When the circumstances are co sidered it will be appreciated he complete was Gideon's transformatiand his deliverance from his fer He actually dared to go against t countless hosts of Midian with or a bare handful of three hundred inc And when he went he took no noti of the ordinary weapons of warfa which he might have been expect to employ, instead he armed his m with such absurd weapons as a trui pet and a pitcher with a torch in Surely these were no weapons wi which to wage such a despera battle! But, stay! Was not his choi of weapons an evidence of the fea less courage that God had worked this man? Surely there was a markable evidence of confidence the Lord which he now experience Such a marvelous transformation! C it be that this is the same man w stole out under cover of darkness do the Lord's bidding, because he w afraid of his fellow citizens?

3. Gideon's Sagacity

But the weapons that he employ and the tactics he pursued were evidence also of a new and heave given wisdom. Gideon was simp taking advantage of the fears th were in the hearts of the Midianit. because of the interpretation of t dream to which he had listened. A he was using his men to the best po sible advantage, for it is evident th such an array of lights and such concert of trumpets was calculat to convince the Midianites that th must be surrounded by a vast arm and would fill them with conste nation. God used the means employ and wrought a mighty victory th day. But let us not forget the Gideon's sagacity was imparted the Spirit of the Lord. Such wisdo could hardly be expected in a m who only a short time before h been spiritually so perplexed and co fused. This wisdom was an eviden of God's mighty working in the 1 of this man. (Judges 7:16-23)

In this, then, as in the other things e see what a transformation God ad wrought in Gideon. The perplexed onfused and doubting coward was ansformed into a wise and fearless nd mighty man of faith.

But some will be asking what is be teaching in this lesson for us. to this our Golden Text gives a ifficient answer. In the face of overhelming odds in our battle with the owers of darkness and with the nemies of our souls, God says to us,

"Be strong in the Lord and in the power of His might" (Eph. 6:10). The God Who so marvelously transformed Gideon can just as wonderfully transform us if we give Him a chance. And this we can do by simply but completely yielding ourselves to Him. It is for such a yielding that He appeals in Rom. 12:1-2 and the purpose of His appeal is that He may transform us as He did Gideon. Are we weak in temptation? God wants to make us strong. Are we permitting the fear of men to lower our standards

of Christian living? God wants to make us fearless and to fill us with a holy boldness. Are we trembling at the thought of any kind of service? God wants to make us courageous. Are we perplexed and doubtful concerning the great truths of God's Word? He wants to make us wise and to fill us with confidence in Himself. Let us give Him a chance and He will transform our poor unworthy lives. (Rom. 12:1-2; Rom. 8:4-5; Gal. 5:16; Jas. 1:5; Phil. 4:13; Eph. 4:22-32)

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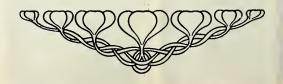
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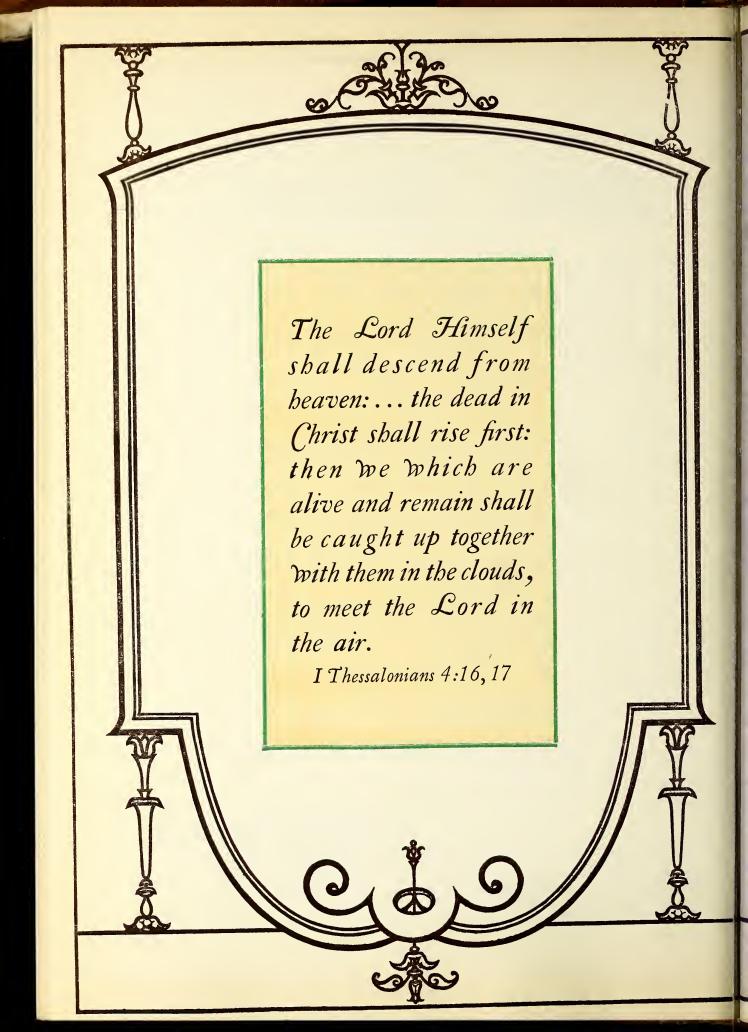
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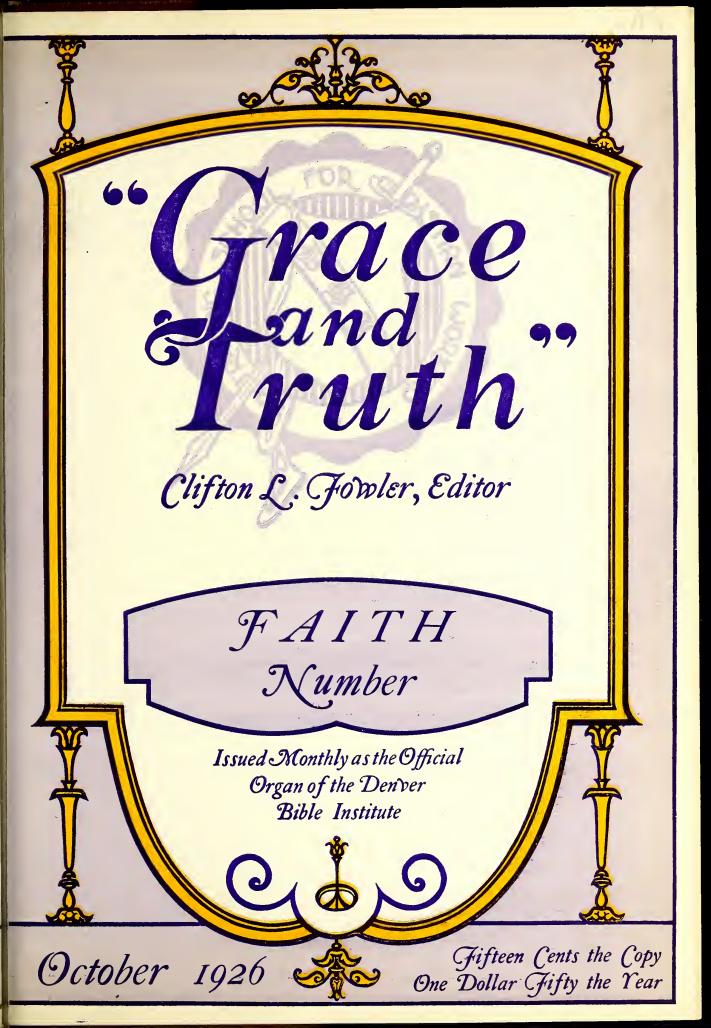


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The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN The personality of Satan. Job 1:6-7

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Cbrist, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordsbip of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH That men are justified on the single ground of faith in the shed blood of Jesus Cbrist. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

That the Holy Spirit is a Person Wbo convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jro. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

When Jesus Marvelled

WO instances are recorded in the Word of God when Jesus "mar-relled." Many times men stood n amazement at the Lord of Glory as He wrought some niracle, pushed aside some rabinical custom, or declared some nighty truth, but only twices the order reversed and the lon of Man Himself marvels t men. These two instances re pregnant with meaning.

In His journey, Jesus comes o His own home village where Ie teaches in the synagogue nd works a few miracles. All hat the people can see in Him the lowly Carpenter of Vazareth. Their eyes are linded to the fact that He is ne One Who came down from eaven and whose place is in

eaven. To them He is man and only man. The God f the celestial sphere is manifested in the flesh, but all ney see in Him is a laborer of earth. When Jesus saw is attitude toward Him "He marvelled because of their nbelief." To our way of thinking, the thing to have rondered at in that day would have been the sin and reakness, the foolishness and ignorance of men, but ness were never an astonishment to Him. The only ning of the natural man at which Christ ever stood a amazement was unbelief. It was and is the only nigma to heaven.

Again Jesus marvelled. This time it is when the lenturion of Capernaum, after having requested a visit rom Jesus to heal his servant, sends friends to say that e is not worthy to have the Son of Man under his roof ut that if Jesus will only say the word the servant shall healed. It was then that Jesus "marvelled," saying, I have not found so great faith, no, not in Israel." he Centurion, unlike the natives of Nazareth, saw esus as more than man,—he saw Him as God, possessing

THE testimony of "Grace and Truth" is facing a great crisis and a great opportunity. It is an hour of stupendous importance in the history of this messenger of truth. The editorial in this issue, "A Pressing Press Need," will tell you all about the matter. Read it with a prayerful heart.

the attributes of Deity. This Roman soldier recognized his own unworthiness to be in the presence of Jesus, thus accrediting Him with the Divine attribute of holiness. He realized the absolute power of the Saviour to remove the curse from the stricken body, thus ascribing to Jesus the attribute of omnipotence. He saw, too, that Jesus did not need to be present in body at the bedside of the servant in order to perform this miracle, thus esteeming that He had the attribute of omnipresence. The Centurion saw that the Eternal Word had been made flesh and was dwelling in the midst of the people. When we remember that wherever Jesus went men looked upon Him with suspicion and refused to acknowledge the truthfulness of His claims to Deity, it is not to be wondered

at that Jesus marvelled at such faith as the Centurion possessed.

Although inconceivable in Deity, yet it is true that Jesus marvelled. In the one case His amazement was that of disappointment, and in the other it was that of joy. Methinks that today He has the same attitude toward His people of earth. And is it not most frequent that His wonderment is because of the depths of our unbelief rather than the heights of our faith? O, let us fill the heart of the Eternal One with joy through believing His promises, His entreaties, His commands, yea, in believing Him!

—L. J. F.

Atheism and Suicide

Is suicide the goal of atheism? Those who have eliminated God from their thinking would no doubt vehemently deny any relationship between them, but that the first is the precursor of the second is borne out by much evidence which has recently come to light.

hundred men and women between twenty and sixty years at a of age, all of superior intelligence, education, and social background." He reports that sixty-eight per cent of pla our "best people" are moral modernists, while some twelve per cent are moral fundamentalists and twenty

increase in atheism in this and other countries is among or

those who are under the influence of our modern doubt

who join with him socialists, or to be exact, 102 out of 500, have so fully defined a cocksureness chis amazing. The potent factors with man's duty to God) as absolutely worthless the Much more could be adduced to show that the great in

spreading and God-denying educational systems. Suicide is also on the increase.

Some years ago it was reported that there were the upwards of three hundred thousand suicides annually suicides in Europe alone. Since that time the figures have mounted to with such rapidity that the mind reels under the con by templation of them. Referring to the number of death mat by self-destruction in the United States in one year In the Save-a-Life League records that "if any diseas me caused so many deaths there would be no small uprising we to devise means for its suppression." "In fact," say ker the World's Work, August 1924, "there are fewer than ea ten maladies which take a higher toll of life during the year." And A. Warren Stearns, writing in the Woman' h Home Companion, says, "Wherever you search for the for facts, the tendency to self-destruction is found to be increasing. This is not a new discovery; it is so old determined the second sec that it no longer attracts attention, and only the corone little and the statistician continue to pile up evidence of thi lamentable change." The fact is inescapable—death b and suicide is increasing at an alarming rate.

But the fact of the increase in the popularity o met death by suicide is only half of it. The other half is tha the place where suicides have most generally prevailed in the past and where they are increasing today is amon the educated. To quote again from Mr. Searles: "The Y lower we go in the cultural state the less this tendenc ara manifests itself. It is rare among the aborigines and higher among the educated classes. It is less frequen or in those working with their hands and more frequen wo among brain workers. Less frequent among servants stro It is more frequent among masters and mistresses. I wh the South it is 18 times more common among the whites yet their living conditions are undoubtedly superior; an or disease is more prevalent among the blacks." To thi a, striking statement the International Encyclopedia an imthe Encyclopedia Britannica fuly agree.

Suicidés are on the increase in the same place wher atheism is making such tremendous strides. There mus be a connection. The relationship of cause and effect must be present.

The connection is made inescapable by some recer that happenings among the Jews in Europe. We quote from the *Chosen People*, October, 1926: "A large number o suicides have occurred among the Jews not only in Polan "

Atheism is on the increase. The time was, and that not many years ago, when the community infidel was looked upon as a sort of freak in human nature. Some, indeed, welcomed the slurs which he cast upon the Bible and his vituperations against Christianity, but even this attitude was exhibited with some quams of conscience. He no longer stands alone and those who join with him have exchanged their former trepidity for a cocksureness in their positions of godlessness which is amazing. The atheist has become one of the most potent factors with which we have to do.

Atheism has advanced to the stage of national and international organization. In this country for many years, small groups with atheistic notions have existed, but within recent months a giant organization has sprung up, backed by vast wealth, which is known as the American Association for the Advancement of Atheism. It is boldly proclaimed by its president to be a "wrecking agency." Those who know the blighting influence of this God-eliminating teaching can realize that no truer definition of its purposes could be made. France has long been known as a nation given to atheism, but her record of the past in this field is only a shadow compared to what the present holds and the future portends. Russia's variety of God-denying exhibitions of a few years ago has now settled down to a definitely planned campaign for the propogation of this philosophy. Constitutionally, the Soviet government recognizes the liberty of every citizen to worship as he desires, but practically, the opposite is gradually becoming true. William Henry Chamberlain, a Russian newspaper correspondent, has recently said: "Every applicant for membership in the ruling Communist Party must follow the teachings of the two great Communist prophets, Karl Marx and Nilolai Lenin, and definitely renounce any form of religious faith, any idealistic, moral or philosophical conceptions that conflict with the strictly materialistic Marxian conception of history. Marx wrote: 'Religion is opium for the people.' And Lenin, quoting this definition with approval, added: 'Religion is a kind of spiritual brandy." Besides the Communist party, atheism is represented in that country by the League of Communist Youth, and the Young Pioneers, the membership of all of the organizations together totaling several million. When we turn to the other nations of Europe and Asia we are startled at the rapidity with which definite atheistic convictions are taking hold upon the human race.

Furthermore, atheism's growth is especially among the more highly educated. Its appeal is to our centers of learning. In a recent review of one hundred and forty college students in two colleges and two universities in the middle west, Herbert L. Searles, Professor of Biblical History and Literature, James Millikin University, Decatur, Illinois, found that sixty-five per cent of the graduates of our institutions of higher learning have definitely rejected the idea of a personal God. Another survey has just been completed by Walter B. Pitkin, and reported in the October Century, of "five

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ut also in Roumania. It is also reported from Vienna hat many Jews are committing suicide. The general explanation is the critical economic condition; but Jews are been in more serious conditions during the past two housand years and have never resorted to self-destruction at they do now. It is obvious that there is another reason and that is the loss of faith in God. Young Jewry all ver the world now has lost hold on religion. There exists a great gulf between the parents who still cling to the traditions of their fathers, and the young generation." Israel, not only in Europe, but throughout the world, is choosing atheism and in that choice she is inevitably choosing suicide.

That great Christian and scientist of Germany, F. Bettex, saw the connection between the two a number f years ago and wrote: "The fitting end of the atheist suicide, the voluntary plunge into supposed annihilation, a reality, alas! into the iron arms of Satan." Hartmann, so, himself devoted to atheistic philosophy, declared with reat candor that suicide was the ultimate consequence f materialism. And the Apostle Paul, writing in the ame strain of thought, exclaims, "If in this life only we are hope we are of all men most miserable." The nisery of a materialistic philosophy can only issue in he almost unthinkable crime of taking one's own life.

Our eyes are met by the startling announcements a the newspapers of a youth who has killed himself for the fun of it," of a girl who left a note saying he was taking poison "just to get a new thrill," of a tudent in a modernistic theological seminary in whom little sickness and a wrecked faith combined to produce elf-destruction, and of many others of like character. Can it be doubted for a single moment, with these things ccurring every day in the year and on every hand, that omething has gone awry in the thinking of the modern aind? The only possible explanation is that men and vomen have been sowing the seeds of atheism in their ninds and are reaping suicide.

Yes, atheism is a "wrecking agency." Whether its haracter is that which pushes God entirely off the map or that which leaves him a small corner where He can vork in harmony with man's theistic evolutionary theories, ropounded in so-called Christian colleges, atheism is a estroying power. Men and women who love the Old sook and who care for the souls of men will faithfully apose and oppose this damnable teaching and follow the axhortation of Jude when he said: "And others save with ear, pulling them out of the fire; hating even the arment spotted by the flesh." —L. J. F.

A Pressing Press Need!

of months friends of our publishing work have been praying for the Lord to supply some additional bress equipment for our printing department. The need s becoming more acute every day. It is truly a pressing bress need.

But we are not only face to face with a great need, but we are also face to face with a great opportunity. Within the past few days there has been offered to us an unusual buy in printing machinery. It is a high-speed Miehle press with automatic feeder. It is a size which would meet our need without being too large to be extravagant. If purchased, it will make possible the extension of the testimony of this magazine, the meeting of the great demand for our tracts and booklets, the publication of books (the first of which would be the Editor's studies on the Eighteen Principles of Divine Revelation, now in great demand), more work at less cost; indeed, it will be a glorious provision for our need.

The cost for this much-needed equipment, including a small amount of overhauling, new motor and installation, is approximately \$2300.00. If purchased new it would cost \$5400.00. All we have for this at the present moment is about \$100.00 and an option on the press and feeder until November 10th. By that time we must have in cash, or in pledges due December 15, 1926 (the date when we are to take over the press), the balance of \$2200.00.

We bring this need and this opportunity to you, the only friends to whom we may turn at this time. It is a need. Every printer in Denver who is acquainted with our work is amazed at the quality and quantity of the work turned out on our present inadequate equipment. It is an opportunity. The press which we are offered is regarded by printing machinery men as an unusual purchase at the price stipulated. Shall we stagnate in our present limited sphere of usefulness or shall we press forward by accepting this great opportunity? The way you respond to this appeal will determine how we must answer this question.

Stop now and ask God what He would have you give. And then either send your offering today or else advise us immediately what you will give by December 15th. We must have this full amount of \$2300.00 by November 10th, either in cash or in pledges. This is the time when the contract will be made, if it is made. This is the only way we can handle the proposition since our policy is not to go in debt to worldly concerns. It may require much sacrificial giving on the part of many to meet this need, but we believe that it can and will be met if God's people will only let the One Whom they serve direct them in this matter.

Join with us in prayer and join with us in giving that this pressing press need may be met to the Lord's glory.

—L. J. F.

Righting a Wrong

IN THE April number of "Grace and Truth" we made the statement that in some of his teaching J. N. Darby had "departed from Bible truth." We had reference to his position on organization. The Editors of "Grace and Truth" believe that God's Word fully Continued on page 310

THE DIVINE DEFINITION OF FAITH

An Exposition of the Eleventh Chapter of Hebrews

by L. J. Fowler

HAT is faith? If you were asked for a definition by a friend who was seeking the light would you be able to give him anything more than a hazy idea of its meaning? Fowler's fresh exposition of the "Faith Chapter" reveals God's own definition of the term in a clear-cut, definite way. You will be helped by it.

defines the terms which He uses. This is because the Bible has that unique position among books of being its own unabridged dictionary. When the Holy Spirit employs a symbol He is careful to explain its meaning. It is likewise common for the inspired Word to contain definitions of the great words of doctrine. One of these great words which carries such a wealth of meaning is the word Faith. The eleventh chapter of Hebrews, the section which we are to consider in this study, is the divine definition and illumination of that word.

The definition is contained in the first verse:

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

There is no need of a dictionary here—God has given us His own inspired definition. "Faith is the substance." Usually faith is thought of as an elusive thing which bars definition; something which the mind would grasp after but cannot reach. But when God begins to define faith He uses a term which indicates that it is tangible. "Faith is the substance" or "assurance," or "confidence," as it is variously rendered, "of things hoped for." The soul of man reaches out with expectation for something to come, and when he does there is a substance within the soul and God calls that substance "faith." It is that confidence which is within the soul when that

soul hopes for things which are yet to be brought to pass While the manifestation of the things is yet future faith makes them present. Then the Holy Spirit add another statement concerning the meaning of this grea word. "Faith is . . . the evidence of things not seen." Faith is not only that confident expectation of the hear for the coming fulfilment of a promise of God, but i is also that attitude of soul which views the invisible of the present. When the soul looks at something which the eye of the flesh cannot see, that is faith. When the mind of the finite pierces the realm of the infinite faith is present. The word rendered "evidence" simply mean "proof." Hence, when the soul has the proof within itself of a fact in the world of the unseen, it has faith

But while this divine definition is exceedingly valuable, it is entirely in the abstract and consequently very difficult for most of us to grasp. Knowing our human limitations to reason in the abstract, God now begin illuminating the definition in the concrete. The balance of the chapter is taken up with this glorious illumination. The outstanding characters of the faith-filled ones of sacred history are made to pass before us in this chapter and in each instance is revealed a particular attitude of soul which makes them to be appropriately included in this group. The chapter is like a beautiful diamond with many facets. The definition is the gem itself, while the illustrations of the believing ones are the cuttings which reveal its beauty.

Before we proceed to the consideration of the concrete illuminations of the meaning of faith, it is well for us to observe that "faith cometh by hearing, and hearing by the Word of God." Only the Word of God can reveal "things hoped for" and "things not seen." Both the future and the invisible present are open only to the eternal God, and only as He reveals those things through His Word can men have in their souls the confidence of the ultimate realization of future events, and the proof of those things which are not seen. The reception of a revelation must preceed the exercise of faith. Therefore, we must conclude that everyone mentioned here by God

as having had faith received in some way a revelation from Him. Faith can only act where an authentic communication is present.

Abel is the first human character mentioned by the Spirit who gives us a concrete illumination of our definition of faith:

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (vs. 4).

Our interest centers in this case, as well as in each example given, not in what faith wrought, but the attitude of faith itself. The expression, "Abel offered unto God a more excellent sacrifice than Cain," is one of the facets of this matchless jewel. Cain brought

an offering unto the Lord but it did not speak of something which was to come to pass, nor something unseen. The fruit of his own labor spake of visible human merit of the present, and by this he sought acceptance before God. It was a faithless offering. But Abel comes with an offering of a radically different character. God has already revealed to Adam and Eve by direct promise that a Deliverer is to come Who will bruise Satan's head, and by type in the slaying of the animals to provide coverings for them, that redemption is by the shedding of blood. Without doubt, Abel knew of this promise, so he presents himself with "a more excellent sacrifice," a blood offering which speaks of a Saviour Who is to come. He turns from his own works to look at the work of Another. It was an offering which revealed that in his soul was the "substance of things hoped for, the evidence of things not seen." His was a faith offering. Viewed in the light of Abel's attitude of soul, faith is offering Jesus unto God as the sufficient Saviour. Whether the soul looks forward, as did Abel's, to the coming of the Saviour and offers Him to God, or whether it looks backward, as do we, to the Saviour Who has already come, and pleads His merits before the throne of Glory, faith is then in the soul.

Enoch is the next character given by God in His illumination of the meaning of faith:

"By faith Enoch was translated that he should not see death: and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is the rewarder of them that dili-

gently seek Him" (vss. 5, 6).

Faith is the spring of life and power to the soul. It connects the soul with God, and by so doing, imparts steadiness, consistency, energy and holy decision to the servant of Christ.

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In the fifth verse we are told that Enoch "pleased God:" in the sixth verse we are told how he and everyone else may please God-by believing "that He is, and that He is the rewarder of them that diligently seek Him." Note the two things in Enoch's attitude of soul which were acceptable unto God. First, he was not an atheist he believed that God is. The man who begins his prayers with the words, "God, I know that You are not," can never expect to know God, nor receive the distinction that this illustrious one in "Faith's Hall of Fame" did of pleasing God. It is hardly necessary to say that God is not pleased with the skepticism of this hour, which, it it does not altogether deny His existence, makes Him such a being of weakness that He cannot create, and such a

creature of folly that He must resort to the evolutionary process. Though man may be pleased with his infidel notions, God is highly displeased with them and has nothing but wrath laid up in store for those who boast in them.

The second thing which called for special mention in Enoch's attitude was that he believed "that God is a rewarder of them that diligently seek Him." He not only believed in the existence of God, but earnestly sought to know God. That his seeking was rewarded according to the promise is fully borne out by the facts in the case, for the record is, "Enoch walked with God." Since God is always revealed to man through the Second Person of the Trinity (Jno. 1:18), Enoch must have received a pre-incarnate manifestation of Christ. His diligent search for God was rewarded with an intimate fellowship with Him. Enoch's attitude of soul may be summed up in the word-willingness. His experience was a striking illustration of the promise of Jesus, "If any man willeth to do His will, he shall know the teaching" (John 7:17, Worrell's Translation). He was a soul who was actively willing to know God, and God in faithfulness brought him to know Himself. The Holy Spirit describes what was in Enoch's soul by telling of his desire to know God. Thus willingness becomes an inspired synonym of faith. Have you been puzzled as to what faith is, and when it is present in the soul? If you have a willingness to know more of Jesus and a willingness to do His will, then there is faith for willingness is faith.

Noah is the third in these concrete illuminations of faith:

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of righteousness which is by faith" (vs. 7).

God gives to Noah a revelation of a judgment to come. There are those who decry the idea of preaching hell in evangelistic efforts. They contend that all we need to do is to tell men about the love of God. Well, God in His Word is not ashamed nor afraid to use the truth of judgment to come to awaken men to their lost estate, and He was not slow to use it to awaken Noah to the reality of coming punishment for those who stood in their sinful condition. The response which Noah gives to the warning of God is helpful in our study of faith. The natural tendency when the subject of future judgment is broached is to argue about its reasonableness, or its rightfulness, or about the possibility of a judgment seat ever being set up in the future. The "carnal mind" is skeptical about the warnings of God, otherwise, the soul would act without delay. It was so when Jesus talked to the Pharisees. Their most frequently used word was "why?" And we read many times that they "reasoned among themselves." But Noah was not of this stamp. He heard the pronouncement of the impending flood and with godly fear, or reverence, he built an ark and entered into it. As is generally recognized by Bible students, the ark is a beautiful type of Christ. No doubt God revealed to Noah the meaning of this type, else he could not have acted "by faith." As we have already noted, faith presupposes revelation. Hence, when "Noah---moved with fear" into the ark, he was exercising faith. Faith is that attitude of soul, which, having heard the warnings of God, moves with reverence to Jesus. With this idea in mind, we may reduce faith as illustrated by Noah to the single term, reverence.

Abraham is the next faith-filled soul brought before us in this chapter. So important does the Holy Spirit consider Abraham's attitude of soul as an illumination of faith that He devotes more space to him than to any other one character in the entire list. God says more concerning Abraham and Sarah than is said concerning all the saints from the days of the Judges on.

In the section dealing with Abraham, a number of things are stated which help us to see more clearly what faith is, but there is one verse which is especially valuable in our study: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Vs. 8).

Abraham's move from Haran must have been a cause fo. bes much wonderment and possibly jest on the part of hi loved ones and friends. One can almost hear the questions which were no doubt a ked him. "Where are you going Abram?" asks a native of Haran. "I an going to a land which God has promised to give me," he replies. "And where is this land," persists the questioner "I do not know," responds the "Friend of God," "but I am going." God called him with a promise and Abraham obeyed with a separation. He took God at Hi Word and disentangled himself from that old world which spake of self-life, without knowing whither he was going. Abraham received a naked call and a naked promise, and he obeyed. God says that he had faith; ther faith is obedience to the calls and promises of God; i is obedience to God in the dark.

Sarah is also included with her husband as having exercised faith. As with Abraham so with Sarah, Gor emphasizes the fact that promises were given to her. The promise which especially affected her was the promise of a seed to be born in her old age. Back in Genesis wher God relates the story, He tells how Sarah laughed to herself when the Lord made the promise, but here is Hebrews God has wiped that part out of her record. He now tells of that beautiful state of mind which was hers and which throws a glorious beam of light on the meaning of faith in which "she judged Him faithful Who had promised." Faith is simply judging that Goahas the attribute of faithfulness.

The next three characters—Isaac, Jacob and Joseph—may be properly considered together.

Concerning Isaac, the Holy Spirit writes:

"By faith Isaac blessed Jacob and Esau concerning things to come" (vs. 20).

Although Isaac was still a wanderer in the Land of Promise, owning none of it save a graveyard which his father had purchased, still he had become so accustomed to thinking about "things to come" that he was able to pass on a blessing to his sons concerning the coming fulfilment of these things. Faith, as Isaac sets it forth, is confidence in things to come.

Jacob is mentioned as having the same attitude, with the additional thought that he "worshipped, leaning upon the top of his staff." When the soul bows before God in worship he is exhibiting what faith is.

 ne is exercising faith. This was the soul experience of loseph.

The first verse which deals with Moses in this chapter loes not deal with his faith, but with the faith of his parents. We read:

"By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment" (vs. 23).

The hiding of the child came as a result of an experience n the souls of these godly parents. Every Jewish woman of that time was hoping to be the mother of the Deliverer of Israel. This hope was so strong in the heart of the nother of Moses that all fear was removed from her oul concerning the king's commandment which specified he slaying of the male children of Israel. God gives us iere both a positive and a negative of faith. Recognizing hat Moses was one of God's types of Christ, we see hat faith is seeing Him Who is the Deliverer. When he mind gets stayed on that Deliverer Who now sits t the right hand of the Father, he is practicing faith. The negative which is here given of the meaning of faith, s that it is not fear. When faith is present, fear is absent. Faith is looking at Jesus and fearing none of the enemies of the soul.

A number of things are recorded concerning Moses and his attitude toward God which is called faith, which would be well for the reader to study with care. In his article we can consider but one of these, but this one really comprehends all the rest. It is given in the wenty-seventh verse:

"By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him Who is invisible."

Let the mind go back and review the experiences of Moses in Egypt and in the wilderness. Or better still, e-read some of the sections recorded in Exodus and the ubsequent books of the Pentateuch. His trials in Egypt s he sought to lead the children of Israel out of bondage; is trials as he faced the Red Sea and other obstacles in he way; and his trials with the stubbornness and rebellion f God's people, all seem to emphasize the accuracy of he statement, "He endured." But this much of his oul's experience might be mistaken for the world's hilosophy. The world says, when testings come, "Grit our teeth and bear it," or "Forget it," or "Chuck it own." It is the same fatalism which was promulgated y the old predestinarian preacher when he said, "What to be will be, if it never comes to pass." "The only hing you can do is to endure it," is the general thought vhich is advanced. But Moses didn't "just endure," he 'endured as seeing Him Who is invisible." Moses ndured, not by self-effort, but because he looked at omething he couldn't see. Endurance that is by selfffort produces harshness and hardness in the soul; lack f sympathy, and love; but the endurance of the testings f life which come as a result of "seeing Him Who is avisible," produces mellowness and gentleness; indeed, : makes us to be what Moses was, "the meekest of men."

What an illuminous ray of light is shed upon the meaning of faith—it is enduring while we look at the Invisible One.

When God comes to deal with the Israelites as a nation, He mentions only two incidents in which as a group they exercised faith. The first is concerning their experience at the Red Sea.

"By faith they passed through the Red Sea as by dry land; which the Egyptians assaying to do were drowned" (vs. 29).

The valleys and the deep; in Scripture always are connected with death, and the comings up out of these places invariably speak of resurrection. Thus when Israel went into the Red Sea she went into the place of death. Her enemies were left in that place of death, but she came forth into the place of resurrection. God calls this act an act of faith. The place of death where all their enemies were defeated was between them and the land of Egypt. For the believer of this age the incident reveals that faith is entering into a new life, the resurrection life, by placing a death—the death of Christ on the Cross-between the soul and the world with all its lust and bondage and sin. Would to God that more of His children in this hour of spiritual decline would assume that attitude of soul that puts the Cross between them and everything of the old, world life.

The other incident in which Israel as a nation is recorded as having exercised faith, is their victory over Jericho. All the Israelites did was to walk about Jericho for seven days and then shout, and the victory was won. The victory came after the shouting. Faith then, is praising God for the victory before it is accomplished. It is reverting the world's philosophy of "Seeing is believing" by the teaching that "Believing is seeing."

It is surely a telling comment on the fact that God is pleased with faith above everything else in that He includes in this list of renowned men and women the name of a heathen harlot. There were many mighty men in Israel, men of great influence and power, which God forgets to mention, but He is pleased to give place to a woman of exceedingly low standards because of the attitude of soul which she had. The record is:

"By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace" (vs. 31).

When we recognize that the spies were messengers of the Lord, the verse becomes vibrant with meaning. The Word of God is the Messenger to my soul. How often that messenger comes to reveal some sin in our lives, some backsliding, some great need which we have in the spiritual realm and we rebel and fight against it. But Rahab received the messengers of God with peace. Faith was present in her soul.

One can almost feel the regret that is in the heart of the Apostle as he begins the next verse:

"And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of

Samson, and of Jepthae, of David also, and Samuel, and of the prophets" (vs. 32).

He is saying what many a writer has had to say, "Space will not permit" although he is saying it with much less of the stereotyped form. He then plunges into a great summarization. It is very evident from the way the Holy Spirit piles fact upon fact, trial upon trial, victory upon victory, He is making a final effort to impress upon our souls the true meaning of faith. Here is what is known in composition and rhetoric as *force* developed to an extent that the human mind never dreamed of.

What is the effect which it produces upon the soul, a new to the meaning of faith? Is it not this fact? Faith that deep conviction in the soul of the coming of a "bette resurrection" which leads the soul to stand in the mid on the severest testings of life. Faith is unwavering con viction, based on the Word of God.

Blessed Lord we would please Thee. We woul have in our souls "the confidence of things hoped fo the proof of things not seen." We would be filled wit faith.

OVERCOMING THROUGH FAITH

by Maurice G. Dametz

HAT Christian has not been downcast and despondent as he viewed his failures to overcome his sinful habits? What soul has not at times been in utter confusion as he found himself suffering defeat after defeat in his conflict with the forces of evil? But, praise God, there is a way out of failures and out of confusion! Dametz points the way in his helpful discussion of the overcoming life.

HE Christian life is intended by the Lord to be one of continued triumph. It should be from strength to strength, from victory unto victory, and from glory to glory. We are told to "rejoice in the Lord always," and to "be anxious for nothing" and to give thanks "in everything." Indeed, it is absolutely impossible to put into words the magnificence of the Christian ideal as set before us in God's Word. The contrast between the glorious possibilities presented in God's Word and the actual attainments of Christians is indeed sad. We are compelled to acknowledge that there are multitudes of Christians who confess that their spiritual condition is unsatisfactory. They are living along at a poor, dying rate and they know practically nothing of the joy of heart-satisfaction in Jesus Christ. There are hundreds, yea, thousands of Christians who confess that it is very hard to live a Christian life. But this should not be so with us. God is able to make all grace abound toward us that we may abound, and His purpose for us is that we should "mount up with wings as eagles," "run and not be weary," and "walk and not faint."

Let us honestly face the issue as willing ones, and

open up our lives to the Lord. The Scripture holds o many promises for Christian living, and these promis are to all, and may be realized by all God's children. I discount any one of God's promises is to insult E Majesty by impunging His Word. So what He h promised, He has promised to us individually, and t possibilities contained in the promises are our resposibilities. The practical questions are, "May I reali God's promises?" "Can I be an overcomer?" "Ho may I overcome?"

Most Christians realize that faith is essential salvation and that to be saved one must simply acceles. Christ and appropriate His finished work; but having taken this initial step they imagine that they must perforth tireless effort and that faith has little to do with Christian living. This is a grave mistake for God Word says, "This is the victory that overcometh the world, even our faith" (I Jno. 5:4). The faith the keeps us and gives us victory is precisely the same as the faith that saves. There is not one source of strength for the commencement of the Christian life and another for its growth and development. From the human angle, is faith from beginning to end. "As ye have therefore."

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received Christ Jesus the Lord, so walk ye in Him" (Col. 2:6). We advance in the spiritual life precisely as we entered upon it-by faith. God's Word confirms this by saying that we should be "rich in faith" (Jno. 2:5), that we should "abound in faith" (II Cor. 8:7), and that we should take "the shield of faith" in order to quench the fiery darts of the Wicked One (Eph. 6:16). God wants us to "stand by faith" (Rom. 11:20), "walk by faith" (II Cor. 5:7), and "live by faith" (Gal. 2:20). Thus it is quite evident that the Christian life, in every stage, is to be one of

faith and victory. God wants us to be overcomers; He wants us to be triumphant, victorious Christians; and He very definitely declares to us the Divine prescription in the words, "This is the victory that overcometh the world, even our faith" (I Jno. 5:4), and "above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the Wicked" (Eph. 6:16).

I. OVERCOMING FAITH SIMPLY LOOKS UNTO JESUS

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of

our faith; Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God"

(Heb. 12:1-2).

HERE is a sure cure for worry and anxious care just look unto Him. When you look unto Him, at once your whole attitude changes. You leave off worrying and fretting, and the peace of God which passeth all understanding fills your soul. It is by looking unto Him that we overcome. As we consider Him in His blessed person and work, we forget about our problems and difficulties, and we mount up above them.

This "looking unto Jesus" is looking away from everything else unto Jesus. Luther's Version renders it, "off-looking unto Jesus," and this rendering is quite correct, as the word "looking unto" has a meaning which is not expressed in the King James Version. If we are to look unto Jesus we must look off, or away from everything else. We are to look away from our problems, and testings, and circumstances, whatever they are, unto Him, the One altogether lovely. We must look away

from our own efforts and strugglings unto Jesus alone. If we look to our problems, we will at once begin to brood and worry, and get all stirred up about them. God's Word presents to us the glorious possibility of victory when we are in adverse circumstances. Looking away unto Jesus, considering Him, we are safe-guarded against being weary and fainting in our minds. When we look to our problems we become filled with our problems, but when we look away from our problems unto Jesus, we become filled with His presence and fulness, and thus we overcome through Him, and the

> Lord garrisons our hearts with His peace which passeth all

understanding.

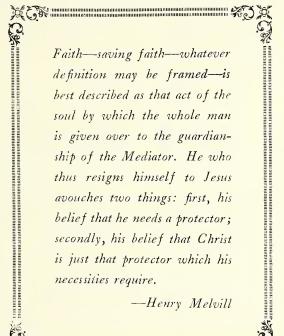
It is very necessary for us to emphasize the importance of looking away from everything unto Jesus. We must look unto Him alone with undivided gaze. We are not even to look to our faith, though we are very prone to do it. Victory is not through looking unto a subjective condition, but by looking unto an objective Christ. Overcoming faith pays no attention to itself; it centers all its gaze upon Christ. Nothing will quicker weaken us and defeat us than to center our anxious attention upon our faith. Do not be anxious about your faith. Look away from it altogether—unto Jesus alone.

Nor are we ever to look to inward feeling. Our souls are in tremendous peril if we

turn our gaze from Jesus, the scource of peace, and look to the peace itself. The great Spurgeon said, "I looked to Jesus and the dove of peace flew into my heart. I looked to the dove of peace and the dove of peace flew away." What a true saying! When we look to Jesus alone we have peace and victory, but when we turn from Jesus to look to the peace and victory we become filled with despondency and distress. The secret of continued victory is continued and constant looking away unto Jesus. "Thou wilt keep him in perfect peace whose mind is stayed on Thee" (Isa. 26:3). Therefore, look unto Jesus; look away unto Jesus alone; let not faith be occupied in itself, and let not one fraction of your faith hinge upon your inward state, with its feelings, moods and emotions. Let faith look steadfastly unto Jesus, and rest implicitly in God's Word, for in that and that alone will you find perfect peace and overcoming power.

II. OVERCOMING FAITH RESTS WHOLLY UPON THE LORD

I F WE would have victory we must look away from our own works unto Jesus. In the salvation of the



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soul, our works have no part. His work on Calvary must stand alone for our salvation. So it is with the salvation of the life. If we would overcome we must cease from our own doing and let Him have His way. Victory is not by self-effort,—"This is the victory that overcometh the world, even our faith"—not our self-effort, not our trying, not our helping the Lord out, but "our faith." Victory is not by trying, but by trusting.

One of the hardest commands for us to obey is, "Be still." "Be still and know that I am God" (Ps. 46:10). How hard it is for us to realize that when we are doing less God is doing more for us. When Israel was at the Red Sea, with the deep waters before her, and Pharoah and his hosts pressing hard against her, God said, "Stand still and see the salvation of the Lord . . . the Lord shall fight for you and ye shall hold your peace" (Ex. 14:13, 14). By her doing less, God did more. It was a victory by faith and not by self-effort. They could do nothing but trust God.

The siege and fall of Jericho is an event which God clearly sets forth as an example of victory by faith. "By faith the walls of Jericho fell down" (Heb. 11:30). What did the children of Israel do to take the city? They did nothing but trust and obey God. They marched around the city for seven days, and they were to be absolutely quiet until the appointed time to shout (Josh. 6:10). What would their marching around the city have to do with bringing down its walls? I can imagine the inhabitants of Jericho making fun of the dumb Israelites. But at the appointed time God gave them complete victory, and the walls fell down flat. It was a victory by faith. All they did was to obey God and trust Him, and how important that is. They might have scaled the walls when God said "encompass," and what a danger of shouting before the command is uttered. Fellowbeliever, have faith! Whenever you face what seems to be an insuperable difficulty, your Jericho, remember He has given you the victory.

"Be still." How hard! But how important! That our voice should not be heard; that no complaint should proceed from our mouth; that we should make no effort—all this is foreign to our habits and tastes. But it is in the still heart that God reflects the heaven of His love and power and care. When we settle down and become quiet we reach the place where God can interpose, giving us His strength and victory. Child of God, in despair and despondency, be still! cease your struggling and trying! be done with your worrying and anxious care! Be still! Have faith! Look unto Him, count upon Him, rest in Him, depend upon Him, simply, helplessely, absolutely, and hopefully, and the victory is yours. "This is the victory that overcometh the world, even our faith."

III. OVERCOMING FAITH APPROPRIATES THE WORK OF THE CROSS

THE victory of the Cross was a complete victory. It was a victory over the world, the flesh, and the

demons (Gal. 6:14; Rom. 6:6; Col. 2:5); and this is a victory in which the believer is identified. God reckons that when Christ died, the believer also died, for the believer is one with Christ. When Jesus died on the Cross He did not die apart from us, and when Jesus arose from the grave He did not arise apart from us, for we are in Him. Now, since Christ's death was our death, then His victory over the world, the flesh, and principalities and powers, is our victory. God reckons us as having died to the world, flesh and demons, in Him. Now God wants us to appropriate the victory of the Cross. We are to reckon as He reckons; we are to reckon ourselves dead, dead unto sin (Rom. 6:11), and not only unto sin, but unto all our foes. On the ground of the work of the Cross you and I can reckon the world slain, our lust dead, our sinful self crucified with the Lord Jesus. All deliverance is through the work of the Cross and the appropriation of that work in our lives.

Many Christians are burdening themselves with sin. They are full of anxious thought and care. They are struggling and trying. To continue in this state is sin. God wants us to appropriate the work of the Cross and reckon ourselves dead unto sin. Jesus paid the penalty for sin. Jesus died to expiate sin. Jesus died to blot in sin out of God's sight. Jesus died on the Cross to blot as you out of God's sight as a sinner, as one against whom not a single sin can be charged. Now God says, "Reckon a ye also yourself to be dead indeed unto sin." To deal To with sin otherwise is to repudiate the judicial action of God on your behalf. You are still conscious of the sinful nature—but God does not impute it to you. You st know sin, but God cannot see it through the blood of the Cross. You get wearied with sin, but God has blotted land it out, and as you realize this truth and lay hold of it, sa the power of sin in your life becomes broken.

The Cross of Christ anticipates every need of our lives, and comprehends and solves every problem that comes to us. As we boast of the power of the Cross as our deliverance from wrath to come, so let us boast of the Cross as the present power to separate us and deliver us from every enemy. Let us exalt the power of Calvary's Cross. It was there that Satan and all our enemies were trampled under foot, and we must go to the Cross if we are to overcome. Christian, cease from strugging to overcome! The mistake of most Christians is just here—they fail to let God put them in the place which Jesus Christ has won for them—on the top of all our enemies. They struggle up instead of letting Him put them in the position of power and victory by virtue of the triumph of the cross.

This truth is further borne out in the admonition to take unto ourselves the shield of faith that we may are quench all the fiery darts of the Wicked One (Eph. 6: but 16). Just what is the shield? Back in the Old Testament full God says, "Fear not, Abraham; I am thy shield" (Gen. 15:1). And again we read, "The Lord is a shield to be all them that put their trust in Him" (Prov. 30:5).

The Lord is our shield, but how does He become our shield? He becomes our shield at the Cross of Christ. It is there that we find shelter from all that pursues, alarms and distresses. He is our shield. Now we are to take the shield of faith. In a very real and definite way it means that we are to take the victory of the Cross for our shield. By faith we lay hold of that victory. By faith we find shelter and rest in that victory. By faith we let the Cross of Christ come between us and our sin.

Christian, is some sin gripping your life? Let the Cross come between you and that sin. Are you burdened with testings, problems and anxious care? O, let the Cross of Christ stand between you and your problems. There is no need in your life that the Cross does not comprehend and solve. Look to the Cross! Honor it! Exalt it! By faith lay hold of it! Christ has won the victory for you, and you have nothing to do but to take His victory. His victory is yours; will you take it?

WHEREIN IS FAITH WITHOUT WORKS DEAD?

by H. A. WILSON

PERHAPS no portion of God's Word has been more sadly misunderstood and misused than has the second chapter of James. A Christian worker in this country can hardly approach a soul with the message of salvation by the grace of God apart from our good works without hearing, "If a man say he hath faith and have not works can faith save him?" or, "Faith without works is dead." In some cases such a response springs from a desire to argue. But there can be no doubt that many earnest souls are really confused as to the true meaning of these Scriptures. To them it seems that these verses are diametrically opposed to the teaching that to the believing soul God gives salvation

as a free gift without considering whether his works are good or bad. It is with the eager desire to be of help to such that we undertake the investigation suggested by our topic, "Wherein is faith without works dead?"

As a foundation for our study, let us agree at the outset that we will lay aside our own opinions on this subject and seek diligently to ascertain what light God's Word sheds upon it. Let us agree that we will permit the Bible to be its own interpreter. And as a working principle to guide us in our study let us recognize that the only true interpretation of any passage in God's Word must be that interpretation which is in full agreement with every other Scripture on the same subject. Bearing these things in mind, let us now raise and seek the answer of God's Word to three

ILSON answers and answers clearly and scripturally one of the most puzzling of Bible questions. We believe that his exposition of the second chapter of James is destined to be greatly used of God in the lives of Christians everywhere. May it be used in your life to unravel any tangles which you may have over this section of the Word.

questions which are asked in the second chapter of James.

THE first question is this, "Though a man say he

hath faith and have not works, can faith save him" (James 2:14)? On the face of it this is a rhetorical question which demands a negative answer. It has been so understood by many, and rightly, for the force of it is unmistakable. This question therefore amounts to a positive statement that faith cannot save without works. This is harmonious with the statements made in other passages in this section—the whole argument being directed toward establishing the position that "faith if it hath not works is dead, being alone" (James 2:10). Since the force of this question is so clearly equivalent

to a positive statement, it were foolish for us to attempt to deny what it so plainly declares. But we may well be sure that we understand what it is talking about.

Granting that the faith spoken of is that faith that receives the Lord Jesus Christ as one's personal Saviour, in our search for a Scriptural explanation of the meaning of this verse we are limited to the consideration of the question, "What does the writer mean by asking, 'Can faith save?'" The Bible plainly speaks of salvation in three realms—salvation from the penalty of sin; salvation from the power of sin; and salvation from the presence of sin. Of which salvation was the Holy Spirit speaking when He led the writer to ask, "Though a man say he hath faith and have not

works, can faith save him?" Let us seek the answer of the Bible itself.

The teaching of God's Word that the salvation of the soul from the penalty of sin comes entirely through faith and not of works is so clear as to be undeniable. It was of this salvation that the Philippian Jailor asked when he cried, "What must I do to be saved?" To his question the Apostle replied, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). It is evident that if works were necessary for salvation in this realm Paul would have added such instructions, but he did not. Again in Ephesians 2:8-9 we are told, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." The testimony of this passage is further strengthened by the declaration of Romans 11:6, "And if by grace then it is no more of works, otherwise grace is no more grace, but if it be of works then is it no more grace otherwise work is no more work." And again in Titus 3:5 we read, "Not by works of righteousness which we have done, but according to His mercy He saved us." In the light of such Scriptures as these we are compelled to conclude that the Spirit was not speaking of salvation from the penalty of sin when he asked this question. He Himself has specifically and repeatedly testified that in this realm faith without works does save.

We may as readily dismiss the thought that the Spirit had in mind salvation from the presence of sin. Sin is more than a condition—it is an entity. It is the seed of Satan begotten in men through the fall of Adam. It is the old nature which is resident in the body of every man. The Scriptures nowhere indicate that it is possible in this life to be rid of this old nature. Of course, there are exhortations for the believer to "put off the old man," but the meaning of such passages is made very plain in the light of their context. In the case of the particular one to which we have referred,

When nothing whereon to lean remains,
When strongholds crumble to dust;
When nothing is true but that God still
reigns,

That is just the time to trust.

'Tis better to walk by faith than sight

In this path of yours and mine;

And the pitch black night, when there's no outer light

Is the time for faith to shine.

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the whole passage reads, "Put away concerning your and former manner of life the old man that waxeth corrupt Pro after the lusts of deceit" (Eph. 4:22 R. V.). It will of be evident to the thoughtful reader that this admonition the commands the believer, not to get rid of the old man, Of but to put off the manner of life which the old man in produces. This in itself is clear evidence that we If cannot be freed from the presence of sin, else we would per be commanded accordingly. And when we read such the exhortations as Rom. 6:13 the evidence is conclusive. This passage says, "Neither yield ye your members as will instruments of unrighteousness unto sin but yield yourselves unto God." Only a few verses before, in this fail same chapter it is declared, "Our old man is crucified be with Him, that the body of sin might be destroyed, that of henceforth we should not serve sin" (Rom. 6:6). If life this passage means, as so many understand it to mean that it is possible to be rid of the presence of sin in this life, what sense is there in the following exhortation no to yield our members to him? It is evident, then, that neither faith nor works, nor a combination of the two can save the soul from the presence of sin while we are still in this life. Of course, faith alone without works is sufficient to insure our participation in this blessed aspect of salvation when Christ frees His children from the presence of sin at His second coming. But that is another question and we need not go into it for the purposes of this discussion.

But with salvation from the power of sin it i different. If the question be asked, "If we have not work can faith save us from the power of sin?" in the ligh of God's Word, we must answer, "No." Surely thi will be apparent to everyone, for if faith without work could save men from the power of sin, then everyone who has trusted Jesus Christ as his Saviour would be living a consistent and godly life. But, sad to say, such is not the case. It is evident, therefore, on the very surface that salvation from the power of sin requires something in addition to faith.

As we study the teaching of God's Word on the subject of Christian victory this becomes even more apparent. At the outset we should recognize that faitl is absolutely essential to salvation from the power of that sin. Without it none should expect deliverance in this was realm. But faith must be accompanied by works, or perhaps we had better say it must fruit in works is the soul is to be saved from the power of sin. We have that already seen that to the yielding of our members a im instruments of unrighteousness unto sin the Word oppose yielding ourselves unto God, and our members as instruments of righteousness unto Him (Rom. 6:16). If therefore, we would not yield to sin we must yield to God Again, He describes our conflict with the powers of evi B in Ephesians 6:12-18, and, after describing our armour the Spirit concludes, "Above all taking the shield of an faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation

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and the sword of the Spirit, which is the Word of God. Praying always." From this it is evident that the study of God's Word and prayer must accompany faith in the believer if he would know full victory over sin. Of like character is Galatians 5:16 which says, "Walk in the spirit, and ye shall not fulfil the lusts of the flesh." If we are not to fulfil the lusts of the flesh, we must permit the Spirit, through turning our minds toward Christ, to produce in our lives His own fruit. Many other portions of God's Word might be cited, but these will be sufficient to satisfy the soul of any reasonable man that in the realm of salvation from the power of sin, faith without works cannot save. With faith there must be such walking in the Spirit as to produce the yielding of our lives unto God, the study of His Word, and a life of prayer.

This explanation is fully harmonius with the context. In the preceding verse we are told, "He shall have judgment without mercy that hath shewed no mercy" (James 2:13). From the context it is evident that this is speaking, not of the judgment of God, but of the judgment of men. In fact it is simply saying, "Man will shew no mercy in judging a man who has not shown mercy." That this is the real meaning of this passage is clearly seen when we consider the illustration which follows, "If a brother or sister be naked or destitute of daily food, and one of you say unto them depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what does it profit? Even so faith, if it hath not works, is dead being alone" (Jas. 2:15-17). It will be seen at once that the thing involved in this is the manifestation of a spirit. The speaker would have the needy brother believe that his heart is fully sympathetic with his need, but he will have a hard time in convincing him that it is so if he confines himself to words and does not exhibit such sympathy in his deeds. It is evident that for such an one faith without works cannot save. However much faith he may have, he is not saved from the sin of selfishness, at least. And it is difficult for the one with whom he is dealing thus to believe that his faith has saved him from the sin of hypocrisy. Inasmuch as salvation from the power of sin is a matter which concerns only a soul's relation to God, men cannot judge in this realm. They must accept God's Word on the subject, and He has declared that such salvation comes by faith without works. But salvation from the power of sin affects a man's relation with his fellowmen, and regardless of his words, if men do not see the evidence in his works of salvation from the power of sin, they are bound to discount his testimony of faith. In his life it is proven true that faith without works cannot save from the power of sin.

BUT now we must hasten on to the next question. It is stated in verse twenty: "Wilt thou know, O vain man, that faith without works is dead?" This, like the other question which we have studied, is a rhetorical question with the force of a positive statement, and

Solid Faith is like a mighty rock, which, tho the winds and waves and weather do all beat against it to overthrow; yet it stands unshaken. So true faith, grounded on that great Rock-Christ, holds out in all temptations and all spiritual combats.

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indeed the same thing is stated positively in verses seventeen and twenty-six. Just what does the expression mean,—"Faith without works is dead?" Wherein is faith without works dead?

Here again let us concede that the faith spoken of is a personal faith in the Lord Jesus Christ as the Saviour of our souls. Once more our investigation must be confined to ascertaining the Scriptural answer to a single question. This question is, "What does the Spirit mean by His use of the word "dead"? The Scripture sets forth three kinds of death. There is the death of the body, when the soul is separated from it. There is the death of the unbelieving soul when it is separated from God in judgment for sin, and there is the death of the believing soul when it is separated from God in broken fellowship because of chastening for sin. Of which of these realms of death is the Spirit speaking when he says, "Faith without works is dead"?

That he is not speaking of physical death we may conclude without a moment's hesitancy. This concerns only the body. With that faith has nothing to do. Believers are subject to physical death as well as unbelievers, and it makes no difference how strong a man's faith may be, still he is subject to physical death and must die, as all must die until our Lord comes again. Since the experience of physical death is common both to believers and unbelievers alike, and since a corpse has nothing to do with faith, we can rule out this phase of death without a moment's further thought.

And in the realm of judgment for sin the Scripture leaves no room for doubt. This is not the death of which the Spirit is speaking.

But first let us recognize that this death has two aspects. God speaks of the unbelievers who are still alive in the body as "dead in trespasses and sins" (Eph. 2:1). This is because the unbeliever rests under the sentence of God's condemnation, according to John 3:

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already because he hath not believed in the name of the only begotten Son of God." This death must eventually merge into the second death if the soul continues in unbelief. The second death is God's final judgment of the sentence which has already been pronounced upon the unbeliever. Of this the Scripture says, "Whosoever was not found written in the book of life was cast into the lake of fire," and in the preceding verse this is called "the second death" (Rev. 20:15). All this is in perfect harmony with the declaration of Scripture that "the wages of sin is death."

While there is no possibility of salvation for the soul who has once actually entered into the second death, God does hold out the offer of salvation to the soul who in this life because of unbelief is "dead in trespasses and sins." And in every single invitation which the Word extends to the lost man, faith is made the sole condition on which the necessary life will be given. This is apparent in the last part of Romans 6:23, which says, "The gift of God is eternal life through Jesus Christ our Lord." In harmony with this declaration we have such passages as John 3:16, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life"; John 3:18, "He that believeth on Him is not condemned"; and John 5:24, "Verily, verily I sav unto you he that heareth my word and believeth on H in that sent me HATH everlasting life and shall not come into condemnation, but is passed from death unto life." Many more passages might be quoted, but all agree on this point. God gives everlasting life as a free gift to all who believe on Jesus Christ as their Saviour regardless of how great sinners they may be. And it will be noticed in the last verse quoted that this eternal life is said to be the present possession of the believer, who is further guaranteed that he will never come into condemnation but is already passed from death to life. In the realm of judgment for sin, therefore, it is not true that faith without works is dead. In this realm which involves the soul's salvation from the penalty of sin faith, even though it be utterly without works, is alive-gloriously, eternally and unchangeably alive.

But not so with the death of the backslider. Of this death the Apostle Paul says, "I was alive without the law once, but when the commandment came sin revived and I died; and the commandment which was ordained to life I found to be unto death; for sin, taking occasion by the commandment, deceived me and by it slew me" (Rom. 7:9-11). What does he mean? Did he lose his salvation? By no means, for the Scripture plainly says, "Him that cometh unto me I will in no wise cast out" (John 6:37). What then did he lose? He lost his fellowship with God. What believer has not known that wretched experience? Who, even after he has believed in the Lord Jesus Christ, has not, at sometime

or other, been overcome in sin? And who, knowing the misery of broken fellowship with God in such an hour, will deny that it cannot better be described than by that one significant word, "Death"? What is this death? Is faith without works alive in this realm?

Not so! If faith were alive without works in the realm of fellowship with God, then no believer in the Lord Jesus Christ would ever backslide or know the bitterness of a moment's loss of fellowship. But, alas, such is not the case. Believers do backslide, and of the soul which is backslidden it is true that "faith without works is dead." Such a soul has lost his fellowship with God.

But that works must be coupled with faith for that fellowship to be maintained is evident to every thoughtful student of God's Word. Let it be understood that faith is absolutely fundamental in the realm of fellowship as it is in the realm of victory, for the Word says, "Without faith it is impossible to please Him" (Heb. 11:6). But faith which does not fruit in works is just as incapable of pleasing Him, for it is disobedience to His Word which He has filled with exhortations for the believer to do good works. To a spirit whose rebellion is manifest in that he will not obey His Word, God says, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams: for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (I Sam. 15:22-23). In addition to this we have such plain statements in the Word as, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness," and "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7, 9). In the sense of its impotence alone to maintain fellowship with God ir the believer's experience, therefore, "Faith without work is dead."

While in the light of other Scriptures we ar bound to conclude that this is the realm in which faitl without works is dead, yet the Scripture which raise the question lays the emphasis on another fact which is consequential to this one. Let a man be walking i such faith-filled obedience to the will of God as t maintain fellowship with Him and his life will b fruitful in many good works, for our Saviour saic "He that abideth in Me and I in him, the same bringet forth much fruit, for without Me ye can do nothing (John 15:5). These fruits men may see, and seeing their they will confess his faith and glurify God on his behal On the other hand, a believer may protest that he ha faith and enjoys fellowship with God, but surely if h life does not give evidence of it, no man can be pe suaded to believe it. This is the viewpoint from which the subject is approached in the verse which we a considering, as is apparent from the context. This di

cussion begins with the words, "Yea, a man may say," and the proposition is made, "Show me thy faith without thy works, and I will show thee my faith by my works" (Jas. 2:18). From this it is evident that the statement, "Faith without works is dead," while it involves our fellowship with God, at the same time it speaks of what men think of the believer in whose life they do not see works consistent with his faith. He is like an appletree in winter. Such a tree has life within itself, as any horticulturist well knows, but it has no outward evidence of it, for it has no leaves, no blossoms, nor fruit. It looks like a dead tree, and a casual observer might say that it is dead. So it is with the believer who has not good works. He has life resident within his soul, for when he trusted the Saviour he received eternal life, but because he lacks works his faith is dead. It has no expression. It is barren and fruitless.

It is clear, then, that when the Spirit says, "Faith without works is dead," He is speaking, not of a believer's possession of eternal life, but of his experience of that life. The believer has faith—that must be admitted, and through simple faith he has eternal life. But so far as his fellowship with God is concerned, faith without works is dead both in his experience and in the observation of men.

Tut now we must pass on to the third question. It is this: "Was not Abraham our father justified by works when he had offered Isaac his son upon the altar" (James 2:21)? Then this passage goes on to say, "Seest thou how faith wrought with his works, and by works was faith made perfect?" The conclusion is further reached, "Ye see, then, how that by works a man is justified, and not by faith only" (James 2:21-24). Here again is a passage whose declaration is so clear that its force cannot be denied, and here again we must seek to know its real meaning.

Justification in the Bible is of two kinds—justification before men, and justification before God. From our study of the two previous questions we are prepared to recognize that when Abraham was justified by works it was before men and not before God. Almost we might rest this decision without further study. But what sayeth the Scripture?

The answer to this question is very clear. In Romans 4:2, we are told, "If Abraham were justified by works, he hath whereof to glory; BUT NOT BEFORE GOD." Could this statement be more positive and convincing? Notice, it is not denied that Abraham was justified by works. This is fully allowed. But the realm of justification is unmistakably defined in the words, "Not before God." If it were not before God it must therefore have been before men, and in order to make the full force of this statement clear, the Holy Spirit employs all the balance of the fourth chapter of Romans in teaching that a man is justified before God on the ground of simple faith without works. It is impossible for us to consider the full sweep of this chapter, but it is

not necessary for us to do so. One sample statement from the many which might be drawn out of its treasurers will be sufficient: "To him that worketh not but believeth on him that justifieth the ungodly his faith is counted for righteousness" (Rom. 4:5).

To this let us add the testimony of three other passages. The first is Gal. 3:11: "But that no man is justified by the law in the sight of God it is evident: for, The just shall live by faith." The second is Romans 3:20: "Therefore by the deeds of the law there shall no no flesh be justified in His sight: for by the law is the knowledge of sin." And the third is Gal. 2:16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ and not by the works of the law; for by the works of the law shall no flesh be justified." If we will be true to the word of God we cannot fail to conclude from the simple statements of these Scriptures that when Abraham was justified by works it was not in the sight of God, but rather in the sight of men.

Now see how conclusive the context makes it. In James 2:22-23 we read, "Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which sayeth, Abraham believed God and it was imputed to him for righteousness, and he was called the friend of God." It will be seen here that two things are involved: first, there is a righteousness imputed—"Abraham believed God and it was imputed to him for righteousness"; and, second, there is a reputation established—"He was called the friend of God." The first rested entirely upon his faith. That was justification in the sight of God. But the second depended upon his works. It was the exhibition of that faith in his life which earned for him among men the title "the friend of God." This is justification in the sight of men. He was called the friend of God by King Jehoshaphat in II Chronicles 20:7. And it is significant that God later confirmed this reputation and added His approval to it when He called Abraham His friend as He did in Isaiah 41:8.

In answer to our question, therefore, "Wherein is faith without works dead?" we may reply from the standpoint of the answers which God's Word gives to the three questions raised in this chapter: Faith without works is dead in that it alone cannot save men from the power of sin; faith without works is dead in that it alone cannot enable a soul to maintain fellowship with God; and faith without works is dead in that it cannot justify a man in the presence of his fellow men. But let us not forget the other side of this question. The Word of God plainly and unequivocally teaches that the soul who believes in the Lord Jesus Christ, by virtue of that fact and without works of any kind, is saved from the penalty of sin: he is given and guaranteed eternal life: and he is justified in the sight of God. In this realm faith without works is not dead. Let us never again make the mistake of confusing the two.

HOW CAN I OBTAIN FAITH?

by C. H. Spurgeon

PRAISE God for "printers ink" which has preserved to us such a sermon as this one. It is so exceedingly apropos to this present issue that we have no apology for reprinting it; instead, we are filled with thanksgiving to God for the privilege. It has those wonderful qualities which were so characteristic of Spurgeon's ministery of clearness, simplicity, and force.

"So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

T IS difficult to make men understand that the salvation of the gospel is not of works but entirely by grace, that it is not presented to men as the reward of their own endeavours, but is given to them freely upon their accepting it by an act of simple faith or trust in Jesus Christ. However plainly we may preach this truth, there will always be some who will misunderstand us, and as many more who will raise objections against it, as if it were their part to give an opinion, and not to do as they are bidden by the Lord. But when men are brought under the teaching of the Word, to see that the pardon of their sins, and the acceptance of their souls does not lie with any merit of their own, or any doings of their own, another difficulty generally presents itself: they say, "What is this faith of which you speak?" and when we assure them that it is simple trust or confidence in the finished work of Christ, then straightway they say, "How can we get this faith? How can we obtain this confidence?" To us, who have faith, this question is very easy to answer, for when we heard the gladsome news of a finished salvation for lost sinners, complete forgiveness for the guilty, and acceptance for the ungodly, simply upon believing in Jesus, and we trusted in Him, and we continue still to trust, and we have joy and peace through believing. We see far more reasons for belief than for Yet, nevertheless, there are hundreds and thousands who are awakened, and seriously enquiring, to whom this is a great difficulty—"How can I get the faith which gives me possession of Christ Jesus, and brings me salvation?" Our text is the ready answer: "Faith cometh by hearing, and hearing by the Word of God."

It may help to set the truth out more clearly, if we say, negatively, that it does not come by any other process than by hearing;—not by any mysterious and strange method, but in the most simple and natural mode conceivable, namely, by the hearing of the Word.

Some imagine that faith comes by hereditary descent, and they act upon the supposition. Hence, in certain churches, birthright membership is thought to be a proper practice, and the child of a Christian is thought to be a Christian. In some other churches, though the theory would not be stated in so many words, yet it is practically accepted, and children of pious parents are regarded as scarcely needing conversion. The text is forgotten which saith that the heirs of salvation are born, "not of blood, nor of the will of the flesh, but of God." The typical covenant secured outward privileges to the children born after the flesh, but under the covenant of grace the blessing is secured to the spiritual and not to the natural seed. "He who was of the bondwoman was born after the flesh; but he of the freewoman was by promise" (Gal. 4:23). That which is born of the flesh is flesh, and nothing more: the new-born nature is not transmissible from father to son like a natural temperment or cast of countenance. I know the answer will be that "the promise is to us and to our children," but it will be well for the objector to reply to himself by completing the quotation,—"even to as many as the Lord your God shall call." No matter how high the sainthood of the professing Christian, his child (when capable of understanding) must for himself become a personal believer in Jesus.

It appears to be thought possible to infuse grace by sacraments. There are persons yet alive who teach that a babe may be regenerated by certain aqueous processes,

and be thereby placed in "a state of salvation." But is not faith a perpetual concomitant of regeneration? and what is that regeneration worth which leaves a person an unbeliever, and, consequently, "condemned already, because he hath not believed on the Son of God?" Rest assured, that as faith does not come by descent, neither can it be produced by any rite which recognizes that descent; it comes in one way, and in one way only in every case, and that is, by the hearing of the Word. To every person, whoever he may be, though nursed in the bosom of the church, and introduced to that church by

the most solemn ritual, we are bound to say, You must hear as well as others, and you must believe as the result of that hearing as well as others, or else you will remain short of saving grace. Faith is not a mystery juggled into us by the postures, genuflexions, and mumbling of priests. We have heard a great deal about sacramental efficacy, but I think a man must have extraordinary hardihood who would say that either baptism, or the so-called Eucharist, are the sure creators of faith; yet see I not what saving service these forms can render to unbelieving men if they leave them in an unbelieving condition, and, consequently, in a state of condemnation. Seeing that without faith it is impossible to please God, the grace supposed to be conveyed by the mere partici-

pation in sacraments is of small value, if it cannot give the cardinal requisite for acceptance before God. Faith cannot be washed into us by immersion, nor sprinkled upon us in christening; it is not to be poured into us from a chalice, nor generated in us by a consecrated piece of bread. There is no magic about it; it comes by hearing the Word of God, and by that way only.

These are superstitions, you tell me, and scarcely need to be mentioned here; very well, then, we will have done with them, and treat of superstitions which linger in our congregations. There are some who fancy that faith cometh by feeling. If they would feel emotions either of horror or exquisite delight, they would then, they think, be the possessors of faith; but till they have felt what they have heard described in certain biographies of undoubtedly good men, they cannot believe, or even if they have a measure of faith, they cannot hope that it is true faith. Faith doth not come by feeling, but through faith arises much of holy feeling, and the more a man lives in the walk of faith, as a rule, the more will he feel and enjoy the light of God's countenance.

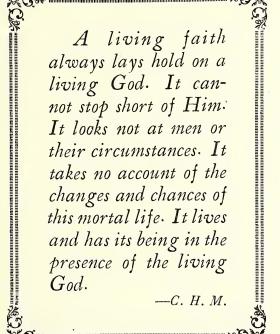
Faith hath something firmer to stand upon than those ever-changing frames and feelings which like the weather of our sunless land, is fickle and frail, and changeth speedily from brightness into gloom. You may get feeling from faith, and the best of it, but you will be long before you will find any faith that is worth the having if you try to evoke it from frames and feelings.

'My hope is built on nothing less
Than Jesus' blood ond righteoussness;
I dare not trust the sweetest frame;
But wholly lean on Jesus' name;
On Christ the solid Rock I stand,
All other ground is sinkinng sand."

Some, also have supposed that true faith will come to men by dreams and visions. It is surprising how a belief in these things lingers still in what is called this age of light; the notion is still current that if you dream of seeing Jesus, or fancy you have seen Him while awake, or if a passage of Scripture strikes you, or if you hear or imagine that you hear a voice speaking to you, you are then a believer. Now, faith in Christ is like faith in anyone else, it comes to us by the same kind of mental processes, and is based upon simple principles and plain matters of fact, and needs no vision of the night. Though you should see all the angels in heaven, it would not prove that you would go to heaven, any more than my having seen the Pope's body guard would be a proof that

I shall be made a Cardinal. Things which are seen of the eye save not, for the things which are seen are temporal, and cannot work eternal salvation. Moreover, men saw Christ, and yet pierced Him and blasphemed Him. Visions have been seen by heathens like Nebchudnezzar, and angels have appeared to bad men like Balaam who, though he sighed out, "Let me die the death of the righteous," yet perished, fighting against the God of Israel. True faith has a more solid basis for its fabric than the fleeting fancies of the mind.

I beg you to notice, too, that it does not say in the text that faith comes through the *eloquence*, earnestness, or any other good quality of the preacher. Faith cometh by hearing, and hearing by the Word, not of man, but of God. The Word of God is the substance of faith-creating preaching; it is by the hearing of God's Word, and not by any other hearing that saving faith comes to the soul. I may hear a man descant upon the gospel with all the eloquence that can be commanded by the most fluent tongue, yet if my faith comes to me because the man spoke pathetically, or poetically, or argumenta-



tively, or rhetorically, it is a poor miserable faith; being born of the power of the flesh, it will die; and so prove itself unlike the faith which springs from the incorruptible Word of God, for that liveth and abideth forever. On the other hand, I may hope for faith if I am listening to the true gospel, the very Word of God, though the man who speaks it may be of stammering lips, and his voice may be disagreeable to my ear, and there may be much about his manner that does not commend itself to me. If he preaches truth it is by hearing not him, the man, but by hearing the Word of God, that I shall come to faith.

Now, positively "Faith cometh by hearing." Sometimes faith has come into men's minds by hearing the simple statement of the gospel. They have longed to be saved, and they have been told that Jesus the Son of God condescended to come into this world and to take upon Himself the form of man, and as man to be partaker of our infirmities, and to offer Himself as a sacrifice in the room, place, and stead of sinners: they have, moreover, been told that whosoever trusts in this substitutionary sacrifice shall be saved, and straightway they have believed. All they have wanted has been merely to be informed of the way of salvation. God's Spirit has so prepared them that they have believed almost as soon as they have heard the saving truth. In many cases the only difficulty

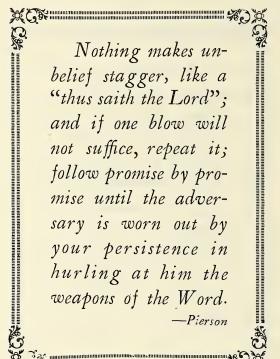
in the way of salvation has been a want of understanding of the Word. I know in my own case I would have given all I had, if I might but have been informed what I must do to be saved. Though I frequented places where the gospel was preached, I did not catch the meaning of believing, it puzzled me much. I do not remember to have heard the simple declaration that to trust in Jesus Christ would save my soul, or, possibly, I did hear it with my outward ears, but I must have been strangely infatuated, for I did not understand the sense; and I have often thought if I could have heard the way of faith simply stated, my soul would have leaped into liberty long before. I will not so say; but I am persuaded that faith often comes by hearing the simple declaration that God accepts sinners, not for what they are in themselves but for what Christ is, and that when sinners believe in Jesus they are saved there and then, and are acceptable with God through Jesus Christ His dear Son. The mere statement of this has brought, by the operation of the Spirit of God, faith into the soul. "How is this?" saith one. Well, it is because the gospel commends itself to some hearts as true upon the very first blush of it, it strikes them as being undoubtedly the gospel of God. It is the same in other matters; you sometimes hear a story about which you say, "Well, I do not know, it may be correct, but I shall have to look a little into this before I am certain"; but you often hear statements which you accept at once, because they commend themselves to your understanding, and you feel that they must be true. There are minds which God has so prepared that the moment they hear the gospel they respond to it. I think I hear the seeker

after truth exclaim when he heard the gospel, "True? Why, how could it be otherwise? It is so divinely grand, so harmonious, so good, so gracious, so unexpected—nobody could have thought of it but God Himself-it must be the truth." Having long sought goodly pearls of truth, the illuminated eye catches the gleam of the gospel and discerns it to be a priceless gem. Those are blessed indeed who are thus at once brought unto faith by the statement of the gospel.

To some others, the convincing point has been the suitability of the gospel to their case, for while they have heard it preached as a gospel for sinners, they have felt that they were certainly among that class. When the preacher has gone on to describe the misery of the fall, the utter ruin of human

nature, its deceitfulness, feebleness, fickleness, and folly, the hearer has said, "Is the gospel sent to those who are thus lost, guilty, and impotent? Why, I am precisely in that condition." And then, when its great command is stated, namely, simple trust in Jesus, the soul perceives the suitability of the way of grace. We do not go to heaven to bring and Christ down, or dive into the deeps to bring Him up ha from the dead; we can neither keep the law nor find an atonement for our transgressions; but this simple trust, G oh how suitable it is to undone sinners. Nothing to do-I can do nothing; nothing to bring—I have nothing to me bring; it suits my case. Glory be to God for devising the a plan so adapted to our wants. From the suitability of w the gospel to the sinner, many have been by God's Spirit the led to saving faith in Jesus, and so faith has come by hearing.

In many, I do not doubt, faith has come through hearing of the condescending pity and the melting love of Jesus. Oh, that we dwelt more on this; that He loved His enemies, that He died for the ungodly, that



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lis heart yearns over the lost sheep, that He is willing preceive prodigal sons, for He is full of grace and outh.

"His heart is made of tenderness, His bowels melt with love."

When such texts as the following have been preached n:—"This Man receiveth sinners"; "Come unto Me all e that labor"; "Ho, every one that thirsteth"; "All nanner of sin and transgression shall be forgiven unto nen"; "Whosoever will, let him come and take the vater of life freely"; "Him that cometh unto Me I will in no wise cast out"—that melting strain has touched he heart, and led the most hardened to believe in a Saviour so kind to the undeserving. Men have found it mpossible not to believe in a friend so self-sacrificing, Recemer so altogether lovely. The sweet love of Jesus has an omnipotence in it to win souls. They yield "by mighty love subdued," unable to resist its charms, and as if they could hold out no longer, they throw themselves by an act of faith into the Saviour's arms. I can well understand their singing, "I do believe, I must believe in such a Friend as this." Faith comes by hearing of the free forgiveness procured by the agony, the stripes, the wounds, the death of Jesus, the Lover of our souls.

At other times, faith has come not so much through hearing the statement of the gospel as from hearing of its authority. I may believe a statement because it looks like truth. I may, on the other hand, accept it not at all because I have myself perceived the apparent truth of it, but because of the person who tells it to me. And this is a very right and acceptable kind of faith. What has God said about my salvation? Before I hear it I am prepared to believe it on the testimony of God. He says it, and that is enough for me. I believe this Bible to be His Book; I hear what it says and whatsoever the Lord God hath said I must and will receive, whether it appears plain or not. There are persons who when they have heard the gospel preached have not at first believed it, but if it has pleased the Spirit of God to lead the minister to show that the gospel is of divine appointment, that the way proclaimed is ordained by God Himself, and that God has set the sanction of His promise upon it—"He that believeth and is baptized shall be saved" and has also set upon it the second sanction of His threatening—"He that believeth not shall be damned" then they have yielded and given over all further question. God bids them trust in Jesus, and they do so through His grace. Without canvassing the statement itself they receive what God teaches, and since He hath set forth Christ to be a propitiation for sin they receive Him as such; since He has said, "Look unto Me and be saved," they look because God bids them look, and they are saved. To believe in Jesus is a command from God's own mouth, and is, therefore, to be obeyed, and the more so, because "He that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son; and this is the record, that God hath given to us eternal life, and this life is in His Son."

In some cases, too, the coming of faith has been helped by hearing and perceiving the veracity of the subordinate testifiers of the gospel,-I mean the writers of the Sacred Book, the prophets, and chiefly the apostles. These men are worthy of credit—they were honest, unsophisticated men, and they certainly gained nothing by testifying that Christ was the Messiah, and that He died and rose again from the dead. One of them, the Apostle Paul, lost his position, which which was one of great eminence, and spent his whole life in toil, and suffering, and reproach, and ended with a bloody death because of what he preached, and thus he proved that he was a sincere, honest, upright man. If Paul or any other of the apostles were in the witness-box, nobody could demur to their evidence; whatever they said we should believe, because the men were truthful witnesses. Now, sometimes, persons have been led into faith in Christ, by feeling that those whom He sent to be testifiers to His person, death, and resurrection were evidently true to the core, and, therefore, their word was worthy of all acceptance.

I believe, dear friends, that faith has come by hearing in another way. Perhaps the preacher has not so much stated the gospel, and brought forward its authority, as explained it, and so faith has come. If we spent our time in nothing else but just explaining the text, "He that believeth and is baptized shall be saved," we might achieve a blessed life-work, and perhaps might see greater results than when our ministry takes a wider range. When the preacher takes up one by one the soul difficulties which prevent man from seeing what faith is, and keep him away from looking to Christ, and when he tries to show, as he should, that all the hope of the sinner lies out of himself, none of it in himself, that all his help for salvation is laid upon One that is mighty, even Jesus Christ the Son of God, and that he must look away from his own feelings, and prayings, and doings, and even away from his own believings as any ground for confidence, and must rest simply and alone upon the one sacrifice of Jesus; it has often happened that faith has come through the hearing of such an explanatory word.

In some cases, too, faith has come when the Word has possessed a peculiar soul-revealing pointedness in it to the hearer's particular case. Remember the Samaritan woman. Our Lord Jesus Christ explained to her the gospel, but she does not appear to have been enlightened by His explanations: it was that home stroke of His—"Go call thy husband and come hither," which won her to faith. Such revealings of the thoughts and intents of the heart will occur in any God-sent preaching of the gospel, just because the Word pierces to the dividing of soul and spirit, and lays bare the secrets of the soul. Then it is that hearers cry, "Come see a Man that told me all things that ever I did; is not this the Christ?" Thus, by the guidance of the Spirit, the Word finds out the man, and faith cometh by hearing.

Continued on page 319

THE TRIAL OF FAITH

by C. REUBEN LINDQUIST

AVE you, fellow Christian, ever winced under the thought that God has definitely planned testings for your life in the development of your faith? Hold not back from Him for He purposes that through the testings your faith shall be "found unto praise and honor and glory at the appearing of Jesus Christ." Lindquist, in dealing with this subject, sets forth the wonderfully helpful distinction between the trial of faith in chastening and the trial of faith in pruning.

TOD tests His own. Never is the testing permitted to be so severe as to overreach the strength of the tested one, but God in faithfulness tests every child that comes to Him. The Saviour declared, "In the world ye shall have tribulation." This is God's plan. But there are those who declare that the godly will not be tested of God. This is a fallacy. Both the consistent and the inconsistent Christian are tested of God to bring them into increasing nearness to Himself. It is a proof and exhibition of His loving interest and solicitude that God permits many a sore testing to sweep down upon those who call upon His name.

The testings which the loving Father permits His child to encounter are presented in God's Word from at least two illuminating and helpful angles,— the testings which are for chastening, and the testings which are for pruning. All of God's testings and trials are in love. The testing which is for chastening is administered to the drifted Christian that he might be restored to fellowship. The testing which is for pruning is administered to the fruit bearing Christian that he might bear more fruit,

HE testing for chastening is God's hand upon the Christian who has sinned. God, Who is a righteous God, cannot tolerate sin, consequently no evil-doer escapes the penalty. "Every transgression and disobedience receives a just recompense of reward" (Heb. 2:2). In this respect God's dealing with the drifted one is compared by the Holy Spirit with an earthly father chastening a disobedient child.

"And ye have forgotten the exhortation which

speaketh unto you as unto chidren, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisment, whereof all are partakers, then are ye bastards, and not sons" (Heb. 12:5-8).

This is clearly demonstrated in God's dealing witl the nation Israel. Because of their disobedience and unbelief, they failed to enjoy the blessings of the promise land. But God, Who is faithful, never forsook them Even in the midst of rebellion and unwillingness He madfull provision for their every need. But on the other hand testing for chastening became their portion because o: their evil doing. The same is equally true of God's dealing with the individual soul. God Who cannot deny Himself will not forsake the drifted one, but oftimes in an effor to effect restoration, He may see fit, as in the case of Job, to deprive and take away the choicest things of earth such as friends, loved ones or the fruit of many years of labor and toil. Or He may allow sickness and privation to come into the life thereby bringing the afflicted one to a realization of His claim upon the life. Many a young life, called of God for service in early years, choosing rather to enjoy the pleasures of sin for a season than to suffer affliction with the people of God, has experienced the chastening hand of God. But God in His great grace holds out to His drifted child, the same promise as He has given to the nation Israel. In the day that they shall become willing and obedient, in that day shall they ear of the fruit of the land, enjoying full fellowship and partaking of every blessing that God has promised. "If 7

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ye be willing and obedient, ye shall eat of the fruit of the land" (Isa. 1:19). But in the meantime, God will continue to scourge and chasten, not in wrath but in love. "Whom the Lord loveth He chasteneth."

Has the loving Father been bringing chastenings keen and severe into that life of yours? Look up, tested one, and be of good cheer. You may rest assured that God, who doeth all things well, shall also add His blessing. But before He can pour out His blessing upon you, He must deal with the evil thing He has found in you. Perhaps there is secret sin in your life,—sin which has

severed fellowship and communion. God Who is absolutely holy, cannot blink at your iniquity. Your sin has robbed Him of fellowship with you, His redeemed child, "But your iniquities have separated between you and your God, and your sins have hid His face from you, that He cannot hear" (Isa. 59:2).

The pure and perfect God cannot see you throwing the energies and forces of your life into self-aggrandisement, or giving the members of your body over as instruments of sin without sending forth the exhibition of both His holiness and love in deserved chastening. He desires to fully control your life. When that life is tainted by sin or dominated by selfish desires and motives, His control is broken and His heart grieved.

Only chastening can awaken the sin blinded one and bring the wanderer back to God.

When God does chasten, restoration for the drifted one is always the mark at which He is aiming. But the chastened soul often rebels. We despise the punishing hand of the faithful Father. How little we understand or appreciate His changeless love. When we are thus misunderstood by our loved ones, we are inexpressibly grieved and hurt. But when we grieve God by misunderstanding and misinterpreting His chastening we give little heed to the wound we have inflicted in the heart of the Eternal. And still His patience is not exhausted,— His love continues the same. Although ignored and spurned and grievously misunderstood, He lets the lovechastenings continue to test and try the prodigal soul until at last the awakening comes and the rebellious, sinful child comes repentant back to the place of loving confidence and communion,-restored at last.

THE testing which is for pruning is God's method of purifying and sanctifying the life of a Christian,

making possible even greater attainments in holiness and fruitbearing. Such testing is absolutely essential to growth in a Christian's life.

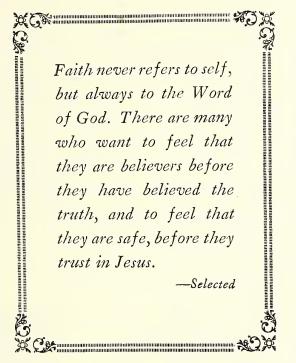
The Scriptures definitely declare that God tries the faith of every believer. His purpose in thus dealing with His own may at first seem incredible but as we carefully study the Word we find that God has only one means for producing growth in the Christian's life, namely, trial and suffering. Even the blessed Saviour Himself "learned obedience by the things He suffered," and if He, perfect man that He was, without sin and without

guile, should suffer thus, should we not as followers of Him, fellowship in His sufferings? "Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:12-13).

This truth is further demonstrated in God's dealing with Abraham in the offering of Isaac. In Heb. 11:17 we read, "By faith Abraham when he was tried offered up Isaac." The narrative of the two climbing the mountain side together presents a pathetic picture indeed, the son continually questioning the father as to the whereabouts of the victim for

sacrifice and the father in turn answering in the fullest assurance of faith, "My son, God will provide Himself a lamb for a burnt offering." But not until the altar had been prepared, the victim bound, and the knife, which was to strike the death blow, lifted into mid-air, did God intervene. It was truly the climacteric testing in the life of Abraham. In the first place God had promised Abraham that his seed should be numbered as the dust of the earth (Gen. 13:16), and now God was asking that the life of Isaac, the only hope of succeeding generations, should be placed upon the altar of sacrifice. From the standpoint of human reasoning, it seems that God was unjust in His dealing. But the faith of Abraham never flickered,—He had taken God at His Word. He had learned the lesson "that to obey is better than sacrifice."

The Holy Spirit compares the testings of God administered for pruning, to the refiner's furnace. As the precious metals must be subjected to the intense heat that the pure metal may be freed from all alloy, so the faith of the Christian must be tried in the fiery furnace



of trial and testing, that it too might be freed from all dross and the true virtues of the life brought into manifestation. Arthur T. Pierson, in his discussion on the subject, entitled, "The Problem of Suffering," presents this thought in a most helpful manner. We quote: "Our Father Who seeks to perfect His saints in holiness knows the value of the refiner's fire. It is with the most precious metals that the assayer takes the most pains, and subjects them to hot fires, because only such fires melt the metal, and only molten metal releases its alloy, or takes perfectly its new form in the mould. The old refiner never left his crucible, but sat down by it, lest there should be one excessive degree of heat to mar the metal, and so soon as, skimming from the surface the last of the dross he saw his own face reflected, he put out the fire.

"How beautifully we are told that the Redeemer shall sit as a Refiner and Purifier of silver (Mal. 3:3). Being determined to perfect His saints, He puts His precious metal into the crucible. But He sits by it, and watches it. Love is His thermometer, and marks the exact degree of heat; not one instant's unnecessary pang will He permit; and as soon as the dross is released so that He sees Himself reflected, the trial ceases."

Child of God, the heavenly Father yearns that your life, as a mirror, may continually reflect the image of the glory of a risen Saviour, that others who may be in darkness may see your light and glorify the Father which is in heaven. Is your life showing forth the humility, patience, love and self-sacrifice that led our blessed Saviour to Calvary's Cross to die for you and me? If not, God in love will take you through the fiery furnace of trial and suffering that your life may be purified to be wholly dominated and controlled by Him. He is satisfied with nothing less than all in your life and until He is given that rightful place, your life will fail to reflect His glorious image from moment to moment. "But all of us, as with unveiled faces we mirror the glory of the Lord, are transformed into the same likeness from glory to glory, even as the Lord the Spirit inspires" (II Cor. 3:18, Weymouth).

God wants a transformed life: a life separated from every phase of sin and the things of this world and conformed to His will. In administering the testings for chastening and pruning, God always vindicates His honor, righteousness and holiness. If the testing be for chastening, God in love is seeking to bring the wanderer back into the pathway of righteousness and holiness. If the testing be for pruning, God in love is preparing that life for even greater fruitbearing and usefulness. But in either case, God in His marvelous grace has provided, through the finished work on Calvary's cross, a pathway of victory for every tested one: for the chastened one, a vicarious substitute to plead the cause of every transgression; for the one tested and tried, a captain to lead, guide and impart strength for every step of the rugged way. Rejoice, child of God, there is victory for you. Glory in your tribulations, for tribulation worketh patience. Count it a privilege to suffer for Him, Who suffered for you, that He as the Great Refiner may fine in you a transformed life, clad in His own righteousnes and holiness. "And this is the victory that overcomet the world, even our faith" (I Jno. 5:4).

RIGHTING A WRONG

(Continued from page 291)

endorses the organization of His people. Darby did no hold with us on that point. But our words were evidently far too strong, for they have been understood by some to have had reference to Darby's position on the vita points of Christian truth. The wrong and unfortunat impression thus made, we wish to fully correct. The Editor of "Grace and Truth" has personally received unmeasured blessing from the study of Darby. Tha such an unjust impression of the position held by Darb should have been given forth by a statement in "Grace V. and Truth' brings deepest sorrow to our heart, and we take this, the surest method, to right the wrong which we have unwitting done one of God's greatest and cleares witnesses on the outstanding truths of the Book o: books. We trust that this fully corrects any wrong though which our ungarded language may have produced. W deplore our mistake. It is our constant desire to obey the principle set forth by Paul,—"Endeavoring to keep the II unity of the Spirit in the bond of peace."

ANOTHER GREAT ISSUE ON THE WAY TO YOU

LOVE NUMBER

(November 1926)



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OUTLINES FOR GOD'S WORKMEN

Conducted by R. S. BEAL

WHAT THINK YE OF CHRIST?

Matt. 22:42

I. IN THE FACE OF TESTIMONY

Matt. 3:17 John 10:30

II. IN THE LIGHT OF PROPHECY

Isa. 7:14 Micah 5:2

II. IN THE INFLUENCE OF HIS LIFE

John 21:25

IV. IN THE SACRIFICE OF CALVARY

Rom. 5:6-8

V. IN THE GLORY OF HIS RESURRECTION

I Cor 15:12-20

-R. S. B.

PRAYER BARRIERS

Lam. 3:44

I. ASKING AMISS

James 4:3

II. A SPIRIT OF WORLDLINESS

James 4:4

III. A LACK OF IMPORTUNITY

James 4:2

IV. A REGARD OF INIQUITY

Ps. 66:18

Isa. 1:15

Isa. 59:1-2

I Pet. 3:12

V. A LACK OF FAITH

James 1:5-7

Heb. 11:6

-R. S. B.

THE SECRETS OF AN EVER INCREASING FAITH

Luke 17:5

I. BY DEFINITE EXERCISE

II Thess. 1:3

Rom. 1:17

II. BY REVERENT PROVING

Mal. 3:10

Judges 6:39 II. BY CONSTANT HEARING

Rom. 10:17

IV. BY NOTING HIS PROVIDENCES

Acts 24:2

V. BY INTIMATE COMMUNION

Jas. 5:16

-R. S. B.

THE HUNGRY CHRIST

Matt. 21:18-22

I. HUNGRY FOR THE FRUIT OF HOLY LIVING

John 17:17

I Pet. 2:21-22

I Pet. 1:16

II. HUNGRY FOR THE FRUIT OF COMMUNION John 17:20-21

Matt. 18:20 Luke 22:19

Matt. 26:40

III. HUNGRY FOR THE FRUIT OF FAITHFULNESS

Matt. 25:21-22

IV. HUNGRY FOR THE FRUIT OF SOUL WINNING

Luke 19:10

Mark 10:45

V. HUNGRY FOR THE FRUIT OF SACRIFICIAL

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-R. S. B.

UNMASKING THE DEVIL

II Cor. 11:14

I. THE MAJESTY OF HIS CREATION

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II. THE MISCHIEF OF HIS FALL

Isa. 14:12-14

Luke 10:18

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III. THE MALEVOLENCE OF HIS PROGRAM

Gen. 3:15

IV. THE MACHINATIONS OF HIS MINISTERS

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II Cor. 2:11

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THE GOODNESS OF GOD

Ps. 65:11

I. GOOD IN SOVEREIGNTY

Ps. 77:14

II. GOOD IN SALVATION Ps. 25:8

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Nahum 1:7

IV. GOOD IN SUSTENANCE

Jas. 1:17

V. GOOD IN SATISFACTION Ps. 145:7

Jer. 31:14

CONCLUSION-Ps. 34:8 "Oh taste and see that the Lord

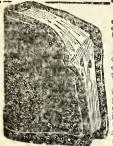
is good."

-R. S. B.

-R. S. B.

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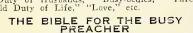
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INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. Wilson

RUTH AND NAOMI

Sunday, December 5, 1926.

Fourth Quarter, Lesson 10.

Golden Text:

"Thy people shall be my people, and thy God my God" (Ruth 1:16).

Twice in early issues of "Grace and Truth" we have discussed the book of Ruth, once it was in an article entitled "Redemption in Type" which appeared on page eight of the "Redemption Number," issued in November, 1923. The other discussion appeared in the "Whole Bible Lesson Series" found on page 218 of Section One of the "Yielded Life Number," issued in May, 1924. We mention these in order that any of our readers who have the back numbers on file may be able to refer to them if they desire to do so.

Unfortunately, we cannot furnish copies of these numbers to those who desire them. So by way of introduction, we will give a recapitulation of the truths studied in those former discussions and then we will study the Book once more, seeking to bring out from its treasurers some fresh truths.

In the article "Redemption in Type" we saw that Ruth's experience was a type of our redemption.

Ruth represents the redeemed soul. Her Moabite origin, which had excluded her from the congregation of Israel according to the law, depicts our natural depravity and lost condition (Deut. 23:3-6; Rev. 2:14; Num. 22:25; John 8:44; Rom. 3:23; Rom. 6:23; Eph. 2:12). But her faith was typical of the faith through which the believer comes to know the redeeming power of Christ, and becomes acceptable in His sight. (Ruth 1:5, 16; Lev. 19:9-10; Ruth 3:9; John 1:12; Eph. 1:7)

Boaz, as we saw, represents our Redeemer, the Lord Jesus Christ. His kinship to Ruth gave Him the right to redeem, which suggests the incarnation in which Christ, for the purpose of redemption, assumed kinship with mankind. The strength suggested in his name, "Boaz," which means "strength is in him," gave him the power to redeem, which suggests the strength and ability of Jesus Christ. And his love for Ruth made him willing to redeem, reminding us in-stantly of the love which constrained the Lord Jesus Christ to become our Redeemer. In all these things we see

Lesson Text: Ruth 1:14 22. Read entire Book of Ruth.

the grace of Christ set forth. (Ruth 2:1; Heb. 1:3; Hag. 2:8; Psa. 50:10; II Cor. 8:9; Ruth 2:10; Ruth 2:15-16; John 1:14) But the integrity of Boaz is fully as significant as is his graciousness, for it typifies the righteousness of our Saviour. (Ruth 2:9; Ruth 3:8, 15; Heb. 7:25; Heb. 4:14 see also Gal. 4:4-5: Heb. 2:14-17)

And the actual redemption of Ruth pictures what took place in our redemption. Boaz first satisfied the claims of another who had prior rights, which suggests that Christ on our behalf satisfied the claims of the law. The price Boaz paid typifies the shed blood of Christ which is the price of our redemption. And Boaz' union with Ruth in marriage beautifully pictures the relation which our Lord sustains to every soul who has trusted Him as Redeemer for all who believe in Him are married to Him Who was raised from the dead. (Ruth 4:11-17; Gal. 3:13; II Pet. 1:18; Rom. 7:4; Rom. 8:32; Eph. 2:6-7; Col. 3:4; Eph. 2:7; Phil. 2:6-11)

The second discussion of the Book was divided into four sections: 1. The restoration of Naomi; 2. The redemption of Ruth; 3. The righteousness of Boaz; and 4. The revelation of the future. The second and third sections of this discussion covered essentially the same ground as that covered in the first discussion.

In the restoration of Naomi however we saw a type of the backslider's restoration. The bitterness of her experiences in Moab typifies the bitternesses of the believer's experiences in backsliding. As in the lfe of any backslider, much of her bitterness was produced by sin-consciousness, by the loss of fellowship with God, by the breakdown of spiritual sensibilities, and by God's chastening. But her restoration was a type of the fruitage and blessing which God's chastening is always designed to produce in our lives. (Heb. 12:6-11)

We further saw that Naomi's restoration had prophetic significance in that it pictured Israel's restoration in the Kingdom (Matt. 24:31; Isa. 28:12-13). Dispensationally, also, the redemption of Ruth and her marriage to her redeemer pictures Israel's redemption and future marriage to the

Lamb. (Rev. 20:7; Isa. 44:22; Isa. 53: 3-8; Rev. 21:10-12)

Now in this discussion, let us turn our attention particularly to the example which Ruth sets before us as a believing soul whose wall was pleasing to the Lord.

I. RUTH'S FAITH

Ruth's faith is especially worthy of our consideration. It was first evidenced in her decision to accept as her own the God of Naomi. This corresponds in our experience to the time when we first decided to receive the Lord Jesus Christ as our own personal Saviour. To this faith Boaz bore witness when he met Ruth, for it had become the talk of all the inhabitants of Bethlehem. He said to her, "The Lord recompense thy work and a full reward be given thee of the Lord God of Israel under Whose wings thou art come to trust" (Ruth 2:11-12). In this Ruth proved herself a believer.

But there was more to her faith even than this. She was not content merely with her initial decision to trust in the God of Israel. The same spirit of faith characterized her every action after she had arrived in Bethlehem. In the law, God had made some very definite provision for the widows and strangers. These provisions Ruth claimed as promises to herself and by faith she stepped out upon them. God's Word had provided that the children of Israel, when they harvested, should leave some grain in the fields for the poor and for the strangers. Ruth was both poor and a stranger. So she evidently regarded this as a promise for her, for she asked Naomi to permit her to go and glean in the field and with her consent she did so. Later, Naomi called attention to the fact that Boaz was a near kinsman and consequently one who had the right to redeem. And when she told Ruth to prepare herself as a bride and go to Boaz to lie at his feet and to claim the promise, she did this without a moment's hesitancy, for she believed the promise of God's Word and she put confidence in the integrity of the man with whom she was dealing, as indeed she might well do on account of the righteousness and graciousness which had been evidenced in all his former dealings with her. Thus, what would otherwise have been a shameless and brazen act of immodesty, became a pure and touching testimony of faith. That this was her spirit in so doing is evident from her words to Boaz, "Spread thine skirt over thine handmaid for thou art a redcemer" (Ruth 3:9. We have before called attention to the fact that the word here translated "near kinsman" is the Hebrew word which in other places is translated "redeemer." It derives this significance from the fact that only a near kinsman had the right to redeem). While these words could have been interpreted as an appeal for immediate physical protection, Ruth meant them also as an appeal for the protection which would come to her in the fulfilment of the law, and Boaz so interpreted them. (Lev. 19:10; Deut. 24:21; Deut. 25:5-10)

The simple faith of this Moabite girl should shame many Christians today. Like her, we should not merely be content with trusting Christ as the Saviour of our souls, but we should look to Him day by day in the spirit of confidence and reliance upon His promises for all the necessites of our daily life. (Heb. 11:6; Rom. 5:13; Phil. 4:19)

II. RUTH'S LOVE

Ruth's love also sets before us a challenging example.

It was first a love which persisted. Though Naomi besought her to return to her people she would not return. She insisted on going with her, to share her burdens and to minister to her needs. To do this she was willing to leave her own loved ones and the comforts of her own home for the lot of a poor widow in a strange land. Surely in this she exhibited that true love which never faileth. This is the kind of love which God desires to teach us all. (I Cor. 13:8)

Next, Ruth's love was a love which obeyed. It is true that she turned a deaf ear to Naomi's entreaties to leave her and return to her own folks. But after all she understood that Naomi's heart was longing for her companionship and that she really needed her, and while she apparently disobeyed her words (and it is well she did, for they would have sent her back into the darkness of heathenism), still she really fulfilled the desire of Naomi's heart. And the spirit of obedience which she later manifested was really remarkable, for when she would go out to glean in the field she first asked Naomi's permission. When she was instructed to continue in Boaz' field she did so. When she was bidden to present herself to Boaz and claim his protection as a redeemer she did this. When she was told to wait and rest until he had fulfilled his promise she obeyed. Truly her love for Naomi is an example for us to whom our Lord has said, "If ye love Me keep My commandments" (John 14:15, 21, 23).

Ruth's love was also a love which served. Her eagerness to glean in the field was for Naomi's sake as well as for her own. They needed food, and she undertook to get it in this way. The same thoughtful service characterized all her dealings with her mother-in-law to such an extent that when Boaz met her he could testify, "It hath been fully shewed me all that thou hast done unto thy mother-in-law since the death of thine husband" (Ruth 2:11). In this she exemplifies the love of which the Spirit speaks when He says, "By love serve one another" (Gal. 5:13).

Again, Ruth's love was a love which trusted. As Naomi had won her love, so too had Boaz, and well he might, for the simple description of his graciousness and integrity in dealing with her challenges the love of every pure man and woman who reads it. How much more, then, must the actual experience of such kindly and upright dealing have challenged the love of that poor widowed girl. Her coming to him to claim the promise was an evidence both of her love for the Lord and her love for him. It was love for the Lord which led her to step out on the promise and to trust God to fulfill it. But it was love for Boaz which led her to entrust herself to his mercy, and Boaz so understood it. How many other examples might be cited which show that true love puts trust in the one who is loved. But it would be hard to find one more beautiful than this. (Ruth 2:10; Ruth 3:10; I John. 4:18)

Such was the love of Ruth, and such is the love which God wants to teach us all. Love for Him should lead us to persist in following Him wheresoever He may lead us. It should constrain us to obey His every wish. It should make us eager to serve Him. And it should lead us to trust Him implicitly.

III. RUTH'S VIRTUE

We have already discussed the delicate little scene in which Ruth prepared herself as a bride and presented herself to Boaz to claim the promise of God's Word. Surely no earnest Christian who reads this story thoughtfully can fail to be assured that Ruth was absolutely virtuous in acting as she did. But if any further evidence be needed, we have Boaz' own testimony, "And now my daughter fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou

art a virtuous woman" (Ruth 3:11). Four Such a testimony cannot be gainsaid. Boaz recognized her virtue, and he bore witness that it was well recognized by his townspeople.

This is especially noteworthy be cause of Ruth's Gentile origin. She came of a people who had defiled themselves in many unspeakable iniquities (Num. 25:1). Such purity as Ruth's seems to have been almost unknown among them. This makes her virtue all the more noticeable. She who was a Gentile by birth and who came of a people notorious in Israel for their impurity, became an example of purity to them. It is also specially noteworthy that this was during the time of the Judges when every man did that which was right in his own eyes. (Judges 21:25; Ruth 1:1)

This is but a suggestion of the transformation which God wants to accomplish in the life of every one who has trusted in the Lord Jesus Christ. He wants to make us clean and pure and holy in every thought and word and deed. (II Cor. 10:4-5; Rom. 12:1-2; Eph. 4:22-32)

IV. RUTH'S BLESSING

Ruth was richly blessed as a result of her faith and love and virtue. To her was proven literally true the remains which was provented by the remains which was provented by the remains which was a result to the remains a rem promises which were made later con-cerning a virtuous woman. These are found in the book of Proverbs, "Her Be children arise up and call her blessed, Inces her husband also and he praiseth her. and ... Give her of the fruit of her hands the and let her own words praise her in ray the gates" (Prov. 31:10-31). While hat space will not permit us to print all sed, this passage, we would earnestly itsia recommend that the reader turn to it et ion and read the whole of it, for it is not to only a promise to the virtuous woman but it is preeminently a description of such a woman, and in the reading st of this description we cannot fail to lests recognize that it applies remarkably orsh to the Moabite girl who is the heroine of the book of Ruth. Among the hith blessings of Ruth were the love of her mother-in-law, Naomi, and of her her mother-in-law, Naomi, and of her the husband, Boaz, and the respect of the townspeople. And to cap it all, she has bore a son to Boaz who was to become bore a son to Boaz who was to become his the grandfather of David, and an only ancestor of the Lord Jesus Christ.

Ruth's blessings were only a suggestion of the blessings which God
wants to give to every believer and
which He will give to every one who
will simply yield to Him and let His
Spirit accomplish His will in the life.
The man who puts his trust in the
Lord and seeks constantly to walk
with Him will be richly blessed in
this life and rewarded in the life to
come. (Psa. 1:1-3; Prov. 3:5-6; Psa. are c
5:11-12; Rom. 12:1-2; Rom. 7:4; I Cor.
3:11-15; Rev. 22:12; Psa. 34:8-10)

ourth Quarter, Lesson 11.

Sunday, December 12, 1926

THE BOY SAMUEL

Lesson Text: I Samuel 3:1-10, 15-19.

Golden Text:

"Speak Lord, for thy servant eareth" (I Sam. 3:9).

Some of the characters in the Vord of God are so strikingly in ontrast to their surroundings that hey stand out in bold relief. Such as Joseph, whose faith and purity vas most remarkable in the midst of he idolatrous and lascivious practices mong the Egyptians. And his kindly nd forgiving spirit when compared vith the hatred and treachery of his rethren makes the contrast all the nore pronounced. Another such was Daniel who exhibited strong faith and ntegrity amidst the idolatry and bominations of the Babylonians. and such a one was Samuel. His mple faith in the God of Israel and is walk with Him was especially oteworthy when we consider the coruption of the priestly office and of ne spiritual life of Israel in the days f his childhood. Such a marked conast only adds to the blessing which omes in studying his experiences as vpical of the kind of life which God esires for all believers in His Son.

I. ISRAEL'S NEED

Before we study Samuel's expernces, therefore, let us first see the onditions which prevailed in Israel t the time of his call. The conditions hay be summed up simply by saying hat it was a time of great spiritual eed. This need is revealed in three putstanding facts, two of which are to forth in the preceding chapter and ne of which is stated here.

The sinfulness of Eli's sons is the rst fact. Though these men were riests, when the people came to orship before the Lord, they led them to transgressions. They rejected the phtful and lawful provision for the ciests, in the offerings, and instead of sing content with that which the law ad prescribed for them they insisted a having the very best themselves. his thing was an abomination in the ght of God and it was a grievous uing in the sight of Israel, for it ade them to abhor the Lord's offerg. (Lev. 6:25-30; Lev. 7:15-17; Lev. 16-17; I Sam. 2:12-17; I Sam. 2:29) o this wickedness they added the most unthinkable sin of committing fultery with the women who gathed to worship at the door of the bernacle. (I Sam. 2:22; Ex. 20:14)

The second fact was the weakness: Eli. This man, chosen to be high riest of the Most High God, should are controlled his sons, or failing to out of them he should have led the

congregation of Israel in judging their sins and putting away uncleanness from them. But instead of obeying the Word of God which said that adulterers should be put to death, he weakly protested, and then when they failed to heed he let them live. In this thing he honored his sons before the Lord. (I Sam. 2:22-25; I Sam. 2:29; Lev. 20:10) What wonder was it that the spiritual life of Israel was at low ebb when her spiritual leader was in such a pitiful condition?

The third fact is stated in the words, "The Word of the Lord was precious in those days; there was no open vision" (I Sam. 3:1). Many translators render this, "The Word of the Lord had become rare in those days," and, "there was no frequent vision." At once we see the significance of this statement. It was a rare thing for the Word of the Lord to come to Israel, either by a mouth of a prophet or by visions accorded to men of God. One exception to this appears in the word which the man of God brought to Eli, but this in itself is very significant for it indicates that Eli was living on such a low spiritual level that God could not give His Word to him. The dimness of his physical vision was but a suggestion of the blindness of his spiritual vision (I Sam. 3:2). There can be no doubt that it was for this reason that the Spirit of God mentioned it in this connection. Though he was the chief priest in Israel, and the one to whom the Word of God should rightfully be given, God had to choose another unnamed man to bear His testimony to him. Doubtless it was his spiritual condition and the condition of his sons which kindered God from giving him His Word to Israel through Eli. It would seem that this was the reason why the Word of God was rare and heaven given visions infrequent (I Cor. 2:14; II Cor. 3:14-16).

There is a parallel to this in the condition which prevails among the churches today. Many professing ministers of the Gospel are wading deep in the mire of infidel modernism. Instead of feeding their flock on the bread of life, they are offering them the husks of worldly philosophy. They speak much about the Bible but never give forth the Bible's message. With their lips they honor the God of the Bible but their hearts are far from Him. Rather than sacrificing for the Lord, they demand fat salaries for themselves. By the emptiness of their preaching they are causing men to abhor the service of the Lord. And in the frantic effort to hold congregations that are dwindling because they have no real message for them, they are leading the Lord's people to transgress in every form of worldly pleasure and unscriptural artifices to "keep the ball rolling." Such unscriptural ministers are the product of Christless theological seminaries. They are spewing forth Christdenying and pernicious doctrines which are blinding the spiritual vision of God's people, until it may well be said in our day, "The Word of the Lord is rare, and there is no frequent vision" (I Tim. 4:1-2; II Tim. 4:1-4).

II. SAMUEL'S CALL

It was in such a time that Samuel was called to be a prophet of the Lord. He was called in fulfilment of the prophecy of the man of God who came to Eli to warn him of the impending judgment on his house and to tell him that God would raise up a faithful priest to take his place (I Sam. 2:35). Without a question, Samuel's willing spirit constrained the Lord to lay His hand upon him as He did. The willingness of his spirit was evidenced in his ready and repeated response when he bought fli was calling, though he had repeatedly been discouraged in Eli's rebuffs. It was evidenced in his ready response to the Lord when He called the fourth time. And it was evident in his faithful testimony to Eli after he had received the Word of God. Such a willing spirit gave promise of the spirit which characterized in Samuel's ministry in later years. He was ever ready to obey the voice of the Lord, though many times the message he must bear brought him grief and sorrow. Such a spirit in this boy was all the more remarkable because of the statement of Scripture that when this call came, "Samuel did not know the Lord, neither was the Word of the Lord revealed to him." It was therefore not an instructed faith in this lad's heart which constrained the Lord so to deal with him, but rather merely a willing heart. This willingness made all the difference between Samuel and the sons of Eli. They were the rightful successors of their father. Had they been willing and obedient before the Lord, they doubtless would have been established. But because they were stubborn and self-willed God was obliged to reject them and to establish another in their stead. It was in Samuel that He found the willing spirit which was required for such a ministry, and which was so sadly lacking in the others. (John 7:17; Psa. 110:3; Isa. 1:19)

Such a willing spirit is all God

- 3 3 15

needs today to call men into His service. The call has already been extended in His Word, and at the risk of being thought extreme on this subject we wish to repeat a thing we have said before-God calls all believers into a yielded life and definite service for Himself. We feel that it is necessary to repeat this statement not only because that is the typical teaching of this incident but also because we know that God's people are many times unwilling frankly to face God's will for their lives as expressed in His Word. The call came to Samuel through a voice. It comes to us through His written Word. All that is needed is for men to be willing to hear and heed what God has said in the Bible, which is the perfect expression of His will. The call to us is none the less real because it is written instead of spoken. If a soul is only willing before God he will recognize that in the Word there is a call for him and he will yield his life to God to be used as He sees fit. Surely the need is great and the faithful servants to meet the need are few. Let us then press this matter, both in connection with our own personal lives and in our testimony to others, until we ourselves and those to whom we minister come to the place of absolute surrender to the Lord, for He wants us to be witnesses for Him in the midst of a Christ-rejecting and Christ-neglecting generation. (Matt. 4:19; Rom. 12:1-2; Rom. 6:13; II Cor. 5:14-15)

III. SAMUEL'S TESTIMONY

Now see how faithful was Samuel's testimony. He was only a child, and he was fearful of talking to Eli about the message which God had given

him. And indeed the character of the message was such as to make even strong men reluctant to speak of it. Yet when Eli questioned him he did not waver but faithfully declared to him the whole counsel of God. But if Samuel feared what Eli might do to him, his fears were groundless. He was in the keeping of his Lord and the One Who had given Samuel his message also touched the heart of the older man to receive his words peaceably.

Such faithfulness in testimony God wants in all His servants. There may apparently be real ground for us to fear to bear His Word to others. But in the face of every difficulty and in spite of every danger we should faithfully bear witness to the truths of God's Word. And we should not withhold one whit of His testimony. As we do thus witness, we may be certain that God will take care of the results. Our message may prove to be the savour of life unto life because it is received, believed and acted upon. Or it may prove to be the savour of death unto death because it is rejected. It may be received peaceably, and may win for us the undying friendship of those to whom it is ministered. Or it may provoke their enmity and bring upon us their anger and persecution. But we may be sure of this-God honors a faithful testimony and cares for His faithful witnesses. He is able to cause men to receive us peaceably or to keep us in peace in spite of the trouble which they may inflict upon us. All He asks of us is faithfulness, and He will take care of the message and of the one who delivers it. Let us therefore not flinch but faithfully and persistently declare to all with

whom we are thrown in touch the whole counsel of our God. (II Tir 4:1-2; Isa. 55:11; Jer. 1:17-19; Eze 2:3-7)

IV. ISRAFL'S BLESSING

Samuel's call was to prove a great blessing to Israel. For it was throug his ministry that God again man fested Himself in the midst of the nation. It is true that for some tim longer the full blessings of this mir istry were not evident. The child wa not yet grown, and God waited unt he was before thrusting him into th. arduous service to which he had calle him. But he had called him and on dained him to be a prophet in Israe and all Israel was soon aware of the fact. Surely there was cause for relittle joicing that God had again manifeste Himself in Israel, for though the were not yet free from the oppressio of their enemies this fact promise A better things to come.

So when a soul yields to the Lor (the Jesus Christ with full understandin car that such a decision means definit th service, that fact promises rich blessin to others. Through the lips of the ma whose life is yielded the lost will her of the Saviour and His love, an led through his lips the backslidden be at liever will hear of the love of the One against Whom they are sinnin age and of His willingness and ability total restore. From his lips the puzzled an perplexed will receive welcome in struction in the things of God, the sorrowing will receive comfort, an the weak will gain strength. It is great thing and filled with promise c ade blessing when a believer yields ha life to the Lord. May God give u de many such. (Jno. 7:38-39; Prov. 11 th 30; Psa. 1:1-3)

Fourth Quarter, Lesson 12.

Sunday, December 19, 192

CHRISTMAS LESSON: THE SAVIOUR'S BIRTH

Lesson Text: Luke 2:7-20.

Golden Text:

"Behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10).

Three things are most prominent in the lesson which we study today. They are: the Saviour's birth, the angels' message, and the shepherds' worship. Let us, therefore, outline our study according to this suggestion.

I. THE SAVIOUR'S BIRTH

• The first fact which we need to notice about the Saviour's birth is that it was a miracle. Perhaps this is familiar to all our readers, but there are so many who today deny the literalness of the virgin birth, that it is well for us to emphasize it whenever favorable opportunity is afforded.

Jesus was born of the Virgin Mary. He had no earthly father. Though the Scripture sometimes speaks of Joseph as His father, this should not confuse us for a moment, for legally he was Jesus' father since Jesus was the Son of Mary, his wife. In the same way Joseph was the son of Heli, because he married his daughter, Mary (Luke 3:23), but his actual father was Jacob (Matt. 1:16). The testimony of the Scriptures is too plain for its meaning to be misunderstood or denied. Jesus was born of a virgin mother who had not known a man in the marriage relationship. His Father was the God of Israel. His conception was by the power of the Holy Spirit. That this is a miracle cannot be gainsaid if its truth be admitted. And we do not attempt to

deny it, nor to explain it on an natural grounds. God says that Hi y Son was born of a virgin, and tha declaration is enough for the hear of faith (Matt. 1:18-25; Luke 1:26-38) and

This suggests a second importan fact: the birth of the Saviour was fulfilment of prophecy. Many year before this time God had prophesie that He should be born of a virgir and that His Name should be calle Emmanuel, which means "God with us." In His birth from the womb of the virgin Mary the first part of this prophecy, was fulfilled, and in the Name "Jesus," meaning "Jehovah—Saviour," which was given to Hin the other was fulfilled (Isa. 7:14; Matt 1:21-23). Another prophecy which was fulfilled in this event is cited in Matthew 2:6, "And thou, Bethlehem in

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he land of Judah, art not the least mong the princes of Judah, for out of thee shall come a Governor that thall rule My people, Israel." This s quoted from Micah 5:2, which adds ilso that the One Who shall come out of Bethlehem to be a ruler in Israel hall be the One, "Whose goings forth have been from old, even from the lays of eternity." In this prophecy, herefore, the foretelling of the place of Jesus' birth is coupled with a leclaration of His deity. It was in ulfilment of these and of other Scripures which might be cited that the pirth of Jesus transpired. Surely the act that this event was the subject of prophecy given many years before t actually occurred should help us a ittle more clearly to realize that in he body of this little Babe God was nanifest in the flesh. (Jno. 1:14; Col. 2:9; I Tim. 3:16; Acts 10:43; Jno. 5:39)

Another truth which we should emember in connection with the birth of the Saviour is that it was in the ncarnation that He assumed kinship vith us for the purpose of redeeming is. Had the Lord Jesus Christ not been made in the fashion of men He could not have died. And had He not lied He could not have redeemed us, or He could not otherwise have paid he penalty of sin, inasmuch as the wages of sin is death. And had He not been born of a virgin He could never have redeemed others from their in, for He would Himself have shared n the sinful nature which has been ransmitted to all mankind through natural generation. This would have nade Him a sinner like us, and He would have been Himself in need of edemption. Thus the virgin birth of the Saviour was a means by which our redemption was made possible. Heb. 2:9, 14; Rom. 8:3; Rom. 6:23; Ieb. 4:15; Heb. 2:17)

II. THE ANGELS' MESSAGE

When the Saviour was born in Bethlehem, angels appeared to the shepherds with a wonderful message.

First one angel appeared alone with he message of salvation. He said, Unto you is born this day in the ity of David, a Saviour, which is Christ the Lord" (Luke 2:11). In this innouncement the angel confirmed the word given to Joseph concerning the Name of the Babe. That Name, 'Jesus," is a Greek equivalent of the Hebrew name "Joshua," which comes from two Hebrew words, the one meaning "Jehovah," and the other reaning "Saviour" (see Heb. 4:8 where "Jesus" is used to translate 'Joshua"). Also bear in mind that in he Septuagint, which is a Greek ranslation of the Old Testament, the Greek name "Jesus" is used to transate Joshua. In keeping with this, n the message of the angel we are o'd that the Babe was born a 'Saviour," and He is called "Christ, the Lord." The Greek word here translated "Christ" is the exact equivalent of the Hebrew word translated "Messiah," both meaning "annointed." And the word translated "Lord" here is the Greek word "Kurios" which is the word used in the Septuagint to translate the Hebrew name, "Jehovah." To the Jews of that time, who were well acquainted with the Septuagint, this was a testimony which was in remarkable agreement with the message given to Joseph some time before the birth of Christ. By angelic instruction this Babe was named "Jesus." By angelic proclamation He was declared to be "Jehovah, the Saviour." This is as it should be, for in both cases it was the angel of the Lord which appeared with the message announcing both the Deity and the Saviourhood of this child. In this we see a prophecy of the Cross. This Babe was born to be a Saviour, therefore this Babe was born to die, for only thus could He provide salvation for us. Though our hearts may well be saddened at the thought of the tremendous cost which was involved, yet surely it is glad tidings to us, as it was to the shepherds, that in the birth of Christ God provided a Saviour. And now that we know of the death whereby this salvation was accomplished it means all the more to us. Let us rejoice with great joy and thanksgiving in the realization that God's love for us was so great that He was willing to provide salvation for us, even at such a cost. (Jno. 3:16; I Pet. 1:19; Rev. 1:5; Eph. 2:13)

No sooner had the angel finished his message than suddenly he was joined by a throng of other angels who bore a prophecy of kingdom blessings. They said, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). This was primarily a prophecy which will find its great fulfilment in the Kingdom reign of Christ, when God will be glorified in the person of His Son, and when peace and good will will prevail throughout the earth. (Hab. 2:14; Isa. 24:23; Phil. 2:11; Zech. 9:9-10; Micah 4:3-7)

But the angels' message was also a promise of personal blessing to the soul who believes in Jesus. To such an one He proves indeed to be a Saviour and all that His Name signifies (Acts 16:31; Jno. 5:24; Titus 2:14). In the heart of the man who believes in Him, God shines by His Spirit to give "the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). And such a believing soul has peace with God and in the measure of his faith he also experiences the peace of God (Rom. 5:1; Eph. 2:13-14, 18; Rom. 15:13). In this manner the promise of the angels' message is fulfilled in the man who trusts the Saviour Whose birth their words announced.

III. THE SHEPHERDS' WORSHIP

When the shepherds heard this

message, they immediately set out to worship the Saviour of Whose birth they had heard. Three things characterized their worship which set a challenging example before believers in all times.

The first characteristic of their worship was their faith. The shepherds said, "Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us." As Dr. Torrey has so fitly said, "Wise and happy the man who when God tells him anything counts it done. They knew it was so because the Lord had made it known. They did not go to test the truth of God's Word, but to see what they already fully believed." These men proved the truth of the promise which was later to fall from the lips of the very One Whom they thus honoured, "Said I not unto thee that if thou wouldest believe thou shouldest see the glory of God" (John 11:40)? The shepherds' faith is all the more remarkable when we consider how incredible was the thing which had been told them. They had heard the announcement that a Saviour, which was Christ the Lord, had come, but He was a mere Babe, and He was to be found lying in a manger! What a guise this was for the appearance of a Saviour! And what a place for Him to make His appearance! This would make many present day believers to doubt, if we are to judge by the treatment they accord many another declaration of God's Word, but it did not stumble the shepherds. God had spoken through His angel and that was sufficient for them. That is the kind of faith which is pleasing to God. When we read any statement in His Word, no matter how incredible it may seem, we should believe it, and we should act accordingly. We should take God at His Word, even though we have not seen the actual fulfilment of His promise. Our spirit should be, not that of the man who says, "Seeing is believing," but that of the soul who says, "I believe God, though as yet I do not see." (Heb.11:1, 6; Jno. 4:23; I Pet. 1:8)

The second characteristic of the shepherds' worship was their obedience. "I bring you glad tidings which shall be to all people," the angel had said. So, when the shepherds had gone, and seen, and worshipped, immediately they began to "make known abroad the saying which was told them concerning this child" (Luke 2:17). They feared neither the persecution nor the ridicule which their testimony might bring upon them. The glad tidings should be made known, according to the angels' testimony, and they made it heir business to see that it was made known. True worship always leads to testimony, for God has clearly expressed His desire that His Word

shall be made known to men, and the man in whom is the real spirit of worship will obey this expression of God's will as he will obey every such expression. (Matt. 4:19; II Cor. 3:12; II Cor. 4:13)

The third characteristic of the shepherds' worship was their fidelity. "They returned!" For a moment, in the joyful surprise of the announcement, they had left their flocks on the hillside unguarded, or at most guarded by one of their number. But now, having seen, they returned to their charges. To know the Saviour

or to learn how truly to worship Him will not make any man neglectful of his appointed tasks. Indeed to be a true worshipper will make any man all the better servant. And if this be true in our human relationships, how much more true is it in the service which we render to our Lord? (Rom. 12:11; Eph. 6:5-7; I Cor. 15:58; Gal.

And finally, the shepherds' worship was characterized by occupation. As they returned they were praising God and giving glory to His Name. They rejoiced in this revelation and information as a manifestation of His mercy. How little do we value the blessings which God has so richly given us! How prone we are to take them as a matter of fact, and to forget that they come to us from His hand! Surely we need to learn in increasing measure the real spirit of worship which will lead us constantly to glorify God, and to return thanks to Him for the benefits with which He has loaded us. When we have learned this secret we will have learned the secret of occuption, for only in this way can we be kept in the spirit of praise. (Phil. 4:6-7; I Thess. 5:16-18)

REVIEW—MOSES TO SAMUEL

Fourth Quarter, Lesson 13.

Golden Text:

"Surely His salvation is nigh them that fear Him; that glory may dwell in our land" (Psa. 85:9).

QUESTIONS FOR REVIEW

Lesson 1-"Israel Journeying toward Canaan."

(Numbers 10:11-13, 29-36; Read Numbers 10:11-36)

Golden Text: Numbers 10:29

1. Is there any spiritual blessing for the believer in studying the stories of the Old Testament?

2. What lesson may we learn from the statement of Numbers 10:13?

3. What lesson may we learn from

Moses' dealing with Hobab?

4. What lesson may we learn from the fact that in her journeys Israel must follow the cloud?

Lesson 2-"The Report of the Spies." (Numbers 13:23 33; Read Numbers 13:1 to 14:45)

Golden Text: Numbers 13:30

1. Had Israel any promises to guide and strengthen her in entering boldly into the promised land? What lesson is there in this for us?

2. Were there difficulties in the way of their entrance into the land? What difficulties are there in the way of the believer who yields his life?

3. What encouragement was there for Israel in the testimony of the spies? To what in our experience does this correspond?

4. What was the character of Israel's sin? In what way do men today commit such a sin?

5. What were the results of Israel's sin? How does God deal with the believer who refuses to obey Him?

6. What blessing is in store for the believer who will recognize his sin and put it away?

Lesson 3-"Moses Honored in His Death."

(Deuteronomy 32:45 52; 34:5-8) Golden Text: Psa. 116:15

1. For what purpose did God give the Law? Of what value is it to the believer of today?

2. What reason do you think constrained God to give Moses a vision of the promised land, though he could not enter?

3. Is there any special significance in the fact that God Himself buried Moses?

Lesson 4—"Joshua, Israel's New Leader." (Joshua 1:1-9; Read Numbers 27: 18-20)

Golden Text: Joshua 1:9

1. What in the believer's experience is suggested by God's call of Joshua? How does God call men to service today?

2. Was Joshua's companionship with the Lord any more real than that which the believer may enjoy today?

3. Why did Joshua need to be courageous? Is there any need, of courage in the believer's life? Is it possible for the bleiever to be delivered from all fear?

4. What was the secret of Joshua's strength and courage? What is the secret of the believer's in the present time?

Lesson 5-"The Evils of Strong Drink." (Prov. 23:29 35)

Golden Text: Prov. 29:32

1. What is the root of the drink habit, and of all other sin in a man's life?

2. Can men be delivered from the power of the old nature in their own strength?

3. How has God provided for our deliverance from the power of this enemy?

4. How may we enjoy constant victory over all sin?

Lesson 6-"The Fall of Jericho." (Joshua 6:12-20)

Golden Text: I John 5:4

1. Of what is God's sentence of 318 318

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judgment against Jericho a picture? 2. Of what is Rahab's deliverance a picture?

3. Of what is Israel's victory over the city of Jericho a picture?

Lesson 7-"Caleb's Faithfulness Rewarded."

(Joshua 14:6 15)

Golden Text: Joshua 14:8

1. How should the believer claim the promises of God's Word-timidly or boldly?

2. Is it possible for the believer to

do all the will of God?

3. What is the secret of such a life? 4. Need the believer fear the enemies of the soul?

Lesson 8-"Joshua Renewing the Covenant."

(Joshua 24:14 25)

Golden Text: Joshua 24:15

1. Can a believer's life be pleasing to God when he is compromising with known sin? What are some idols which believer's worship today? 2. Have we any examples of a life

wholly committed to the Lord?

4. Need the believer fear the enemies strength live a life wholly pleasing

to God?

5. How may the righteousness of the law be fulfilled in the believer's

Lesson 9-"Gideon and the Three Hundred."

(Judges 7:4-8, 19-21; Read Judges 7:1 25)

Golden Text: Ephesians 6:10

1. Was Gideon naturally a strong man? Did he have keen spiritual understanding? Was he strong in courage? Was he strong in faith?

2. Why was Gideon so mightily used of God in his battle with the Midianites? What lesson may we learn for our own personal lives from the transformation of Gideon?

Lesson 10—"Ruth and Naomi." (Ruth 1:14 22; Read entire Book of Ruth)

Golden Text: Ruth 1:16

- 1. What teachings concerning redemption may we learn from the Book of Ruth? In what form are they presented?
- 2. What may we learn concerning the dispensations from the Book of Ruth? In what form are these truths presented?
- 3. What lessons may we learn for our personal lives from the example of Ruth's life?

Lesson 11—"The Boy Samuel." (I Samuel 3:1-10, 15 19; Read I Samuel, chapters 1 3

Golden Text: I Samuel 3:9

- 1. Is there any condition among the churches today which is like the condition in Israel in the days of Samuel? Is there any similar need?
- 2. What may we learn from God's call to Samuel?
- 3. Has God spoken to us as definitely as He did to Samuel? If so, wherein?
- 4. What may we learn from Samnel's testimony to Eli?
- 5. What did Samuel's call and preparation as a prophet mean to the lation Israel? Have we like cause or rejoicing? If so, on what grounds?

Lesson 12—"The Saviour's Birth." (Luke 2:7.20)

Golden Text: Luke 2:10

- 1. What was the character and the significance of the Saviour's birth?
- 2. What two facts are preeminent n the angels' testimony?
- 3. What may we learn from the he actions of the Shepherds?

HOW CAN I OBTAIN FAITH?

(Continued from page 307)

by the guidance of the Spirit, the Word inds out the man, and faith cometh by hearing.

Faith, also, comes in to many by earing, when we detail the experience of those who have tasted and handled he good Word of life: when the preacher or teacher tells how he rusted in Jesus, and found pardon, beace, and life eternal; when he is ble to point to others who have felt he same, some of whom, perhaps, were even greater offenders than the berson addressed, then conviction and aith are wrought in the mind. We

bid you see what Jesus has done for us, in the hope that you will trust and try Him for yourselves. Jesus prayed for those who shall believe on Him through our word, and we hope you will be among the number.

To set the whole matter clearly, we will suppose that you are laboring under a very serious disease, and a physician professes to heal you. You are quite willing to believe in him, but you cannot blindly follow any man, for there are thousands of quacks and impostors. You naturally want to know something about him. Now, in what way would you go to work to get faith in him? How would faith be likely to come to you? It would come by hearing. You hear him speak, and you perceive that he understands your case, for he describes exactly all your symptoms, even those which none know but yourself and a skillful physician. You feel already some confidence in him. He next describes to you as much of the method of cure as you can comprehend, and it seems to you to be very reasonable, and withal suitable to the requirements of your case. His proposal commends itself to your best judgment, and you are already a stage nearer submission to his mode of operation. Then you enquire as to the man's character; you find that he is no mere pretender, but an authorized, skilful, longestablished practitioner, well known for truthfulness, uprightness, and every good quality. Moreover, suppose in addition to this he charges you nothing whatever, but does everything

gratis, having evidently no motive of gain, but being altogether disinterested, moved only by a real pity for you, and a kind desire to remove your pain and save your life. Can you any longer refuse to believe and submit? But if, in addition to all this, he shows you his case-book, and bids you read case after case similar to your own in which he has affected perfect cure, and if some of these are your own acquaintances, if they are persons whom you know and esteem, why, sir, you will not insult him by saying, "I wish I could believe you"; but you will be unable to help trusting him, unless you are unwilling to be cured. Faith, in such a case, does not depend upon the will at all; you are convinced by hearing, and you become a believer. In the same way faith comes by hearing. You are unreasonable if you sit still and say, "I cannot make myself believe"; of course you cannot, but you hear, do you not, of how Christ heals sinners; you hear that He is backed by divine authority; you see that He really does save those who trust Him, and what more of evidence do you want? O soul! it seems to me a harder thing not to believe in Jesus than to believe in Him, if you are indeed willing to be made whole. When one has heard these things, and understands them, surely the mind, if it be not wilfully blinded, must receive the Saviour. May God forgive your long perverseness, and by His Spirit open your eyes to see the simplicity of that faith which comes by hearing the Word of God.

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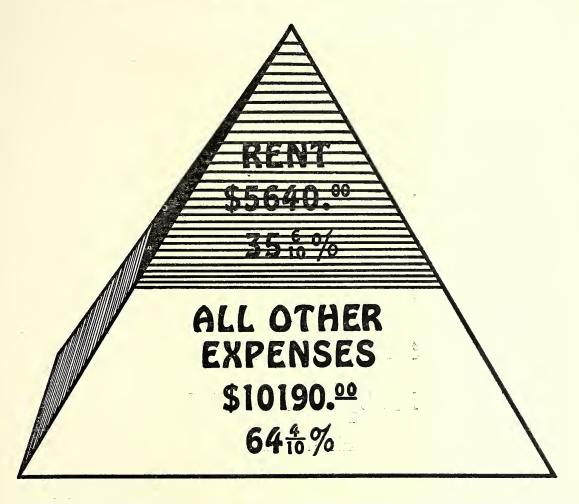
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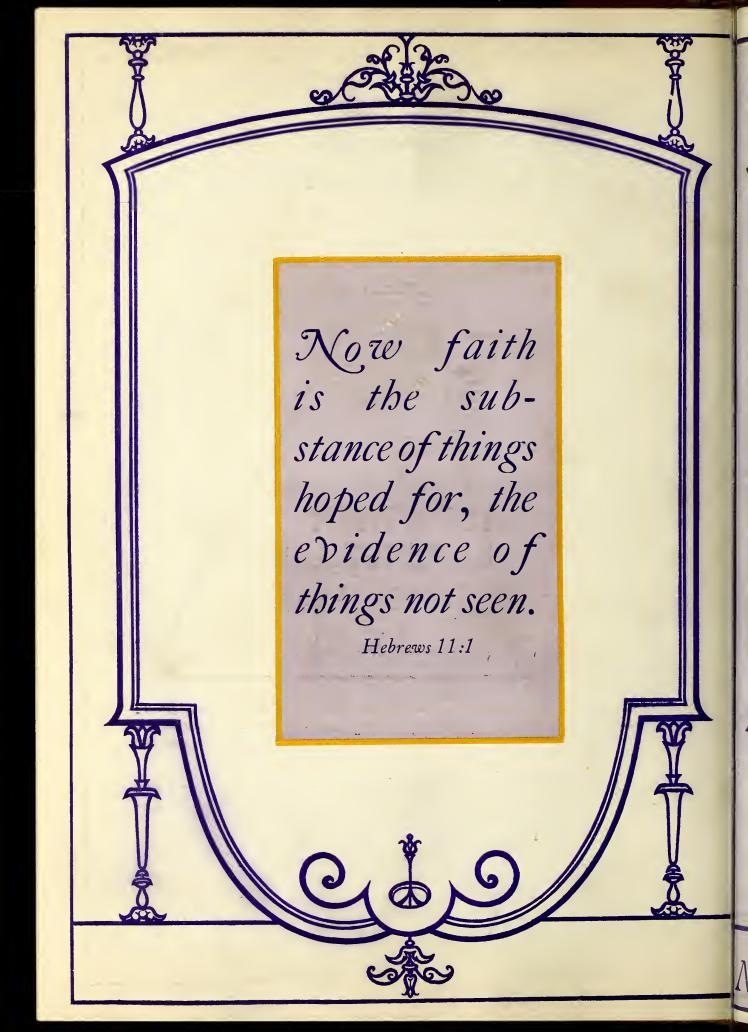
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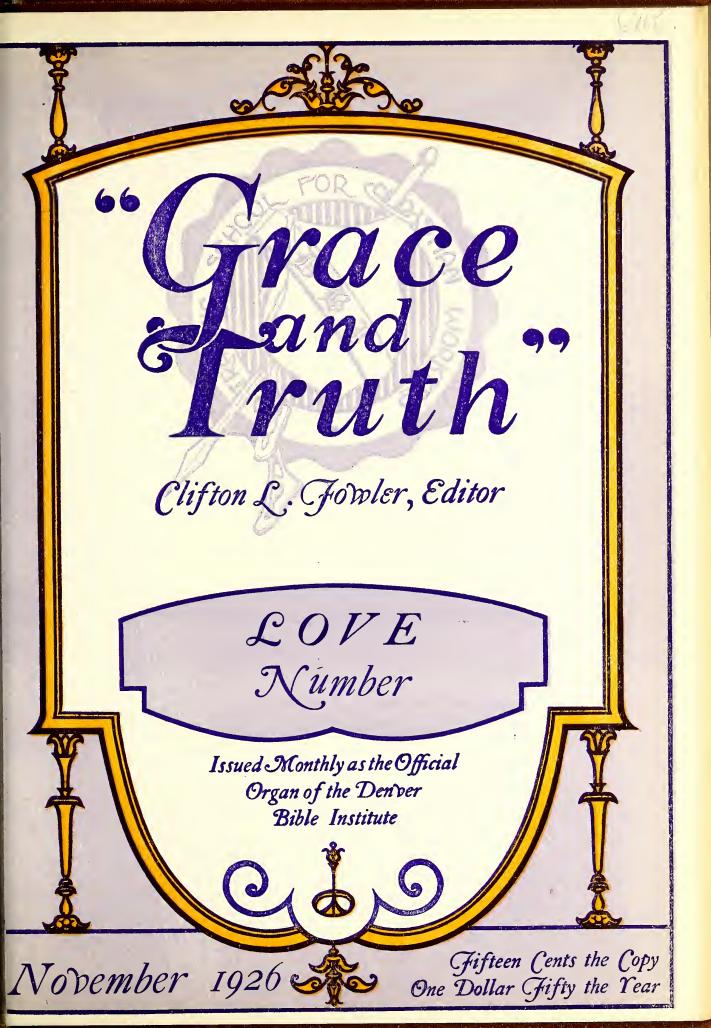
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THE TRINITY

The triune God, Father—Gen. 1:1, Son-Jac. 10:30, and Holy Spirit—Jno. 4:24. VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature, Rom. 3:19.

PERSONALITY OF SATAN The personality of Satan. Job 1:6-7

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ, Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5. JUSTIFICATION BY FAITH

That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11. THE CHURCH

That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jro. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world.

Acts 1:8.

AS THE EDITOR SEES IT

Calvary, the Supreme
Exhibiton of Love

HEN the Holy Spirit wants to tell us how great God's love is, He simply points to Calvary. There, in marvelous grace, Christ died that the world through Him might be saved. His great sacrifice was not nade for righteous and deservng friends of God, but for ebellious sinners, who merited nothing better than to suffer he eternal torments of hell. And what a price the Saviour paid for the salvation of His nemies! Creation cost Him out a breath, but redemption ost His life blood, and the nfinite travail of His soul. The agonies of the Cross, owever, were but the purhase price of a matchless gift.

n creation man received endless existence, but by his wan sin he could damn himself forever; albeit for this if he received many wonderful, though transitory benfits. But by the blood-bought miracle of regeneration God gives the believer eternal life, and secures for him he everlasting enjoyment of every spiritual blessing. 'God so loved the world, that He gave His only begoten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Such is the love of God, and such should be the ove of the believer, for Calvary is not only the supreme xhibition of love—it is also God's pattern of love for I is children. This is the force of the declaration, 'Herein is love, not that we loved God, but that He oved us, and sent His Son to be the propitiation for ur sins. Beloved, if God so loved us, we ought also to ove one another" (I John 4:10-11). And the same hing was in the mind of the Saviour when He said, 'Whosoever will come after me, let him deny himself, nd take up his cross, and follow Me" (Mark 8:34). Did Christ's love embrace His enemies? So should ours. Did He manifest that love by pouring Himself out in

THE "Lord of Glory" hears and answers prayer! The One Who "never slumbers nor sleeps" was awake to the cry of His children for the "Pressing Press Need" and has responded with glorious provision. Read about it in the "Praise" editorial in this issue.

sacrifice for their spiritual benefit? So should we. Did His love lavish its most costly gifts upon them? Such also should be our spirit. "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren" (I John 3:16). —H. A. W.

Praise

WHEN the Psalmist uses the term "praise" it is to give expression to an inexpressible depth of thanksgiving, of joy, of victory, or of exaltation of the Lord. It was with this thought of praise in mind that on the afternoon of November 10th the Workers Group of the Denver Bible Institute, while in their weekly meeting, were led to sing, 'midst tears of joy:

"Praise God, from Whom all blessings flow; Praise Him, all creatures here below; Praise Him above, ye heav'nly host; Praise Father, Son and Holy Ghost."

The occasion was the near completion of the fund for the "Pressing Press Need." The date of the expiration of the option on the press which we were endevouring to purchase was at hand and we were a little more than one thousand dollars away from the goal of \$2,300.00. A wire came from a brother in a distant city advising us that he was sending a check for \$1,000. "Praise" was the only word which could express the inexpressible thanksgiving which was in our hearts for God's faithfulness in touching the heart of this earnest soul and the many others who gave sacrificially and abundantly to meet our great need.

God's dealing with us in making provision for this need was truly wonderful in every respect. How we wish that we might relate each detail to our readers! There was the blessing of God in touching such a large number of souls to give. In addition to the number who gave the original \$100.00 to this fund some time

ago, there were sixty-seven persons who gave to make up the balance of the \$2300.00. The gifts varied greatly in size, from two fifty-cent gifts made by a boy and a girl, to the thousand-dollar gift. We are filled with thanksgiving for each gift and each giver, and we know that the God Who sees the hearts of men will reward according to the sacrificial spirit of each one. Then, there was the blessing of God's dealing with individuals in leading them to give. One subscriber, who had just been entered on our list, received the October issue containing the appeal as the first copy and immediately wired a pledge toward the fund. Another man who wired a pledge wrote us later that because of the pressure of his work, the magazine was sometimes received but not opened for several days. However, in this case he opened the magazine upon receipt, read the appeal and immediately responded. Again, there was the blessing of full provision. The Word unveils our God as the Sufficient One, Who never makes half provisions. And so He has shown Himself on this occasion. While on the tenth of November, the fund was not quite completed, a few days' extension of the option was secured, and since then the full amount has been received either in cash or in pledges due December 15th. Arrangements have now been completed for the installation of the press within the next few weeks.

As you joined with us in prayer and in giving, join now with us in praise and thanksgiving to God for His boundless grace.

—L. J. F.

Pentecostalism, the Queen of Inconsistency

RS. McPherson's preliminary hearing has ended. She has been held for trial before the superior court on charges of criminal conspiracy. This trial is to take place shortly after the first of the year. Just what its outcome will be we cannot predict. Nor, for that matter, do we care to do so. Whether her sufferings are just or unjust, for Mrs. McPherson as a suffering woman we have full and tender sympathy. We would not needlessly add a single straw's weight to her burdens. But Mrs. McPherson is still the outstanding proponent of Pentecostalism. She is still one of the leaders in the religious world. Therefore the interests of thousands of souls who have been left confused and perplexed by her teachings and professed healings demand that we call attention to some striking facts which are closely related to the recent hearing.

The first fact is this:

Though she insists that "divine healing" is the rightful portion of the believer today, Mrs. McPherson declares that healing is not to be expected if there is a lack of faith in the heart, or if there is cherished sin in the life. Two quotations from her pen are a fair sample of this teaching which is characteristic of Pentecostalism:

"NOT ALL WERE HEALED FOR MANY DID NOT MEET THE CONDITIONS OR HAVE REAL

FAITH; a large percentage, however, possibly 80 per cent, were gloriously healed, some instantly, some gradually from that hour began to mend. "I remember praying earnestly for one man,

"I remember praying earnestly for one man, paralized, I think he was, but saw no change. Dozens had been healed this night one after another and I had learned to look for some cause now when no healing resulted in answer to our prayers. Instantly my eyes fell upon his vest pocket—'twas full of great black cigars. MY INSTANT DIAGNOSIS WAS: TEMPLE UNICLEAN—LIFE UNSURRENDERED—BODY NOT HEALED." (Report of St. Louis, Mo., "revival," "Bridal Call," June 1921).

"Bridal Call," June 1921).

"DO ALL THE HEALINGS LAST?—No more than all the conversions last. One young man in Alton was healed of terrible paralysis, threw away his crutches after kneeling at the altar and professing conversion, left the church perfectly healed. A few hours later he entered a certain room where his pals were playing poker, showed them how he could walk and run, sat down and gambled at a game of cards, instantly lost his healing, becoming much worse than before, and is now helpless. GO THY WAY AND SIN NO MORE LEST A WORSE THING COME UPON THEE." ("Bridal Call," June 1921).

Notice carefully the force of there statements. Healing is withheld only on one of two conditions—either there is a lack of faith, or there is cherished sin in the life is And cherished sin will do one of two things. It will prevent healing in the first place, or if healing has been granted it will cause the one who has been healed to los his healing.

This is very interesting in the light of the second and fact:

According to the newspaper reports, at the time when the warrants were first issued for the arrest of Mrs. McPer and son she was confined to her bed with a badly infected for the nose. The reports specifically stated that she was receiving the care of a physician and a trained nurse and it was several days before she was well enough the appear in court, or in other words her recovery took the normal time, which it unually takes for nature with the assistance of the best medical care to rectify such condition. More recently she has been reported to have been suffering from another similar infection. Appar another similar infection. Appar ently Mrs. McPherson has been unable to receive for herself the miraculous healing which she has so ofter the claimed for others.

But the most remarkable thing about the whole matter is manifest in a third fact:

Throughout her hearing Mrs. McPherson has per epsistently and repeatedly insisted that she was innocent or all the charges brought against her. She has posed as martyr, and has been so regarded by her deluded fol our lowers whose insistence upon her innocence is loud an envociferous.

According to Mrs. McPherson's own teaching, illnes in the body of a believer, and failure to receive "divin healing" is accountable for only on two grounds:

I. There is a lack of real faith, or

2. There is cherished sin in the life.

According to the newspaper reports Mrs. McPherso has suffered at least one most painful and protracted ill

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ness since charges were first laid as her door, and that without the merciful alleviation of "divine healing."

Has Mrs. McPherson lost her faith? She continues ministering to the thousands who throng her tabernacle, and no report has yet come to hand that the healing meetings have been discontinued.

Is Mrs. McPherson cherishing sin in her life? She swears that she is innocent, at least of the charges brought against her.

It doesn't look consistent!

What is the matter? Is the lady deceived in regard to her teaching, or are her followers deceived as to her iving or both? To paraphrase Shakespeare's immortal expression,—"There's something rotten in the City of the Angels!"

—H. A. W.

Are Christians Persecuted Today?

MOFT-REPEATED sentiment of this hour is, "We live in the enlightened age when Christians are no longer persecuted." Such a statement, popular as t is among most Christians, calls for investigation.

In the third chapter of Second Timothy an inspired prediction of the conditions of the "last days" of the Church dispensation is given. Prophesying at the peginning of this age, the Apostle reveals that as time orings us nearer and nearer to the moment of the 'catching up" of the Church, "perilous times shall come." These times are to be characterized by an awful drift from God and the reaching of greater depths in the hatred of the truth. In describing these conditions, he throws ogether two statements which give clear light on the juestion before us:

"Yea, and all that will live godly in Christ Jesus

shall suffer persecution.

"But evil men and seducers shall wax worse and worse, deceiving and being deceived."

The prophecy is clear concerning the drift of this age—t is downward. Deceitfulness is to increase and men are o become worse and worse. In harmony with this train of thought, Paul declares the truth of persecution for hose who will live godly in Christ Jesus. The context of he passage demands that we recognize a connection etween the deceitfulness and ungodliness of men and he persecution of the righteous. The Apostle is far from redicting a time during this age when the enmity of atan against God's people will be subdued; on the ontrary, he implies that persecution will increase as nen "wax worse and worse."

Have the prophecies of God failed? We are told that the days of persecution have passed. Where then is the harmony between the assurance that "all that will live godly in Christ Jesus shall"—not may nor can, but "SHALL suffer persecution," and the facts of this "enlightened age"?

We believe the prophecy is being fulfilled in one of the most subtle, yet most effective forms of persecution which this world has ever known. By years of experience, the devil found that scorn was a more effective weapon in deflecting the Christian than any tool of torture which was ever devised. He found that a few aspersions cast upon the intelligence of those who would accept a "revealed religion" would more readily stifle the lives and testimonies of the children of God than a thousand arenas of blood thirsty beasts of the jungles. He discovered that a little reflection upon the up-to-date-ness of those who would place faith in the Lord Jesus Christ and seek to follow Him would produce more denials of the faith than ten thousand martyr's fires. When that "old serpent" hung out the sign over his persecuting establishment, "Quitting Business," he put over one of the cleverest tricks in all of his history. But he is still on the job. And so successful is his present campaign of persecution that a thousand are today denying their Lord in their testimonies and in their lives where ten did in the days of physical afflictions.

The faithful pastor of one of the most prominent churches in Colorado recently said that he was thanking God for an open pulpit in which he might proclaim the fundamental truths of God's Word but he doubted if he would have such an opportunity five years hence. A young woman who has labored for years in the home mission fields under a great denominational board is unable to secure a reappointment simply because she is so unfortunate as to be a Fundamentalist. And the thing which keeps so many Christians dishonoring their Lord through their worldliness is the persecution which comes upon them the moment they take a definite stand for separation and yieldedness.

Child of God, will you be so cowardly as to deny your Lord in the present persecution? Are you going to let the derision of the enemy keep you in the slightest compromising position with Modernism? Shall you permit the scorn of your friends to deflect you from complete separation from the worldliness of this hour and full abondonment to the will of God for your life? "All that will live godly in Christ Jesus shall suffer persecution." Will you let God give you faithfulness to Him in these "perilous times"? —L. J. F.





Let love be without hypocrisy.



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THE "DARK SIDE" OF LOVE

by THE EDITOR

THE popular conception of love is soft.

That love may be revealed by manifestations which are seemingly harsh and unkind is seldom fully recognized. There are some of love's fruitages which many would regard as undesirable. If love's more rigid and exacting expressions were known to

some men, they would prefer passing through life unloved. Love has a side which some unthinking ones do not appreciate.

The world's idea of love, as expressed in popular flction, is a cheap and tawdry imitation of the real thing. Such so-called love is little better than an explosion of uncontrolled desire. It is usually quite innocent of any trace of judgment, is alarmingly unbalanced in its performances, and sweeps its victims onward with hectic gusto to a thrilling climax of emotional palpitation. This sort of soul-spree, when it occurs in real life, is most frequently followed by crushing disappointment and nauseating deflation. Although these experiences are quite common and are usually spoken of as "falling in love," they are, nevertheless, exceedingly dangerous to the well-being and poise of the soul. They should never have been called love. The standard of love apparently supported by the reading public is characteristic of adolescents and morons. Men demand something stronger and better.

There are even Christians who stand in need of revamping their conception of love. Many believers in Christ Jesus have only seen one side of God's teaching on this great truth. They have seen that love may be expressed in loyal service and in gentle mellowness. They have seen that love may be shown by kindness plus patience and consideration mixed with the heart's deep sympathy. They see that joy and gladness, evenness and contentment all speak of love. They have seen that love may be manifested by a self-sacrificing thoughtfulness for others which flows forth in unselfishness, generosity, and a caressing watchcare over every need suffering or sorrow. They have seen the "bright side" of

AN personalness, definiteness, sharpness, sarcasm and chastening be elements in Christian love? The Editor gives what to many is a surprising answer but is backed by abundant Scripture proof. He shows that the modern soft and sentimental conception of love is a perversion of the real thing, and brings out the side of love which makes it strong and viril.

love. They have no yet seen the "dark side" of love.

And yet the "darl side" of love will no be found, upon carefu study, to be so darl after all. The so called "dark side" olove is luminous with the radiant brightenes which shines from the manuface of Jesus Christ The "dark side" or the love at last yields the

peaceable fruits of righteousness to them that are exercised and thereby. Love's "dark side" only exists in seeming. Love' with a side and the carries many of love's deepest loyalties and the richest blessings. Love does not really have any "darl boside."

The Bible contains many indications of the so-called "dark side" of love. The inspired record of the manifestations and expressions of this unpopular side of love are sufficiently full and complete to satisfy any willing soul.

In investigating the other side of love we first observe that

LOVE MAY EXPRESS ITSELF IN DEFINITENESS AND SHARPNESS

ONE would have the temerity to question the love of the Lord Jesus toward His disciples, or the scribes, or the Pharisees, or any to whom He ministered. Christ's example of love is a perfect example. Our Saviour's interpretation of how to express and exhibit love is the correct interpretation. Sometimes the definiteness of the Saviour seems so incisive as to almost repel those whom He is endeavoring to win. This clearness and sharpness in ruthlessly handling both the sinner and his sin are not indications that Jesus did not love, but rather are the surest indication that He loved too deeply to blink at sin or palliate wrong. One of the many examples of our Lord's definiteness and sharpness may be found in Matthew 23. He is speaking to the Pharisees and His words are:

"But woe unto you, scribes and Pharisees. HYPOCRITES! for ye shut up the kingdom of a heaven against men: for ye neither go in your-

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selves, neither suffer ye them that are entering to go in.

"Woe unto you, scribes and Pharisees, HYPO-CRITES! for ye devour widow's houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

"Woe unto you, scribes and Pharisees, HYPO-CRITES! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves.

"Woe unto you, ye BLIND GUIDES. . . . "(Matt.

23:13-16).

"Ye FOOLS AND BLIND. . . . "(Matt. 23:17).
"Ye BLIND GUIDES, which strain at a gnat, and swallow a camel.

"Woe unto you, scribes and Pharisees, HYPO-CRITES! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess" (Matt. 23:24-25).

"Even so ye also outwardly appear righteous unto men, but within ye are full of HYPOCRISY AND INIOUITY" (Matt 23:28)

AND INIQUITY" (Matt. 23:28).

"YE SERPENTS, YE GENERATION OF VIPERS, HOW CAN YE FSCAPE THE DAMNATION OF HELL" (Matt. 23:33)?

When the Saviour thus spoke, He was definite, and none will deny that His words were exceedingly sharp. Furthermore, it must be remembered that these words were addressed to the religious crowd of Jesus' day, the Pharisees, who delighted to parade their prayerfulness and to make exhibition of their gifts of mint, anise, and cummin. They had an unusually attractive religion on the outside! And Jesus got definite and sharp with them. Does that mean He was unloving? By no manner of means. His definiteness and sharpness were a beautiful revelation and demonstration that Jesus loved them fervently and was willing even to risk losing their esteem in order to rescue them from their blind hypocrisy.

Paul had been placed in a similarly delicate position with the Galatians when he cried out, "Am I therefore become your enemy, because I tell you the truth" (Gal. 4:16)?

When the Apostle Paul observed the cowardice of Peter at Antioch, he exhibited the same spirit as that shown by the Lord Jesus. Paul frankly tells of the incident in Gal. 2:11-14:

"But when Peter was come to Antioch, I WITH-STOOD HIM TO THE FACE, BECAUSE HE WAS TO BE BLAMED.

"For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, FEAR-ING them which were of the circumcision.

"And the other Jews DISSEMBLED LIKE-WISE WITH HIM; insomuch that Barnabas also was carried away with their DISSIMULATION.

"But when I saw that THEY WALKED NOT UPRIGHTLY according to the truth of the gospel, I said unto Peter before them all, IF THOU BEING A JEW, LIVEST AFTER THE MANNER OF GENTILES, AND NOT AS DO THE JEWS, WHY COMPELLEST THOU THE GENTILES TO LIVE AS DO THE JEWS?"

This was definiteness and sharpness with a vengeance, but was it unloving? Many well-meaning Christians of this day would have said Paul was not kind, he was too harsh, but Peter saw that Paul's love was expressing itself in sharpness. He saw that he deserved what Paul had given him. So far as we can learn, his response was immediate. In spite of the fact that Paul had charged him with failing to "walk uprightly," and of "dissimulation" and the most astounding inconsistency, Peter received the word of exhortation with Christian willingness. The spirit of both men is greatly needed in the church today,—the spirit of Paul in manifesting love by definiteness and sharpness, and the spirit of Peter in manifesting meekness by heeding the word of love, even when it is sharp.

And Paul frankly tells the Corinthians who are meriting his rebuke that if he uses sharpness with them it will be because the Lord has empowered him to do so.



As many as I love, I rebuke and chasten.

-Revelation 3:19



His statement is:

"Therefore I write these things being absent, lest being present I should use SHARPNESS, according to the power which the Lord hath given me to edification, and not to destruction" (II Cor. 13:10).

How unique and comforting to observe that the Holy Spirit leads Paul to say that the power to use sharpness is given him "to edification." The word rendered edification means to "build up" and is the substantive form of the word which Paul uses in I Cor. 8:1 when he says, "Knowledge puffeth up, but charity edifieth." Rotherham accurately renders this passage, "Knowledge puffeth up but love buildeth up." The Apostle's statements, placed side by side, shed clear Bible light on sharpness. He says sharpness builds up! He says love builds up! That which love accomplishes, sharpness accomplishes. They arrive at the same blessed goal,—they build up God's people. The reason for this is selfevident. Sharpness is simply one of the unpopular manifestations of love. Used under the Spirit's direction when conditions betoken the need, sharpness brings about the tenderest purposes of love. Sharpness is not necessarily an enemy. When used under the direction of the Holy Spirit, it is a friend.

But some earnest objector might say, "Paul could use definiteness or sharpness because he was an apostle. We should not use them." To this we would be compelled to reply that nowhere is it stated that definiteness and sharpness belong exclusively to the gift of apostleship, but on the contrary Paul says to Titus, who was not an apostle:

"Rebuke them SHARPLY, that they may be sound in the faith" (Titus 1:13).

Again it becomes evident that sharpness is, at the proper moment, a most desirable manifestation in the life and ministry of a Christian leader, for its result is the making of God's people sound in the most holy faith. So we see that sharpness may be in the fullest harmony with love.

Can we say that all sharpness is loving? Alas, no. There is grave danger of God's servant allowing sharpness to become an exhibition of the flesh. Sharpness is a weapon of great value, but can only be used in humility and meekness of soul. If we walk in the Spirit we shall not be fulfilling the lusts of the flesh.

Definiteness and sharpness in a faithful minister are often little appreciated by God's people. A certain pastor was being severely criticized by some of the ladies of his congregation. They complained that he was unloving and censorious. The persons making the complaint were brought into an open conference where the matter could be frankly and scripturally investigated and discussed. It developed that the trouble with the pastor was that he was definite. His definiteness had evidently come pretty close home under the blessing of the Holy Spirit. This definiteness and sharpness, although despised and decried in many quarters, is one of the greatest needs of this evil hour, marked as it is by worldliness, Modernism, and rebellion against the authority of God.

May God give us ministers who walk so close to Himself that they shall use the needed sharpness and definiteness in lovingly building up the people of God. Second, we note that

LOVE MAY EXPRESS ITSELF IN SARCASM

THERE are those who will, at first, be inclined to view this point with skepticism. We believe, however, that their skepticism will soon flee away, if they will but allow the mind to be open to the self-evident teaching

LOVE IS GIVING ONE'S SELF FOR OTHERS

AND walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour."

Ephesians 5:2

of the Word of God.

Early training is largely responsible for the skepticism of many concerning the possibility of love expressing itself in sarcasm. Most of us have been reared in an atmosphere of wide-spread prejudice against any use of sarcasm. We have been brought under the dominance of the generally accepted opinion that sarcasm is always cruel and unkind. We were led, willy-nilly, to accept a tradition which we had never rightly investigated. We were the unwitting victims of group psychology. Perhaps we had heard some earnest but misinformed religious leader say that sarcasm was invariably sinful. At any rate, most of our thinking (or lack of thinking) on this subject has been the product of the misguided convictions with which our minds were saturated during our developmental years.

That the motive back of sarcasm may be evil is readily admitted. But we must earnestly deny that sarcasm is always an evidence of wrong spirit or a fleshly motive. It is our purpose under this point to show that sarcasm may be the revealing proof of the deepest love and fullest sympathy with the problems of a needy human being.

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The Bible contains inspired sarcasm. The sarcasm of the Scripture is marked by a scathing brilliancy the effect of which is to leave the soul face to face with naked truth. Many an earnest Christian has halted in the presence of some new truth, irresolute because of preconceived ideas. When God employs sarcasm it is always to the end of breaking the irresolution of a halting one by bringing some greatly needed truth to the soul by means of a mental explosion. Sarcasm is heaven's drastic measure used when the soul is darkened by ignorance

> LOVE IS SPENDING ONE'S SELF FOR OTHERS

AND I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. II Corinthians 12:15

r unwillingness. Sarcasm, although apparently severe, s one of the loftiest expressions of faithfulness and love.

Every example of Bible sarcasm is an example of elf-forgetting love willing to go to any legitimate length o cause the light to break upon a darkened soul. nspired sarcasm is love contending.

The Book of Job furnishes a unique example of Bible sarcasm. Job is suffering indescribable anguish. Its property is gone, his loved ones gone, his health gone. When these terrific blows fall there comes into the story hree miserable friends who tantalize Job with human easonings. Job's testimony reveals that in spite of his life f goodness he has become a self-righteous bigot. There a great faith in Job, but there is also in him an overveening pride. Job takes a very lofty and self-satisfied orition from which the healthy appeal of even noble lihu fails to move him, until at last God Himself speaks Job out of the whirlwind, and almost every word ddressed to Job by God is biting, burning, withering

Wouldn't it be pretty hard on Job's self-sufficiency

"Where were you when I laid the foundations of the earth?" What would happen to Job's tendency to exalt himself when this arrow of sarcasm strikes home, -"Did you cause the dayspring (the sun) to know his place?" The Lord was virtually saying to Job, "You think you are God," but the Lord's way of saying it was by means of flashing sword-thrusts of divine sarcasm. The Lord's purpose was to let the light of truth break upon Job's mind that he might abandon his wicked pride and be brought into the beauty of a self-effacing humility. Who will dare say God was unloving in seeking such a blessed result in the life of Job? Who will dare say God's judgment was poor when He employed sarcasm to send a burst of flood-light into the stubborn soul of Job?

God is evidently teaching that sarcasm has its value. Since Job was an unusually hard case, and God chose to use it on him, it is clearly indicated that sarcasm has special value in the outstanding cases of self-righteousness, bigotry and egotism. God employed sarcasm on Job, because "God is love."

When the Christian has sensed the value of sarcasm, only one word of warning need be uttered,—"Use this sharp weapon only as God leads," and all the results will glorify Him.

The Holy Spirit's endorsement of sarcasm when used to expose the teaching of the false religionists is clearly shown in the incident of Elijah and the priests of Baal. Elijah had suggested a test to be applied to Jehovah and Baal. The feeling between Elijah, God's prophet, and the false religionists following Baal had grown tense. The test Elijah suggested was for the Baalites to put out an offering and call on Baal to send fire and consume it; then for him, Elijah, to place an offering before the God of Israel and call on Him to send fire to consume it. The result of the test, in Elijah's own words, was to be,— "And the God that answereth by fire, let Him be God." The Baalites accepted the challenge with avidity. The priests dressed a bullock and called on Baal to consume. From morning until noon, they called and cried to Baal to hear, but in vain. In their frenzy they leaped, shrieking, upon their altar, but no answer came. Elijah stood by this heathen orgy, and knowing that his words would be repeated in the ears of the whole nation of Israel, he said:

"Cry aloud: for he is a god; either he is talking or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked" (I Kings 18:27).

Was ever a javelin of sarcasm so well sharpened, so perfectly aimed, and so ably delivered? And a few hours later, when it comes Elijah's turn to cry unto Jehovah, he has to call but once. The answer from God is instantaneous. He honors the sarcastic prophet with special and miraculous indication of the divine favor. Fire leaps from the infinite glory and consumes the offer-

The incident reveals that God does not condemn face this choice bit of sarcasm from the Lord,— sarcasm in the handling of false religions, for the Baalites

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of that day correspond to the false religionists of today. Our present day Baalites go by many different names,-Mormons, Millennial Dawnists, Modernists, McPhersonists, Christian Scientists, Theosophists, Seventh Day Adventists, and so on ad infinitum, ad nauseam. The minister who has the shepherd-heart and who loves his flock so deeply that he will use the God-given and Godendorsed weapon of sarcasm to throw a blaze of light on the lies of the false religions, is the minister whom Satan will oppose and God will bless. To use sarcasm in such a cause is to show the pastor's love for the flock and to obey the scriptural example. The use of sarcasm is not necessarily sin, nor is it unloving nor unscriptural. Sarcasm, when used by a faithful pastor seeking to protect the souls God has entrusted to his care, is one of love's sweetest and most convincing manifestations. The unctuous smile, the mealy-mouth, the cowardly silence, the world's much-touted courtesy are not evidences of love. We are not called by God to love false teachers in such a way as to endanger the flock. True love may turn on the light of sarcasm so that both friend and foe may see the pathway of truth and walk therein.

Love expressing itself in sarcasm is found in some exceedingly unique passages in the New Testament. When the woman taken in adultery was brought to Jesus and her accusers stood about waiting for Jesus to say whether she should be stoned, the Lord waited but a moment then flashed upon them a rapier thrust of sarcasm which sent them scurrying for cover. He simply said:

"He that is WITHOUT SIN among you, let him first cast a stone at her" (John 8:7).

Was ever the subtle beauty of radiant sarcasm more inescapable? Was ever sarcastic inuendo more suggestive? They came talking to Him of the woman's adultery. He adroitly turned the tables. In love for both her and her accusers He gave a supreme exhibition of the

Come, Holy Spirit, heavenly dove,
With all Thy quickening
power;

Kindle a flame of heavenly love

In these cold hearts of ours



power of sarcasm to cause light to burst into hearts that are darkened. If she was an adultress, then the logical person to cast the first stone would be the accuser who had never committed adultery. But Jesus knew their evil hearts, loved them, and yearned to bring them to see their true condition, so His sarcasm flashed. In effect, His words amounted to this,—"Yes she is an adultress. Now since you are such a nice, pure group of men yourselves, let some of you that have never committed this sin punish her first." And one by one they slunk away. Love had let the light in. But love was sarcastic, yea brilliantly, staggeringly sarcastic.

The Apostle Paul, in his great love for the Corin- the thians, is led by the Holy Spirit to use a unique bit em of sarcasm, in order that they might see the sin into which they had fallen. The Corinthians had become seriously divided. The unity of the Spirit was gone. In its place, envying, strife, divisions, carnality were rampant. Pride had taken hold of the Corinthians so that Paul says, "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (I Cor. 3:1). Their condition was critical. The report of this condition had come to Paul through the faithful to family of Chloe (I Cor. 1:11). Paul knows that their in sin is so deeply rooted that ordinary exhortation will not have open their eyes to the awful evil of the spirit of pride and the spirit of criticism which had come into their Con midst. He does not mince words. He reminds them that "y they are saying, "I am of Paul," "I am of Apollos," etc. When he begins to really handle this wicked Co condition, the fire of sarcasm flies. His words are:

"For who maketh thee to differ from another? and WHAT HAST THOU THAT THOU DIDST NOT RECEIVE? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

"Now YE ARE FULL, now YE ARE RICH, YE HAVE REIGNED AS KINGS WITHOUT US: and I would to God ye did reign, that we also might reign with you.

"For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

"We are fools for Christ's sake, but YE ARE WISE in Christ: we are weak, but YE ARE STRONG; YE ARE HONOURABLE, but we are despised" (I Cor. 4:7-10).

This passage needs but one perusal for the reader to observe that Paul, directed by the Holy Spirit, employed the most clear-cut definiteness, penetrating sharpness, and illuminating sarcasm. What must have been the reaction of the pride-filled Corinthian to the inquiry, "What hast thou that thou didst not receive?" Could the Apostle use a more merciless crow-bar than this next one, "Now if thou didst receive it, why dost thou glory?" There isn't much to say to such an argument. Paul's word's put in the vernacular of the hour would sound something like this, "What makes you Corinthians so stuck up, since everything you've got God gave you?"
Surely the soul must wince under such revealing words.

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But Paul continues to press his advantage. His next fling at these carnal, schismatic Christians is a telling one, "Ye are full, ye are rich"-a reference to the sickening way in which they gormandized themselves with food and to their disgusting opulence, luxury, and wealth. They are living unto self and the flesh. Furthermore, he says, "Ye have reigned as kings without us." This is a hard blow, for Paul has plainly taught elsewhere that believers shall not reign until Jesus comes back and then they will all reign at the same time in the Kingdom. Paul's little expression "without us" reveals the spurious character of their reigning. They had "reigned" but it was only such reigning as pride and egotism brings into the life of a man who seeks honor and prestige and preeminence for himself. Speaking of the reigning as kings brings the blessed subject of the coming Kingdom before the mind of the Apostle. He refers to it tenderly and lovingly,—"I would to God ye did reign that we also might reign with you." He shares the yearning of John when he said, "Even so, come, Lord Jesus." But Paul is not through with them. He continues to pour his sarcasm upon them, throwing the searchlight of ironic comparison upon their pride. He says, "We (referring to himself) are fools for Christ's sake, but ye are wise in Christ," showing that he is assured of their salvation, but is making light of their pretended wisdom. He goes on, "We are weak, but ye (the carnal, envying, proud Corinthians) are strong." And he has one more thrust, "Ye are honorable, but we are despised." His clear, frank and sarcastic dealing can have but one meaning,—"You Corinthians pose as honorable, strong, wise, and kingly, but if you will let God open your eyes you will see that you are weak and despised fools and that you are a long distance from reigning as kings yet." And be it remembered, this unparalleled sarcasm was a manifestation of love for it was in this selfsame Corinthian letter that the famous love chapter (I Cor. 13) occurs and he closes his letter to them by saying, "My love be with you all in Christ Jesus."

The burning words of the Lord to Job show us that divine love may be sarcastic. The scathing cut of Eliiah to the priests of Baal reveals that a prophet of God may be sarcastic with divine approval. The supremely sarcastic suggestion of Jesus which put the accusers of the adulteress to rout show us that the One Who was love's personification saw the great value of sarcasm. And the withering words of the great Apostle to the poor, carnal Corinthians who had "reigned," bring to light the fact that Christian faithfulness like Paul's will lead to loving sarcasm.

If we take the position, held by some, that sarcasm is always wrong, then would we be compelled to say that Elijah sinned at Carmel, the Lord sinned in the book of Job, Jesus sinned when the adulterous woman was brought to Him, and the Holy Spirit led Paul to sin when he wrote to the Corinthians. Such a position, we must lovingly but firmly stand against.

When love expresses itself by means of sarcasm it is to shed light upon some soul that has "tightened-up"

The duty of brotherly admonition and reproof is a perfectly legitimate exercise of Christian love. It may be found the most difficult, but the result will prove it to be the most holy and precious operation of this grace.

Octavius Winslow



under pride or stubbornness or both. Love also appropriately employs sarcasm in dealing with false religions.

Third, we note that

LOVE MAY EXPRESS ITSELF BY GETTING PERSONAL

THIS is also made evident by the inspired Word. That the purpose of love in becoming personal is to break down the self-deception under which a soul may be laboring and to protect others from the harm that may be done by the soul while in that condition is shown by the way in which the Spirit of God employs personalness.

Paul's love for the Philippians cannot be doubted, for he declares to them, "I thank my God upon every rememberance of you," and, "I have you in my heart," and, "I long after you all in the bowels of Jesus Christ" (Phil. 1:3, 7-8), but this overwhelming love takes on a manifestation which to some Christians today would be most uncomfortable. He says in Phil. 4:2:

"I beseech EUODIAS, and beseech SYNTYCHE, that they be of the same mind in the Lord."

Paul names two women. He doesn't hint. He doesn't suggest. He names. He gets personal. Would a present day pastor dare do the same thing? What would happen if a minister of this day and hour were to write to his church with a statement in his letter something like this,—"I plead with you, Mrs. Smith and Mrs. Jones, that you quit your quarrelling and let the Lord bring you to Christian agreement"? He would instantly become the unhappy target for the most vituperative criticism. They would say, "The pastor has no right to get personal. He shouldn't have named Mrs. Smith and Mrs. Jones." And yet this storm of criticism would be falling upon him simply because he was scriptural, and had allowed the Spirit of God to manifest love in him by means of a definite, personal reference.

Worldly standards and practices are supplanting Christian standards and practices among large numbers

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the CHASTENING of the Lord, nor faint when thou art REBUKED of Him:

"For whom the Lord LOVETH He CHASTEN-

ETH, and scourgeth every son whom He receiveth.

"If ye endure CHASTENING, God dealeth with you as with sons; for what son is he whom the father CHASTENETH not?

"But if ye be without CHASTISEMENT, whereof all are partakers, then are ye bastards, and not

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

"For they verily for a few days CHASTENED us after their own pleasure; but He for our profit, that we might be partakers of His holiness.
"Now no CHASTENING for the present seem-

"Now no CHASTENING for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:5-11).

The foregoing passage plainly declares that love may express itself by chastening and gives love's motive,— "that we might be partakers of His holiness" and that we might possess "the peaceable fruits of righteousness."

It is the sinful condition of human souls, that has forced God to reveal love's "dark side" in His Word. Love employs sharpness to build up the people of God; love employs sarcasm to cause light to break upon souls that are stubborn, and to expose to noon-day's glare the falacious vaporings of false religions; love gets personal so that self-deluded souls shall see themselves in the true light; and love chastens in order that the peaceable fruits of righteousness may be brought into blessed manifestation. The so-called "dark side" of love is not dark, but light. The four unpopular elements in the "dark side" of love are divinely unfolded methods of exhibiting faithfulness and loyalty to souls that are in need.

There are earnest souls who have been amazed that the Word of God makes the supposed "dark side" of love so clear. This amazement is caused by the fact that many of our pastors and teachers have accented the doctrinal use of the Bible, without giving due emphasis to the personal life side of its message. Paul said:

"All Scripture is given by inspiration of God, and is profitable for doctrine, for REPROOF, for CORRECTION, for INSTRUCTION in righteousness:

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ness:
"That the man of God may be perfect,
THROUGHLY FURNISHED unto all good works"
(II Tim. 3:16-17).

The Apostle said, "profitable for doctrine," and upon that fact Bible students and ministers have settled down. But the apostle also said, "Profitable for reproof, for correction, for instruction." The evident intent of the passage is that souls are not "throughly furnished" unless the Scripture is used to reprove and correct. Without reproof and correction souls drift far away from God in darkness and rebellion. It is unloving to neglect to reprove, and rebuke, and correct. It is the cowardly and lazy shepherd that never punishes the

of the professing children of God. The reason direct personal dealing is unpopular in so many quarters is because the world's pride-filled standard of patronizing courtesy has ousted the humility-producing standard of Christian frankness. The Word says, "Be not conformed to this world."

When Jesus said, "scribes, Pharisees, hypocrites, . . . fools and blind . . . woe unto you," He was letting love manifest itself in getting personal. When Nathan said to David, "Thou art the man," he accused him of murder and adultery, which was unmercifully personal, but Nathan spake as the special representative of God; he spake in love. When Paul said, Peter is "to be blamed" for his dissimulation or hypocrisy, he was astoundingly personal, but who will say he was unloving? When Paul told the Galatians that certain teachers perverted the Gospel (Gal. 1:7) and later indicated clearly that they came from James (Gal. 2:12), he was pointing to certain well-known preachers in their very midst. That was cruelly personal. When Aquilla and Priscilla took the noted orator Apollos off to one side and suggested that he needed to be more perfectly instructed in the way of the Lord, they were getting at least perceptibly personal. But every student of God's Word has recognized their personalness as a refreshing manifestation of love. When Paul said, "Alexander the coppersmith did me much evil: the Lord reward him according to his works; of whom be thou ware also; for he hath greatly withstood our words" (II Tim. 4:14-15), he grew unusually personal. And furthermore, it was in the revealing of love that Paul was thus personal,—love to Alexander whom he desires should be brought to see his sin, for he committed him to God, and love for Timothy, whom he desired to protect from being poisoned by Alexander, for he said, "Be thou ware.'

The Word of God reveals that when love manifests itself in personalness, it does so that the deluded soul which has fallen under the thraldom of sin shall be led to see its own wickedness and repent, and that those who are brought under the influence of that soul shall be so forewarned as to be shielded from being contaminated. When the Holy Spirit leads love to manifest itself in personalness, He makes the purpose and motives celestially clear.

And finally, we observe that

LOVE MAY EXPRESS ITSELF BY CHASTENING AND DISCIPLINE

THIS phase of the truth is recognized by more persons than the preceding points which we have discussed. Although recognized by many, it is also heartily despised by many. Modern writers on child psychology frankly argue against the use of punishment. Most mature persons think of themselves as above and beyond chastening and discipline.

But the position of the inspired Book does not call for protracted elucidation. Paul says:

sheep. Some of the divinely revealed methods of reproof and correction are sharpness, sarcasm, personalness, and chastening. These, when used under the unction of the Holy Spirit are sure indications of love functioning. Those who have been amazed need be amazed no more. The Bible shows that love's "dark side" is very often its best side.

But when the ministry of the "dark side" of love

has brought about the result for which God has set it, then there comes the need of the ministry of love's socalled "bright side." When correction is finished and has borne fruit, then sympathy and mellowness are in order. When merited rebuke is administered and the sinning soul has humbly accepted the rebuke, then is the time for love's "bright side" to shine in all its beauty. When reproof has been brought to one patiently, meekly, painstakingly, yea if need be, sharply and sarcastically, and the soul has at last confessed and repented the wrong, then is the hour for that side of love which is more popular with all men to find its happy expression. The soul of the chastened one needs encouragement and fellowship. voice that corrected may now caress. The same love that ex-

pressed itself by sharpness and sarcasm may now flow forth in every token of confidence and restoration to sweetest communion.

Love that is truly loyal has two sides. The "bright side" has been so unguardedly and some times extravagantly employed in the past as to produce pampered, sickly, enemic and emotional souls. We believe the results would be wholesome, tending toward a general spiritual normalcy, if Christians were to catch a vision of the so-called "dark side" of love coupled with the "brighter side" and allow the Holy Spirit to produce in their daily lives a happy balance of them both.

When God's thought concerning both sides of love is fully apprehended, then the old familiar passages carry fresh meaning to the soul.

"Love one another with a pure heart fervently" (I Peter 1:22).

These words can only mean for us to love with a fully scriptural love. As we have already seen, such love carries certain expressions which are often not desired,

as well as the more delightful and congenial expressions which becharm the soul.

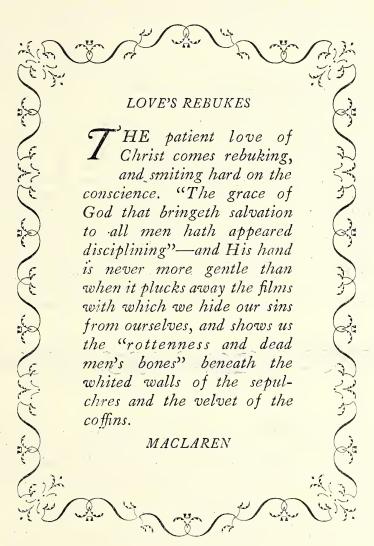
"L'et love be without dissimulation" (Rom. 12:9).

Such an exhortation can only mean that the Christian is not to put the "bright side" of love on the outside when he knows that certain faults are in his friend's life which call for definiteness, sharpness and discipline. When the "dark side" of love has found expression in faithful exhortation then has the hour come for love to sweep on to its tenderer and more delectable manifestations "without hypocricy" and "without dissimulation."

Child of God, let God's Word determine your conception of what love is. If your idea of truly loyal love differs from the Bible teaching on the subject, be willing to change. Be willing to let God

develop in you a rich and full manifestation of love's "dark side," so that your life shall become an increasing blessing and uplift to those with whom you are daily cast. Paul says, "Let your speech be alway with grace seasoned with salt." Weymouth renders this, "Let your speech be seasoned with the salt of grace." God does not say to leave the sugar of grace out, nor does He say for our speech to be all sugar, as many would have it. On the contrary, He warns us lest we leave the salt out. A ministry or a life lacking in either the sugar or the salt is sadly deficient.

Servant of God, let a balanced, scriptural love con-



trol in our ministry. Let both the "dark side" and the "bright side" have place in your life. Do not fear the coming of this scriptural balance into your soul, but rather welcome it, for only out of a balanced manifestation of love will the richest and deepest blessings of the Christian life proceed.

The love of God the Father was just as truly exhibited when He sent His Son to the agonies of Calvary, as when He lifted Him to the glories of the throne. The love of Jesus was being just as truly manifested when He furiously flayed the money changers in the temple as when He mingled His tears with those of Mary and Martha at the grave of Lazarus.

The Saviour was pictorially referring to the two sides of love when He said to those who were His own ministers, "Be ye wise as serpents and harmless as doves." He actually picturizes the "dark side" of love by the serpent,—a thing which bites; and the "bright side" of love by the dove,—a thing which sits, and droops, and bills, and coos. But be it keenly observed the Lord wants both qualities represented in His ministers. Josh Billings uttered a great truism when he said, "It is much easier to be a harmless dove than a wise serpent." The ministry of today is alarmingly well supplied with harmless doves. What the church needs is leaders who have heard the Lord Himself speaking to them through Job and saying, "Gird up now thy loins like a man" (Job. 38:3)!

The crucifixion of our Lord taken together with

His resurrection constitute God's supreme revelation of love. Both sides of love are presented in the superlative. It is at Calvary that God becomes definite and sharp with man's sin. Calvary is God's sarcastic comment on man's effort to save himself by his own deeds. At Calvary God is incisively personal in His dealing with the wrong He finds in man. And at Calvary God chastens, yea punishes, the guiltless Victim for the iniquity of guilty man. Calvary is the "dark side" of God's love. But the empty tomb is the "bright side." The empty tomb speaks of life and contentment and joy and peace. The empty tomb speaks not of a God Who condemns, but of a God Who justifies. For the Word declares that He, Christ, "was delivered (unto death) for our offences (the 'dark side' of love) and was raised again for our justification (the 'bright side' of love)."

To repudiate the "dark side" of love is calamitous. It takes both the bloody cross and the empty tomb to make love a completed thing. That minister of God who shuns to manifest the "dark side" of love is logically shunning the cross of Calvary, where the love of God to helpless man was manifested in wrath against sin, and thick darkness descended upon the earth. The hope of a sin-cursed race lies in God's exhibition of the "dark side" of love! Hallelujah for the Cross!

May God in His great grace deliver His people from the devitalization of life, the emasculation of message, and the emotionalized effeminization of soul resulting from the modern soft conception of love..

ALL our indifference, our cold heartedness, our prayerlessness, our self-indul gences, our inactivity and all else which
mars our Christian lives, is because we do not have the Love
of Christ before our hearts. If we were constantly enjoying
His Love and this mighty Love were constraining us, what
self-sacrificing lives we would live! How we would love one
another and in love serve one another. What peace there would
be among those of like precious faith.

—Gaebelein

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LOVE vs. LUST

by Jesse Roy Jones

ALL that glitters is not gold." With a slight modification, the old proverb might also teach that much of the so-called love of today should be classified under another word, which we call "lust." Originally the word "lust" did not entirely carry the bad connotation which it now does, but simply meant to desire either that which was good or that which was evil. Today, however, it has almost universally come to mean the desire for that which is carnal, or fleshly, or even beastly. Love, on the other hand, has always been clearly set forth in the Scriptures as a definite and specific fruit of the Spirit. There has been no change in the meaning of the term, and there is consequently no excuse for the misunderstanding of its meaning from the standpoint

of God's Word. Unfortunately, however, very few have the scriptural standard of love, and it is because of this that such a looseness has sprung up in the minds of the majority concerning this grace of graces that it is necessary for us to consider its true meaning in contrast to the thing which is so commonly substituted in its

place.

It has ever been the trick of the devil to get man to reverse God's order. From the fall of Adam to the present hour, man has yielded to the subtlety of Satan and has persistently sought to change God's plan and purpose for the life. This reversal of God's order is depicted in detail in the Genesis account of Adam's and Eve's sin in the Garden of Eden. The record is that "when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Gen. 3:6). As a result of this original transgression, man's tripartite being became polluted and corrupted from its pristine purity; that is to say, his senses, faculties and impulses all became perverted (Gen. 3:5). And since the senses serve merely

IT IS becoming increasingly clear to every student of modern conditions that what the world is calling "love" deserves no better name than "lust." A scriptural discussion, going at the heart of the problem, has been much needed. Jones gives us that very thing. It is a line of truth with which every Christian should be familiar.

as channels through which impressions are transmitted to the soul, the faculties and the impulses are the two elements of the soul which must bear the heavy responsibility. Love is the normal fruit of the faculties, while lust is but the product of a corrupted impulse.

It should be noted here, at the very outset of our discussion, that true love does not exist apart from Jesus Christ. He is the personification and embodiment of love. Hence, the unregenerate man is lacking in the scriptural standard of love. The best that the natural man can manifest in the matter of love is a perverted form which was handed down to him by his first parents who fell from the position where they were capable of knowing true love when they disobeyed God in the Garden of Eden. Ever since

that time God has been appealing to mankind through His faculties to be reconciled to Himself, that He might impart to every willing son and daughter of Adam a new and divine nature (II Pet. 1:4; 3:9) which would give them the faculty of knowing what perfect love is. "God is love. . . . And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life" (I Jno. 4:8; 5:20).

Satan, as we have already stated, has succeeded to an alarming degree in getting man to reverse God's plan and order of working. God places the faculties of the soul above the impulses. But man turns the order around and, by his philosophy and practices, magnifies the impulses above the faculties. Consequently we have a perversion as the result. God attempts to rectify and restore lost man by appealing to him through his faculties. Pridefilled man steps in and changes God's order, confusing and corrupting the very thing that God would use to bring him to salvation, and substituting in its place a fleshly impulse which only blinds and obscures the way. Herein lies the danger of religious movements which

magnify feelings above faith. God's method is: "Come, now, let us reason together." "These things have I written unto you . . . that ye may know that ye have eternal life."

From the very dawn of human history no impulse has been so warped out of its proper place as the sex impulse. It has been perverted and twisted and magnified to a degree that is absolutely contrary to both God and sound reason. Sex worship has always held a prominent place in the false religions of the past and holds today a place even more prominent, not only in the false religions, but also in modern psychology. Good, clean, helpful books on personal purity are sold for almost nothing in our book stores and in many of the secondhand book stores they stack up and become dust-laden because there is little or no demand for clean reading matter on sex hygiene. On the other hand, there are certain books on the same subject which emphasize the sex impulse and pervert it to a staggering extent, and these books command an enormous price, always finding ready customers. Moreover, many of the so-called learned writers of these books call this perverted sex notion "love." Is it any wonder that we have vice cults and crime waves today? Is it to be marveled at that divorces are the common thing at this present hour? Should we be so amazed at the awful condition of our young people of modern life? Once a wrong principle is advocated by the educational directors and social leaders of the day and it will not be long before the harvest of the same kind of seed sown will be reaped. Even the glory of ancient Greece and Rome could not stand up under such a principle. Shall we expect our modern civilizations to weather such a storm? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). To be sure, God has given the sex impulse a normal place in our make-up, but, dear child of God, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). Let us not be deceived into believing that a perverted sex impulse is love. Lust is its proper name.

Lust "changes the glory of the incorruptible God

into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things," so that the soul may be gratified in all the beastly practices to which it is capable of stooping (Rom. 1:23-24); love always magnifies God in the Person of Jesus Christ, and makes no provision for the flesh to fulfil the lusts thereof (Rom. 13:14). Lust also changes the truth of God into a lie and worships and serves the creature more than the Creator, so that the soul may find an excuse to give itself over to vile affections and hideous sin (Rom. 1:25-27). Is it any wonder that we have sex worship when mankind is drifting back to the thing which gave rise to the diabolical system in the days of Noah, and the result of which were so abhorrent to God that He was compelled to pass judgment upon the earth by sending the deluge? And to think that men would call that which is capable of producing the same thing today, "love.' di God forbid that we should drag the pure, spotless and Th snow-white robes of true love through such muck and me mire. Love "rejoiceth in the truth," "thinketh no for evil," and "doth not behave itself unseemly" (I Cor him 13:6, 5). Finally, lust leads souls to such great d'stances los from God that they do not like to retain God in their the knowledge and thus plunge headlong into sins too mo unspeakable to mention. And in spite of the fact that voice they know that in doing such things they are worthy of give death, they persist in doing them and rejoice and have and pleasure in them that do them (Rom. 1:28-32). Bur by "love rejoiceth not in iniquity" (I Cor. 13:6) and is "of all purer eyes than to behold evil," and cannot "look or sheet iniquity" (Hab. 1:13).

May God awaken Christians to the standard of love revealed in His Word and in no case give heed to the cheap substitute which the world offers in its place Remember, dear reader, that lust is idolatry (I Cor. 10 6-7), and the final exhortation of God's Word is, "Little children, keep yourselves from idols" (I Jno. 5:21) "Flee from idolatry" (I Cor. 10:14). "Flee also youthful lusts: but follow...love with them that call on the Lord out of a pure heart" (II Tim. 2:22). "But put ye on the Lord Jesus Christ, and make not provision for the flesh to fufil the lusts thereof." (Rom. 13:14).

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The love of Christ is not an absorbing, but a radiating love. The more we love Him, the more we shall most certainly love others.

-Havergal

SHOULD THE SHEPHERD AND THE SHEEP LOVE EACH OTHER?

by Maurice G. Dametz

RADITION tells us that when the Apostle John was too old and feeble to utter more than a sentence, he would be carried into the Christian assemblies and would raise his hand and say, "Little

children, love one another." This we are told was his parting message to the members of his flock who had gathered about him for a last word. As he looked into their faces, with all the tenderness of the parting moment, he said with loving voice, "A new commandment I give unto you, that ye love one another." This scene as related by tradition, indicates the mutual love that existed between the shepherd and the sheep in the early days of Christianity, and the words of the Apostle John certainly apply to the relationship of shepherd and sheep as well as to the members of the flock themselves.

Dr. John Fawcett, the author of the precious hymn,

"Blest be the Tie that Binds," was called to a large London church, after having spent several years as the pastor of an obscure little church in Yorkshire. He accepted the call and preached his farewell sermon. Six or seven wagons were loaded with his furniture and books, and all was ready for the departure. But his loving people were not ready; they gathered about him, and men, women and children clung around him and his family in agony of soul. Looking up through her tears, his wife exclaimed: "Oh, John, John, I cannot bear this! I know not how to go!" "Nor I, either," said the good pastor; "nor will we go. Unload the wagons and put everything in the place where it was before." This determination was hailed with joy by those gathered around, and a letter was at once sent to the church in London explaining the case. The good pastor wrote these precious words to commemorate the event:

"Blest be the tie that binds Our hearts in Christian love; The fellowship of hindred minds Is like to that above. "Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

"We share our mutual woes Our mutual burdens bear; And often for each other flows

The sympathizing tear."

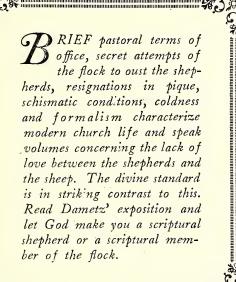
This hymn truly expresses the loving relationship which should exist between the shepherd and the sheep.

I. THE SHEPHERD SHOULD LOVE THE SHEEP

THE work of the shepherd, according to the Scriptures, is a labor of love. Love must reign in the pastoral office. The shepherd can do nothing for the sheep without love, for by it the sheep of the flock are led along. We get a glimpse of God's ideal for the shepherd in the life and labors of Paul.

Paul as a shepherd had a heart full of love for the sheep. To the church of Philippi he wrote, "I have you in my heart" (Phil. 1:7), and to the Corinthians he said, "Ye are in our hearts to die and to live with you" (II Cor. 7:3). This love is manifested in his manner of addressing the sheep (Phil. 4:1; Eph. 6:23; I Thess. 1:1-4). These words betoken a deep love in Paul's heart for his spiritual children in the various churches where he ministered. He had them in his heart.

It becomes very clear to us that the love of the shepherd for the sheep involves pastoral care of them, and herein lies the secret cause of many a minister's powerlessness. There is long and studious preparation of sermons, but small fruitage. The main reason for this loss of ministerial power is that ministers do not strip off their classical armor and come down into close and familiar contact with the feelings, characters, anxieties, sorrows and sins of the flock. The minister who is only seen in the pulpit on Sunday is a stranger and will not have the confidence of his people. By visiting in their homes and entering into their hopes, sorrows and joys;



rejoicing and weeping with those who repoice and weep, the pastor becomes sincerely trusted and loved. The scriptural shepherd has a heart full of God's love for the sheep and will knit himself to the hearts of his people.

Let it be clearly understood that we do not minimize the faithful preaching of the Word. This is indeed, important, but we fear that ministers have put too much dependence upon preaching to accomplish the desired goal of the gospel in the lives of the people. Thus the work of the ministry has become overbalanced in this direction. We do believe that there is a great need for the shepherds faithfully to instruct their flocks in the Word. There needs to be public teaching as to personal Christian living. The faithful shepherd should not hold back from giving public exhortation, rebuke, and even

employing sharpness as the need arises. There should be bold warning against the popular fads and errors of the day. Such was the example of the Apostle Paul. He was a settled pastor at Ephesus for the space of three years and "he ceased not to warn everyone of them night and day with tears" (Acts 20: 31). We see in these words the love of the shepherd and the great feeling of responsibility for souls. There must be conviction, boldness and warning, coupled with pleading. But this is only part. Truth from the pulpit depends very largely for its favorable reception on private conversation, which with earnestness and love will press it home.

The pastoral conversation nourishes the seed sown by the pulpit.

Now, this leads right on to personal exhortation. The shepherd who loves his sheep should exhort them. Jesus, the Good Shepherd said, "I know My sheep and am known of Mine" (John 10:14). To be scriptural shepherds we must strive to reach this ideal. The shepherd should have individual knowledge of his sheep. He should penetrate deeper into their lives than is possible in mere acquaintanceship. As a mark of love to them, he must keep his eye on every sheep in his flock, for he watches for souls as one who is to give an account. He should know and diagnose spiritual ailments, and exhort with frankness, definiteness, helpfulness and tenderness, endeavoring under God to bring about vieldedness and transformation in the life. This phase of the shepherd's care is absolutely espential. God calls shepherds to watch for souls and He calls us to hard tasks, but praise His Name. He gives us no task without making His grace to abound toward us that we may abound. So exhortation is a mark of the love of the shepherd for the sheep, and

by the deceitfulness of sin (Heb. 3:13).

True shepherd love and care includes a number of other responsibilities and privileges. The true shepherd will exercise and enforce authority and will instruct his sheep concerning scriptural authority. He will remind them that the Word says, "Obey them that have the rule over you and submit yourselves, for they watch for your souls as they which must give account" (Heb. 13: 17). This is so important in church life, for scriptural authority is so lacking in our churches these days. The love of the shepherd is manifested in praying for and with the sheep. We see the importance of this in the way Paul gave himself to prayer. Paul had great conflict for the sheep that their hearts might be knit together

in love (Col. 2:1). He made mention of them without ceasing in his prayers (Rom. 1:9; Eph. 1:16; I Thess. 1:2). Paul was constantly remembering his sheep before the throne. This is a mark of the shepherd's love. But this love goes even farther, and is self-forgetful, sacrificing and willing to suffer for the sheep.

"So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us" (I Thess. 2:8).

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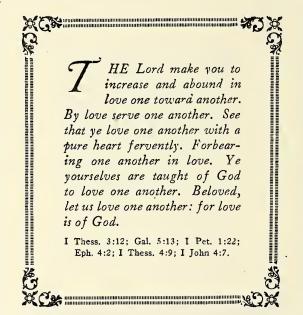
"And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved" (II Cor. 12:15).

Here we see the shepherd love enduring and long-suffering. Paul kept on loving in spite of obstacles. Too often, when the minister is opposed by his people and is faced by problems, his first impulse is "to resign." G. Campbell Morgan says that "resignations are mostly of the flesh." Certainly Paul was not such a preacher. He went ahead in the face of opposition. When brethren proved false, he kept right on loving and ministering; he may have ministered a very much needed rebuke, and he may have used sharpness and definiteness; and get it clearly, these also are the marks of love. Scriptural love is far different from the popular conception of love these days—it is not soft sentimentalism. Scriptural love includes justice and does not exclude sharpness and rebuke.

Should the shepherd love the sheep? Yes, fervently; in and that love is marked by shepherd-care, instruction, during exhortation, authority, prayer and suffering.

II. THE SHEEP SHOULD LOVE THE SHEPHERD

THE Scripture is very clear that the sheep should not love the shepherd. This love should be mutual be-



tween the sheep and the shepherd. Paul prayed for the Philippian Christians that their love might abound more and more (Phil. 1:9), and surely this prayer was for the overflow of their love for himself as well as for one another. And before we finish this book we read the record of the bestowal of their love upon their shepherd. Paul was full, having received of Epaphroditus the things which they sent (Phil. 4:15). Paul can stand no more for the present, so bountifully have the Philippians supplied his needs, and Paul gives golden words for their loving tokens. In giving to Paul they had given unto God "an odor of a sweet smell, a sacrifice acceptable, well-pleasing unto God."

In that marvelous love record, the sixteenth chapter of Romans, how refreshing it is to see the love of the sheep for the shepherd! Paul in this entire chapter is remembering the love which the saints have shown him. He first commends Phebe unto the church at Rome. Worthy Phebe! You will find no other mention of her in Scripture. She was a succorer (helper) of many, and of Paul also (vs. 2). Her business was to help. Then Paul sends greeting to Priscilla and Aquilla. He calls them his helpers in Christ Jesus (vs. 3). Wherever there are helpers there is love working. In the next verse we see the marvelous outworking of love-they laid down their own necks for Paul's life. Then Paul sends greeting to Mary, who bestowed much labor on him (v3. 6). In this chapter thirty-three names are mentioned and Paul speaks of them as "my well beloved," "my kinsman," "my fellow prisoners," and "my beloved in the Lord." He mentions Timotheus as being his "workfellow" (vs. 21). Surely these sheep loved their shepherd, and with such a warmth of love is it any wonder that the godless exclaimed, "Behold how they love one another"?

The love of the sheep for the shepherd should be manifested in various ways. The sheep should be willing to receive exhortation when the shepherd gives it. Such is a mark of love, and he should be willing to exhort his fellow-believers, even the shepherd; remembering that all are members of the divine organism, the Body of Christ. True love will not listen to gossip and talebearing. If there is any criticism to be made, the person making it will go to the one against whom it is made. Every shepherd has his faults. The sheep should go to the shepherd and help him with his faults instead of tale-bearing. This will be increasingly true where mutual love exists.

A common fault among the sheep is that they expect the shepherd to do all the praying, exhorting, calling—in fact, carry the church. A pastor of an eastern church during morning worship called upon one of the elders to lead in prayer whereupon the elder retorted, "Pray yourself." Sad indeed! But this seems to be the attitude of the sheep in the majority of the flocks today. Do not hand cap your shepherd by expecting him to carry all the load. Enter into his problems, hold up his hands,

and minister to his needs. Have sympathy for your pastor. Pray with him. It is said that when Spurgeon entered his pulpit, a thousand people would bow their heads in silent prayer. How easy to preach and minister to the flock under such circumstances! But how difficult when these conditions are absent. If the minister is a modernist and is not preaching the thrilling, saving gospel of Jesus Christ, he has no right to expect such help from his people; but many do preach the gospel and are giving themselves in loving service and have never had help and encouragement such as this.

Do we love to the extent that we would lay down our own necks for the lives of the shepherds? Do you love your pastor so much that you would suffer as you serve with him, counting not your life dear unto yourself? That is the kind of love the Scripture reveals we should have.

"Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren" (I John 3:16).

And this leads us to consider in closing

III. THE GROUND FOR THIS MUTUAL LOVE OF SHEPHERDS AND SHEEP

 T^{HE} ground for this love is stated in the verse which we have just considered. And add to this the precious words of I John 4:10-11, "Herein is love, not that we love God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one anther." Here the ground, or basis, for our love is simply stated—it is His love for us. When we consider His love, when we meditate on the depth of its riches, love fills our hearts first of all for Him, then for others. Whenever we love God our hearts overflow with love for His people. If we fail to meditate on His love, our hearts grow cold and hard, but when we occupy ourselves in His love, our hearts become fired and filled with the burning love of the Saviour Who died, and we cannot keep from loving our brethren. When we occupy ourselves with Him, we become filled with the Spirit and the first named fruit of the Spirit is love (Gal. 5:22). As we look unto Him we are filled with that love which "feels no burdens, regards not labors, would willingly do more than it is able, pleads not impossibilities, because it feels sure that it can and may do all things."

How it saddens us that this love with all its blessed fruitages is absent from most of the churches today. Instead, there is coldness and lethargy, gossip and backbiting, slander and criticism. O, may God awaken us to the exceeding sinfulness of loveless lives and give us a vision of Jesus, the supreme manifestation of love, dying on Calvary! Thus will we love one another. The shepherd will love the sheep and the sheep the shepherd, and they shall be bound together in fellowship, unity, common joy and usefulness.

FAITH WORKING THROUGH LOVE

by L. J. FOWLER

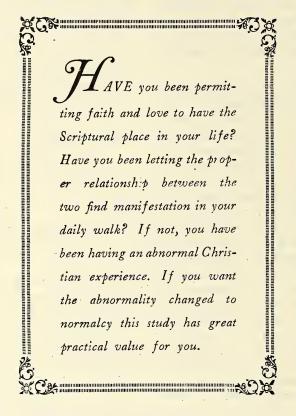
HE association of two of the graces of the Christian life-faith and love—is very common in the Word of God. In the epistles of Paul this association is especially noticable. His parting words to the Ephesian believers are: "Peace be to the brethren and love with faith." In his words of greeting to the church at Colosse he refers to the fact that he has heard of "your faith in Christ Jesus, and of the love which ye have to all the saints." Likewise to the Thessalonian Church he opens his letter with the words of the same tenor: "Remembering without ceasing your work of faith, and labor of love." And he exhorts Timothy, his son in the faith: "Hold fast the form of sound words which thou hast heard of me in faith and love which is in Jesus Christ."

What the relationship is between these two words is only intimated, but in the verse from which the title of our discussion is taken, the connection is more clearly

"For in Jesus Christ neither circumcision availeth anything nor uncircumcision: but faith which worketh by love" (Gal. 5:6).

The expression, "Faith which worketh by love," which seems to be so puzzling at first reading, upon more careful study will be seen to hold three wonderful lines of thought concerning the relationship between faith and love.

THE first relationship which is suggested by this passage is that faith is materialized by love. When faith begins to work it is seen in love. Love is simply faith made articulate. It is James who scorns the man who says, "I have faith," and then shows no works, and the Apostle makes clear there is little likelihood of men generally receiving the profession of faith when the labor of love is absent. Faith is intangible; only God can know in the abstract whether it is present in any given



soul. If faith is ever to be visible to human beings, then love must be the means of expression. Faith when it "worketh" or "worketh effectively," as this word is sometimes rendered, is seen in love.

Oh, what a dearth of the materialization of faith there in is today! How little there is of of faith actualized in love! the The world is skeptical concern- sel ing the many professions of fru faith which it hears when it was never sees any evidence that see that faith is alive. It must lov account it as a dead faith and the consequently unattractive and be undesirable. We will never see an awakening in faith among tha the now unbelieving until cise Christians begin to let faith be law materialized through love. The the coldness, the hardness, the duc money-mad, jazz-mad, pleasuremad spirit in the modern church

can only give the lie to the profession of faith. When souls are actively believing that Jesus was God, that He was crucified for the sins of all mankind, that eternal doom awaits those who are outside of Him, and that the Bible is truly the Word of God, they cannot avoid the normal and natural expression of that fact. Faith must work through something to a manifestation, and that something God's Word sets forth as love.

Faith is the source of love. If love is the materialization of faith, then faith must be the source of love. Faith thus becomes the fountain from which the stream of love flows forth. This is a great truth for us to see. So many Christians when they realize that God wants love manifested in their lives immediately proceed to the task of "pumping it up." They try to "pin on" the fruits of the Spirit. This was the trouble with the churches of Galatia. In this epistle the Apostle is writing to a group of Christians who after being saved by grace through faith have drifted back under the law. He takes occasion to emphasize the fact that the salvation of the soul from eternal death was not by the works by

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of the law but by faith. In the fifth chapter he seeks to apply the truth of grace further and shows that it must operate in the daily life of the Christian as well as in the salvation of the soul if the life is to be transformed. It is in this thought of day by day victory over the power of sin that he deals in the verse before. The Galatians wanted to be saved by grace and then to develop in righteousness by works. Paul says that it cannot be done and names two kinds of works which are ineffective in producing the fruits of the Spirit, the first named and most outstanding of which is love (Gal. 5:22-23).

One of these works is the work of the circumcision. Of course, circumcision stands definitely connected with Jewish law-keeping. The Jews had God's law and were vociferous in their boast that they were faithful in keeping it, but their boast was but a sham and evidence of the most unthinkable self-righteousness. When Jesus in the Sermon on the Mount unfolded the true meaning of the law, it was to unveil to these Jews the depth of their self-righteousness, and to bring them to see that self-effort in law-keeping would never produce the fruits of the Spirit. It is in the same effort that Paul writes to the believers in this letter. He wants them to see that the moment they take on the job of producing love by human effort Christ's work is of no avail for them and failure is inevitable. Law works can never be the source of love.

The Apostle also deals a death blow to the thought that uncircumcision can produce love. The uncircum-

cised Gentiles did not have the law, hence, were not guilty of the same kind of effort to produce love. Instead, the Gentiles had the idea that lawlessness could produce love. But the product of their lawlessness and license was only lust (Rom. 1: 21-32).

These two methods are still in operation today. Men are still trying to work up love by law-works, or else they hope to see it manifested by giving themselves more liberty and more license. The results are that men are either becoming confirmed in a self-righteousness which flouts the gospel of Jseus Christ, or else they are substituting lust for love. The truth of Paul's statement has not altered-"neither circumcision availeth anything nor uncircumcision," when it comes to love.

But thank God, there is a way of producing love. It is by "faith which worketh."

When faith is truly operating in the soul it doesn't need a pump,—all it needs is a conduit. When the soul actively looks in faith toward the Lord Jesus remembering His wounds, His bruises, His punishment received on Calvary for the many, it can only flow forth in love. It is of this John speaks in his epistle when he says, "We love Him because He first loved us." When we see how marvelous, how glorious, how infinite was His love for us and believe it, we love Him. It follows just as certainly as light follows darkness, or the calm the storm. Oh, child of God, if you have found your life cold and harsh, and barren of love, take time to remember Jesus Christ! to consider Him! to meditate upon Him! and as you are thus occupied with the One Who gave Himself for you you will find your heart melted, and love will pour forth toward God and toward man.

THIRD, when faith worketh through love, faith is energized by love. The preposition "through" not only speaks of faith as the medium through which love finds articulate expression and points to the one as the source of the other, but it also tells of the means by which faith is made to live. Faith is brought to life when it "worketh through love." Love must operate upon faith if faith is to work effectively.

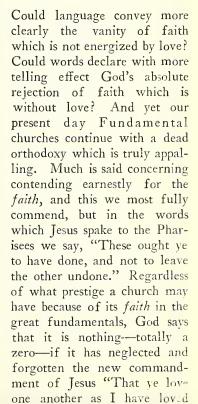
How utterly empty faith is unless love is warming it and giving life to it is seen in the great Love Chapter, the thirteenth of First Corinthians. Here the Apostle is led by the Spirit of God to record:

"And though I have all faith, so that I could remove mountains, and

remove mountains, and have not love, I am nothing" (I Cor. 13:2).

The beginning of life is faith, and the end is love. And these two being inseparably connected together, do perfect the man of God; while all other things which are requisite to a holy life follow after them.

—Ignatius (A. D. 30-107)





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you.' Yes, give us orthodoxy, but give us an orthodoxy that includes love as one of its fundamentals, as the one necessary energizer which will make faith pleasing unto God.

After the resurrection Jesus appeared on one occasion to His disciples as they sat at meat and "upbraided them with their unbelief and hardness of heart" (Mark 16:14). The unbelief was there and was truly displeasing unto God, but I wonder if we have not stopped there and regarded the rest as unnecessary. Any one who takes the time to scan a religious library containing sound fundamental writings of the present hour to a few centuries back will be forced to the conclusion that the expositors have practically forgotten the second half of the rebuke of Jesus. Volumes of excellent material will be found on faith where paragraphs are found on love. And even when love becomes the theme, it is generally dealt with in such a soft, sentimental way that one is eager to return to his Bible that he might be blessed by the Divine conception of this grace. But Jesus was bold in telling His disciples that they needed not only to let

go of their unbelief, but that the "hardness of heart" should also go and let faith be warmed by love.

When faith is energized by love it never looks upon a weak Christian with the attitude, "Oh how unattractive and how hopeless," but rather it turns to God in prayer for that soul, and, when needful, willingly brings instruction in the way of righteousness and exhorts for light disobeyed. When faith permits love to work through it, lost souls are never viewed as beyond the pale of the grace of God, but with burdened heart they are faithfully brought to heaven's throne and faithfully given the testimony which will win them for Christ. When faith is given life by love, the soul begins to see as God sees and to act in accordance with the strength promised in His Word.

It was well said by Andrew Murray that "faith and love are essential to each other." If you, fellow Christian, will permit this essential relationship to manifest itself in your life, love will be seen to be faith actualized, love will find its source in faith, and love will give the life glow to your faith.

E have to turn to the work of Christ, and especially to His death, if we would estimate the love of God. According to John's constant teaching, that is the great proof that God loves us. The most wonderful revelation to every heart of man, of the depths of that Divine heart, lies in the gift of Jesus Christ. The Apostle bids me "behold what manner of love." I turn to the Cross, and I see there a love which shrinks from no sacrifice, but gives "Him up to death for us all." I turn to the Cross and I see there a love which is evoked by no lovableness on my part, but comes from the depth of His own Infinite Being, Who loves because He must, and Who must because He is God. I turn to the Cross, and I see there manifested a love which sighs for recognition, which desires nothing of me but the repayment of my poor affection, and longs to see its own likeness in me. And I see there a love that will not be put away by sinfulness, and shortcomings, and evil, but pours its treasures on the unworthy, like sunshine on a dunghill. So, streaming through the darkness of eclipse, and speaking to me even in the awful silence in which the Son of Man died there for sin, I "behold," and I hear, the "manner of love that the Father hath bestowed upon us," stronger than death and sin, armed with all power, gentler than the fall of the dew, boundless and endless, in its measure measureless in its quality transcendant—the love of God to me in Jesus Christ my Saviour.

-Maclaren.

OUTLINES FOR GOD'S WORKMEN

Conducted by R. S. BEAL

IS JESUS CHRIST A NECESSITY?

I. BECAUSE GOD WILL NOT ACCEPT OUR NATURAL RIGHTEOUSNESS

Isa. 64:6

Gal. 3:21

Gal. 2:21

Titus 3:5

Rom. 10:4

II. BECAUSE GOD WILL NOT ACCEPT OUR RELIGIOUS OBSERVANCES

Luke 18:11

Acts 11:13-14

Acts 9:1-5

John 15:5

II. BECAUSE GOD WILL NOT ACCEPT OUR NATURAL BIRTH

John 1:13

Ps. 51:5

Jer. 17:9

I Cor. 2:14

John 3:3-7

John 1:12

V. BECAUSE GOD WILL NOT ACCEPT OUR SIN

Gen. 2:17

John 3:18

Rom. 6:23

John 10:28

V. BECAUSE GOD WILL NOT ACCEPT OUR PLAN

John 10:9-10

John 14:6

-R. S. B.

FACING THE FACTS OF PRAYER

I. FINDS ITS BASIS IN THE WILL OF GOD

Eph. 6:6 I Thess. 5:17-18

I John 5:14

II. FINDS ITS INSPIRATION IN THE EXAMPLE

OF JESUS

Mark 1:35

Mark 6:46

Luke 5:16

Luke 11:1

I. FINDS ITS VICTORY IN THE PROMISES OF

THE FATHER

II Pet. 1:4 Matt. 7:7

John 15:7

V. FINDS ITS IMPORTANCE IN THE IMPOTENCY

OF THE WORKER Heb. 4:16

V. FINDS ITS URGENCY IN THE NEED OF MAN

John 3:36 Eph. 2:1-3

ONCLUSION-Luke 18:1 "Men ought always to pray." ---R. S. B.

THE FIVE-FOLD WITNESS TO THE DEITY OF CHRIST

John 5

Jesus was God manifest in the flesh,

I. BECAUSE OF HIS OWN TESTIMONY

John 5:17-31

- A. He testified that he was equal in omnipotence with the Father. John 5:17
- B. He testified that He was equal in omniscience with the Father. John 5:19-20
- C. He testified that He was equal in honor and authority with the Father:
 - To raise the dead in the resurrection.
 - 2. To judge and to excercise judgment. John 5:21-30
- II. BECAUSE OF THE TESTIMONY OF HUMAN WITNESSES

John 5:32-35

A. John the Baptist

John 1:29-34

B. Other Witnesses

I John 5:20 I Tim. 3:16

Luke 23:47

Matt. 23:3,4

III. BECAUSE OF THE TESTIMONY OF HIS WORKS John 5:36

- A. Working healings and removing the curse from man in His own name
- B. Controlling the forces of nature in His own name
- C. Raising the dead in His own name

IV. BECAUSE OF THE TESTIMONY OF **FATHER**

John 5:37-38

A. At the baptism of Jesus

Matt. 3

B. At the transfiguration

Matt. 17

V. BECAUSE OF THE TESTIMONY OF THE SCRIP-TURES

John 5:39

A. They testified that He would come as King. Jer. 23:5

The fulfilment recorded in the Gospel of Matthew

B. They testified that He would come as Servant. Zech. 3:8

The fulfilment recorded in the Gospel of Mark

C. They testified that He would come as Man. Zech. 6:12

The fulfilment recorded in the Gospel of Luke

D. They testified that He would come as God Isa. 4:2

The fulfilment recorded in the Gospel of John

-L. J. F.

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D. B. I. AT HOME AND ABROAD

by Jesse Roy Jones

The first quarter of school work for the year 1926-1927 has just drawn to its close, and the members of the Faculty and Workers' Group are rejoicing in the many evidences of God's blessing upon the various phases of the work. He has pemitted the testimony to reach a little farther into needy fields; the work at the home base has been strengthened by His touching lives among the members of the student body to give themselves to the work upon their graduation, and by the supplying of some of the much needed equipment for the mechanical end of the work; and He has graciously deepened the spirit of loyalty to His Word and to His work in the hearts of workers and students alike. The unity of conviction which the Spirit of God has wrought in the group of workers is indeed a priceless boon from the hand of the Lord in these days of division and strife. We look to Him to continue to direct and bless as the year presses on, and we are confident that He is faithful to that which has been committed to Him.

The D. B. I family was deeply touched by the recent home-going of two who were very near and very dear to members of the Faculty and friends of the School.

On Oct. 28th the Lord called home to Himself Mrs. Margaret Ramsey, wife of Rev. Wade K. Ramsey, Pastor of the First Presbyterian Church of Herington, Kans., and also the sister of Dean Clifton L. Fowler. Those who had had the privilege of knowing Brother and Sister Ramsey as students in D. B. I. and of having happy fellowship with them in the service of the Lord, were grieved at the loss to the dear ones left behind. How precious it is to know in such an hour that all of the lives involved have been committed to the dear Lord and that he has done according to that which seemed good to His infinite wisdom and love, and that just ahead we shall all see His purpose unfolded and unite in our praise to Him for His sovereign grace. Our sympathy is extended from the depths of our heart to Brother Ramsey and to Dean

Brother Maurice Dametz, a member of the D. B. I. Faculty, and known to the "Grace and Truth" family because of his part in sending forth the printed

testimony, was called upon to part with his mother when she was taken to be with the Lord on Oct. 17th. This death was another one which was made almost radiant by the certainity that the soul had been ushered into the presence of the One Who had redeemed her by His own precious blood, and by the hope of the reunion which awaits those who mourn her going. Mrs. Dametz leaves her husband, Rev. Frank E. Dametz, Pastor of the Second Presbyterian Church of Fort Collins, Colo., in addition to the son, Maurice G. Dametz. Their grief was shared by all of the Institute and "Grace and Truth" family, and our sympathy is also extended to them.

It is with great pleasure that we report the ordination to the ministry of John L. Losh, student at D. B. I. for two years, and one of the Lord's own servants. The Baptist churches of the Rocky Mountain Association called a council on Nov. 9th at the Galilee Baptist Church of Denver. Between forty and forty-five convened, with Dr. Claude B. Miller, Pastor of the City Park Baptist Church of Denver, as Moderator, and Rev. W. C. Garberson, Pastor of the Mt. Hermon Baptist Church Denver as Clerk. Brother Losh presented a very well prepared paper and the council expressed its delight at the evident fitness of the candidate for the ministry. They expressed their pleasure in the training which he had received during his school life in D. B. I. and also under the personal instruction of his pastor, Joshua Gravett, Pastor of the Galilee Baptist Church and President of the Colorado Baptist State Convenction. The Council was unanimous in their desire to proceed to the ordination. The ordination services were as follows:

"Charge to the Candidate......Rev. W. C. Garberson, Pastor Mt. Hermon Baptist Church, Denver.

"Charge to the Church......Rev. Aaron Schlessman, Pastor Judson Memorial Baptist Church, Denver.

"The Church was led in the ordaining prayer by Rev. Joshua Gravett, D. D., Pastor Galilee Baptist Church, Denver, and President sall of the Colorado State Convenction.

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"The Right Hand of Fellowship was extended to the newly ordained minister by Rev. South, Pastor of the Longmont Baptist Church, Longmont, Colo."

"At the close of the service, Brother and Sister Losh sang a duet, accompanied by Mrs. Losh on the little organ which they will take with them into the work to which LA they have been called."

Rev. and Mrs. Losh will leave ager Denver immediately to take up their work under the appointment of the American Baptist Home Missions Society in Arizona. They are to use the Gospel Car (Brockway Memorial) for their work.

The friends of the Loshes at D. is B. I. take this opportunity to extend pre their congratulations to them, and to per express our earnest desire that God's it blessing may richly accompany their mid labors for Him as they go from us. at Remember their work in your prayers.

On the evening of Nov. 4th, 1926, the Institute Auditorium was the scene of an inspiring, yet touching gathering. A rally of the Institute missions had been called for the evening, but word came that summons had been sent to our dear Brother and Sister Stanley Skivington and Sister Anna Thorell to leave at once on their journey from us looking toward South America, and so a large place on the evening's program was set aside for fellowship with these young people before their departure. In addition to these two features of the evening, it was also the occasion of the opening of the Denver Bible Institute and Evening School for the year 1926-1927.

Representations from the various order missions being conducted under the more auspices of the Denver Bible Institute appears in the suburbs of Denver and neighboring mining camps and villages were present, and they all testified to the blessing and spiritual impetus which had come to their particular vicinities through the testimony of the missions. They expressed deepest workers to them, and asked for even a greater share in the interest and prayers of the friends of the School than had been theirs thus far. The

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Burlington mission, situated on the edge of Denver, with secres upon cores of unshepherded souls to miniser to, presented a special need of noney to build a suitable building or the winter's work. The building eing occupied at the present times absolutely inadequate, being put up some time ago for temporary purposes only, with no floor but the ground, and no heating equipment all sufficient to make the place sable throughout the cold months of he winter. We are speaking of this eed to the readers of "Grace and Truth," trusting that the Lord may ay it upon the hearts of some to tand by this needy work. If He so ireets, offerings may be sent either o "Grace and Truth," or to Mr. W. L. Gorsage, Director of Evangelism, Denver Bible Institute.

Grectings were given to the memers of the Evening School by Brother I. A. Wilson, Director of the Evening school of the Denver Bible Institute. The enrolment and the spirit of agerness on the part of the Evening chool students are indicative of rich lessing in store for this department f the work.

Brother Stanley Skivington then ave the message of the evening, peaking on "True Widom." After his exceedingly helpful message, epresentatives of the Church of the pen Bible presented him and his ife and Sister Thorell with gifts hieh the Lord had laid on their earts for the work of the young nissionaries, and expressed to them ne love and prayerful interest which yould follow them as they were bout to enter the work for which ney had been burdened of God. ach one of the young people testified their appreciation, and to their joy stepping out into the service of God nder His direction. As the friends ho had gathered bade them farewell, nere was great joy with them in the rivilege that was theirs, and yet a nge of sadness at the parting.

Brother and Sister Skivington and ister Thorell all, graduated from D. I. in '25. They are travelling to os Angeles by motor, where they will emain under the direction of the rinoeo River Mission until the first f January, when they will set sail or the foreign field. Thank God for lese precious lives who have turned om the beckoning influences of this rorld and have yielded themselves nto God for His service. They are nspeakably dear to us and we covet or them your faithful prayers.

The following report has come to second conterning the meetings in which be Lord permitted Dean Fowler and rother J. R. Jones to serve at St. ouis, Mo., during the summer.

"We of the Gospel Center, at St. ouis, feel we know D. B. I. a little etter sinee the recent visit of Brother

Jesse Roy Jones. During the month of August and one week of September Brother Jones led the singing for the special evangelistie eampaign led by Evangelist Wm. F. Sharp, of Florida. We thank God for Brother Jones' testimony in song as well as his leadership in the young people's meetings. May the Lord eontinue to use him and bless him. If the Lord tarry, we intend to have him back again next summer, for his unassuming and inspirational character has won our hearts.

"In the first week of September Dean Fowler brought a series of messages on the subject, 'After Death—What?' We have been praising God much for this visit of our brother, for he put many enemies of the truth to flight after the light of the glorious gospel was shed upon them. We praise God that many who had questions and misunderstandings eoneerning the teaching are now rejoieing in fellowship together and praying for the Lord's blessing upon Dean Fowler and D. B. I.

"We wish to express our gratitude also to Brother Reuben Lindquist, Seeretary to Dean Fowler, for the violin solos which, many have testified, brought blessing to their souls.

"In conclusion, we wish to express our heartfelt thanks and gratitude to God for those who were in our midst this summer. May God continue to use them and bless them abundantly until we all be taken away to be with Him, which is far better.

"Yours to the furtherance of the testimony,

(Signed) George C. Wright."

Interesting news comes from Sister Mary Fiekett (Class of '23), who is situated at Luchow, Szeehwan, West China, working with the China Inland Mission. Extracts from her letters will interest the "Graee and Truth" readers and remind them to stand by her in prayer:

"I am wondering if you have been reading in the papers about the Wanhsien trouble here in China. It seems to be causing a great deal of trouble and is the occasion for a lot of anti-foreign and anti-Christian propaganda. There is seheduled to be an anti-Christian and anti-foreign demonstration here in Luchow tomorrow, with the talk of sending the foreigner out of the country. But we are praying for rain, and if the Lord does send it, there will be no demonstration, for the Chinese do not like rain. Tonight it looks as though it will be raining tomorrow, in fact is raining right now and turning eolder all the time. Truly when we remember the words of the Spirit-inspired Apostle that in the last days perilous times shall eome, we believe afresh that we are in the last times. Many people believe that the foreigner has only a few more years in China, and then we will all have to get out. But I am praying that God will use me, oh, just use me, before He does send me out. I do not want to have come in vain.

"I think I shall never thank God enough for the privilege of studying at D. B. I., not only for what I learned of the Word there, but also because I was taught how to study there, and that is a very important item for one who has to live far away from teachers and expositors of the Word. I think I have always appreciated the training received at D. B. I., but I think I have appreciated it more since coming to China. I have met so many who do not know how to study, so many are so dependent upon what some book, or what some commentary says, or what some teacher has said. All these are well and have their place, but to me they cannot take the place of the teaching of the Word,the 'Thus saith the Lord.' The 'Eighteen Principles' are invaluable to me."

Testimony as to the Lord's blessing also comes from Brother and Sister William Hunrichs, (Mrs Hunrichs is remembered by D. B. I. folk as Hazel Long) Sao Luiz de Caeeres, Matto Grosso, Brazil, upon their work there. Brother Hunriehs is not personally known to the D. B. I. family, but Sister Hunriehs was with us for a year after her graduation from the Los Angeles Bible Institute, and we have reserved a place in our hearts for her and her work and her husband all their own. The Hunrichs are working with the Inland South American Missionary Union, and are pressing into the interior of the continent, expecting to devote their lives to working with the Indian tribes situ-ated there. The vieissitudes and trying experiences of life on a riverboat do not dim the joy in the hearts of these dear folk nor lessen their zeal to spend and be spent for their Lord. Remember their work also in your prayers.

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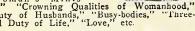
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INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON

First Quarter, Lesson 1.

Sunday, January 2, 1927.

THE CHRISTIAN, A FOLLOWER OF JESUS

Lesson Text: Mark 1:16 20; 2:13-17; and I John 2:6.

Golden Text:

"He said unto him, Follow me. And he arose and followed him" (Mark 2:14).

This lesson affords a good opportunity for the teacher to practice what he preaches. It is essentially a lesson on service, with the emphasis laid on soul-winning. This is an exceedingly helpful and much needed truth, and we will do well to make the appeal of this lesson clear to the hearts of those whom we teach. But we should not stop with presenting the truth which it contains. We should seek definite decisions in keeping with that truth. Even before we teach it we should seek through personally speaking to each of our pupils to know whether they have received the Lord Jesus Christ as their Saviour. If they have not, the teacher will have the opportunity to lead them to Christ and by all means we should do this before teaching them that God wants their service. The unbelieving man cannot do service which is pleasing to God. God's order is first salvation and then service, and the order must not be reversed. Then, once having been assured that the ones to whom we speak have accepted the Saviour, we should seek through personal dealing with individuals as well as in the teaching of the lesson to lead them to a decision to yield themselves to God for His service and to get them started in winning souls to Christ. It is not enough merely to teach the truth-the truth taught should fruit n action on the part of those who receive the teaching. May God grant that many teachers who study and each this lesson may have the supreme joy of leading lost souls to C'rist and of leading the saved into definite decision to yield to the Lord or a lifetime of service.

I. THE CALL

Jesus' call to the deciples was a very simple call. He said, "Come ye after me" (Mark 1:17). He is issuing the same call to all believers today. This is the very epitome of what God's Word says to the believer. It is concluded in many and various forms of expression but everywhere in the

Word of God His call to our souls is essentially the same. It is, "Follow Me." (Rom. 8:4-8; I Pet. 2:21; Eph. 5:1-2)

The call, "Follow Me," is the very heart of God's appeal for the yielded life. Many forms of activity are involved and many transformations in the life, but all of them may be summed up in this simple statement—the yielded life is a life of following Him. In the appeal, "Yield yourselves unto God," the emphasis belongs not on the words, "Yield yourselves," though they have never yet received the emphasis they deserve. Rather we should stress the thought in the words, "Unto God." God's ideal for the Christian life is that His child shall simply follow Him wherever He may lead. Rather than making their own plans, they shall permit Him to make their plans for them. Rather than considering their own selfish desires, the first consideration shall be what is His desire. Rather than doing what their own wills would naturally dictate, they will gladly resign their wills to Him. Only as this is our spirit can God do for us all that His love constrains Him to do and only as this is our hearts' attitude can we enter fully into the joys and blessings of the Christian life. (Rom. 12:1-2; Rom.6:13; I Cor. 6:19-20)

But one more thing must be added before we pass on to the consideration of the next fact and that is this: The call of our Lord Jesus Christ, "to follow Him" is extended to all believers, regardless of age, race, talent, position, or temperament. God wants all belivers to take as their supreme object in life simply to follow Him. (Phil. 3:8-15)

II. THE COMMISSION

To the man who will follow Him God gives a specific commission. In this lesson it is stated as a promise, "I will make you to become fishers of men." Surely this is very plain. If a soul is following Him He will be a fisher of men. If he is not a fisher of men, therefore, he is not following Him. In this there is a most practical test as to the character of our Christian lives. God calls all of His children to follow Him and that call involves

definite service—the service of winning souls to Christ. And the Scripture further indicates that it is God's plan for our lives that we should give ourselves to the utmost possible extent in this glad service. To refuse is rebellion, but to do so is simple obedience to what God has expressly declared to be His will for us. (I Cor. 7:20-21; I Cor. 7:29-35; I Cor. 12:7, 11; Matt. 4:19)

Fishing for men may take many forms and may be exercised in many fields. It may be preaching on the street, in evangelistic meetings, in jails, in hospitals, in poorhouses, etc. It may be pastoring a church or missionary work in a foreign land. It may be distributing tracts or gospel literature. It may be writing Bible study articles or gospel tracts. It may be teaching in a Bible school or seminary. Or it may be teaching in a Sunday School. But one thing will always be uppermost—we will be giving forth the testimony of God's Word concerning the Gospel of our Lord Jesus Christ. This is the only message which can ever win men to Christ. Omit that message and all efforts must be fruitless. But give it forth in whatever guise and by whatever means we may and we will win souls for Him. (Rom. 1:16; Heb. 4:12; II Tim. 3:16-17)

But there is one form which fishing for men may take which we have not mentioned in the foregoing list, and that purposely, for we feel it deserves special mention. The most fruitful and effective method in fishing for men is the method of personal work, in which a believer in personally talking with another soul seeks to make the message plain and to lead that other one to a decision either to trust the Saviour, or, if he has already done so, to yield his life to Him. We speak of this especially because there is no form of Christian Work which is more important and there is none which is more neglected. And let it be remembered also that there is none which is so practical. It is not every one who can minister in a public way as pastor, or evangelist, or teacher, but who cannot simply tell other souls of what Christ has done for him and ask them to trust Him as their Saviour? May God give us

men and women with this vision of what personal work means and with the courage to engage in it. (Prov. 11: 30; Psa. 107:2)

III. THE COST

But it should be recognized that to follow Christ costs something. To Simon Pcter and Andrew it meant forsaking their nets. They must sacrifice the investment they had made in their business and even their means of livelihood itself (Mark 1:18). So, too, many young men and women if they will follow the Lord Jesus Christ all the way will find that His plan for them involves full-time service which will preclude secular occupation. Of like character was the sacrifice of Levi the son of Alpheus, who is elsewhere called Matthew (Mark 2: 14). For him to follow Jesus meant the giving up of his income. But even more of a sacrifice was that which was necessary for James and John. Not only must they leave their nets but they must leave their father also (Mark 1:20). No family ties can be permitted to interfere with our following Christ. This does not mean that we must neglect our rightful Scriptural responsibility to loved ones, but we must never put them first. The Lord Jesus Christ must have first place, even though to give Him that place may bring upon our heads, as it has upon the heads of many, the scorn and reproach and persecution of family and friends. Indeed, to follow Jesus is costly for the believer, but should we count any cost too great when we consider how much it cost Him to purchase our redemption? (Matt. 19:29; Gen. 12:1; Matt. 10:37-39)

IV. THE CONTUMELY

But even more than sacrifice is demanded of a man who would follow Jesus. He must also be willing to suffer. This is suggested in the re-proach which Christ suffered at the hands of the Scribes and Pharisees when they murmured against Him for His eating with the publicans and sinners. The man who would follow Jesus and be fruitful in fishing for men must be prepared to suffer for His sake. Scorn and reproach will be his experience. Misunderstanding and criticism will frequently be his portion and even physical suffering and martyrdom are involved in the persecutions which belong to the true follower of our Lord Jesus Chirst. But what of it? Shall we shrink from such an experience? Is the servant above his Lord? If the children of this world heaped such indignities upon our Saviour what more can we expect and what more need we desire? Indeed, if we will once catch the vision which God's Word holds out to us, we will recognize it as one of the highest privileges of our lives to suffer for the sake of Him Who suffered so much for us. How else can we interpret the words, "Unto you it is given on the behalf of Christ not only to believe on Him but also to suffer for His sake" (Phil. 1:29)? It was because he had caught this vision that the Apostle Paul yearned "to know Him and the power of His resurrection and the fellowship of His suffering" (Phil. 3:10). Let us therefore frankly face the certainty that as faithful followers of Christ we will be called upon to share His reproach and let us press forward in the face

of this recognition, counting it all joy that we are privileged to suffer for Him. (I Tim. 4:10; II Tim. 2:9, 12; II Tim. 3:12; I Pet. 4:13-16; II Cor. 11:23-30)

V. THE COMPENSATION

But sufferings and hardships are his not all that come to the souls who ment faithfully follow their Saviour in a Ilou life which is unreservedly yielded to Him. Such a life also has its rewards. and In this present life so to follow Him The brings a joy in fellowship which otherwise we could not possibly know. It draws us closer to Him and makes us more conscious of His presence with us. Who can adequately describe the move delights of such intimacy with Him, As and who can tell of the joys and blessings which come to the fisher of men as he finds his labors fruitful in the salvation of precious souls. Such joys must be known to be appreciated. All who have known them testify that were the joys which come to the servant of Christ in this life all the compensation of such service, still they would feel richly repaid and would gladly continue in His service. But they are not all. In addition there is laid up for the believer the joy of His approval in the coming days when we shall be with Him. Just to hear His "Well done, thou good and faithful servant," will be the climax of blessing for those who have followed Him, and when to this is added the rewards which He will then so richly bestow, their cup will be full and running over. (Rev. 22:12; Dan. 12:3; I Cor. 3:11-15; I Thess. 2:19; II Tim.

First Quarter, Lesson 2.

Sunday, January 9, 1927.

THE STANDARD OF CHRISTIAN LIVING

Lesson Text: Luke 6:27 38.

Golden Text:

"Be ye therefore perfect even as your Father which is in heaven is perfect" (Matt. 5:48).

One of the words which is most frequently upon human lips is the word "love." But there are few words whose meaning is so little understood. While men talk much of love they practice very little of it. Unbelievers of course know nothing about it and even believers who should know what love means give very meager evidence of such understanding in the lives they live. We need to know more of the meaning of love. And we need to learn how to manifest more of it. It is very timely, therefore, that our present lesson should be so filled with teaching on the subject of love.

I. LOVE A REQUIREMENT OF THE LAW

In this lesson we learn first that love is a requirement of God's law. The sermon of the Lord Jesus from which our lesson is taken is the very quintessence of law. This was the dominant note in Jesus' earthly teaching. He had come to a people who had made their boast that they kept the law, while through breaking the law they dishonored God. So, before they could realize their need of a saviour and thus be prepared to receive the Lord Jesus Christ as the Saviour they needed, they must see the insufficiency of their own righteousness and how utter was their failure to leep the law. In order to bring this home to them, Christ pressed the law in all its force. Consistent with the demands of the law, He was not content with mere outward observance but insisted upon the obedience of the heart. Again and again throughout His ministry He showed the absolute character of the demands which the law made, in order that they might see how far short they really fell. And in no part of His ministry is this emphasis on the perfection of the law's demand more evident than it is in this very sermon which we are now studying. Its whole tenor is very well summed up in the words of our Golden Text, "Be ye therefore perfect even as your Father which is in heaven is perfect." (Rom. 3:23; Gal. 3:24; Matt. 5:48)

In this particular section which we are now studying the love which the law required is described. And it is

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imb or Vor not surprising to see such an emphasis aid upon love, for the Scripture delares that love is the fulfilling of the aw (Rom. 13:9-10; Gal. 5:14). When lesus was asked to state the first great commandment he said, "Thou halt love the Lord thy God with all hy heart with all thy mind and with ill thy soul and with all thy strength, his is the first and great commandnent; and the second is like unto it, Thou shalt love thy neighbor as thyelf. On these two hang all the law and the prophets" (Matt. 22:37-39). The second of these is a fitting sumnary of the teaching of our lesson-'Thou shalt love thy neighbor as hyself." This is surely consistent with he Scripture which is commonly nown as the Golden Rule, which says, As you would that men should do into you, do ye also unto them likevise" (Luke 6:31). This verse is the vise" (Luke 6:31). This verse is the very heart of our lesson, and such s the love which the law requires of

But how hopeless it is! What man an love another, simply because he secommanded to do so? What man are love God because such is Histommand? If men have not first aught a glimpse of God's love, He nust seem to them a great ogre, tanding over them with a club saying, Now you love Me or I'll knock your read off." And similarly how can a nan love his fellowmen simply because God says that he shall do so, even hough failure to do this will incur he wrath of God? Love does not ome through commandments.

And the hopelessness of such a hing becomes more apparent when ve consider the character of the love which is described. Naturally men an love those who love them, though of course their love cannot be compared with the love which God seeks o teach His children. The love of inners is a very selfish thing, and annot be considered as true love. On he other hand God wants us to love ur enemies, and this is not natural, is supernatural. As the editor of he Sunday School Times says, "The ind of love God wants Christians to

show is a miracle." So the honest soul when face to face with the demands of the law will frankly say, "I cannot do this in my own strength. It is beyond my power. I simply cannot measure up to the love of God, no matter how many commands there are in His Word for me to do so" (Rom. 7:19-23).

II. LOVE AN ATTRIBUTE OF DEITY

The love described here is none other than the love of God.

This is suggested in the words of our Golden Text, "Be ye therefore perfect even as your Father which is in heaven is perfect." Among other things this means, "Love as God loves; let your love be as perfect as His. That God's love is the standard of the love of which this Scripture is speaking is evident in the verse which says, "Be ye therefore merciful even as your father is also merciful" (Luke 6:26). The love of which the law speaks is the love of God, and this is as it should be, for the law is the testimony of God's righteousness. When it sets up a standard of love, therefore, we should expect this standard to be the very love of God Himself. (Rom. 3:21; I John 4:7-8)

But this is even more apparent when we consider how fully the Lord Jesus Christ embodied in His earthly life the love which our lesson text describes. He did love His enemies. He did do good to those who hated Him. He did bless those who cursed Him, and Hc did pray for those who despitefully used Him. In everything which is described in this chapter our Lord Jesus Christ exhibited the love of which it speaks. This, too, is nothing more than we should expect, for He Himself said, "I am not come to destroy the law but to fulfill it" (Matt. 5:17; Rom. 5:8; Luke 22:51; Luke 23:34).

All this serves to emphasize the fact that the love which the law requires is none other than the love of God Himself. And it also emphasizes the inability of mankind to generate

such a love in themselves by their own good deeds. Such love is more than human—it is divine. How can poor weak sinful humans ever expect to manifest such a love as that?

III. LOVE A FRUIT OF THE SPIRIT

God's Word answers this question very clearly, for it says that love is the "fruit of the Spirit" (Gal. 5:22).

If men are to manifest divine love they must be partakers of the divine nature. This divine nature they get when they believe in the Lord Jesus Christ as their personal Saviour (II Pet. 1:4). God's Word often calls this new nature, "the spirit" as in Gal. 5:22.

But yet another thing is essential if we would manifest God's love in our lives-we must let Him rule in them. So His Word tells us that Christ died "that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit' (Rom. 8:4). We have already seen that love is one of the things which is involved in the righteousness of the law. And now we see that this righteousness will be manifested in us in the measure of our walking in the Spirit. Thank God! What we cannot do for ourselves He has done for us. He has manifested His love to us, and as we yield to Him He manifests His love in us (I John 4:9-10).

It is evident then that it is futile for the unbeliever to try to love in the true sense of the word. He cannot really love, for love is of God and he has no part in Him. For us really to love is possible only as our hearts are warmed by God's love. When we receive the Lord Jesus Christ by faith, we are laying hold upon that love and His nature is begotten in us. Then as we continue basking in the light of His love and yielding to its constraining power we find that this same love is begotten in our hearts and lives and what was impossible as a matter of obedience to His command becomes gloriously and blessedly easy for it is the normal outflow of the life which He has implanted in us. (I John 4: 7, 11, 12, 16-19)

irst Quarter, Lesson 3.

Sunday, January 16, 1927.

THE CHRISTIAN'S USE OF THE BIBLE

Lesson Text: Deuteronomy 6:4 9; II Timothy 3:14-17.

Golden Text:

Thy Word is a lamp unto my feet, nd a light unto my path" (Psalm 19:105).

There is nothing that needs more mphasis today than that the Chrisan should use his Bible. There was day when men would risk life and mb and pay large sums of money or the privilege of reading God's Vord. But with the dawn of the berty which we now enjoy, succes-

sive generations began to esteem lightly the privilege their fathers had purchased with tears and travail and blood, until today the Bible is woefully neglected among professing Christians and ignored among unbelivers, save only when they wish to make it the butt of their blasphemous infidels attacks. One reason why the Bible is so little esteemed today is that the devil has raised up a group of infidels in the church itself. These men under the camouflage of

"scholarship" have spared no pains to discredit the Bible by raising doubts and questions concerning its authenticity, its historicity, its veracity, and its scientific accuracy. Because such wolves in sheep's clothing have crept in among God's children we need to plead with men to cease neglecting the Bible. We need to urge them to use it, for the Bible is God's Word. It is His light upon the path of the wayfarer. It is His key to every perplexity of the Christian life. It is His

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weapon for the believer, His food for the hungry, His strength for the fainting and His comfort for the sorrowing. Let us then first of all urge all to whom we minister to use the Bible. (Psa. 119:105; Eph. 6:17; I Pet. 2:2; Psa. 119: 9, 11)

Immediately this raises the question, "How shall I use the Bible?" The answer to this question is clearly presented in the lesson we have today.

I. STUDY IT

The first use which the Christian should make of His Bible is to study it. This Book is not a charm to keep the devils away. It is not a fetish to bring us good fortune. It is not a mere ornament to decorate parlor tables. Nor is it merely a story book to afford a transitory stimulation of interest. It is God's text-book of life and godliness. In it we learn of the things of God. In it we learn His will for our lives. And in it we learn how His will may be realized. But like any other text-book we need to study it in order to master the lessons it teaches. The first thing we need to learn, therefore, is that every believer should study the Bible. This is suggested in the words, "These words which I teach thee shall be upon thine heart." (Deut. 6:6; II Tim. 2:15)

The profitable methods of study are many. One is the book study method. That is the student should study a book at a time. He should repeatedly read through the book he is studying, seeking to learn its central theme and the different angles from which that theme is approached in the various sections of the book, seeking also the meaning of each verse with its relation to the rest of the book. By this method the book is outlined and each section of the book in turn yields its outline. In this way the truths which the book teaches are made most clear. Another method is topical study. This is simply the study of the Bible by subjects. By this method one seeks to study all the passages in the Bible bearing on the subject under con-sideration, such as sin, salvation, grace, the Blood of Christ, the offerings, etc. This method of study consistently followed out gives a comprehensive grasp of the great doctrines of the Bible. Another method is the Chapter Summary method in which the student seeks to express the teaching of a chapter in a single sentence or phrase, then when once these sentences or phrases are well worked out it is well to memorize them with the number of the chapter. By this means one gains a really amazing grasp of the contents of the Bible, which makes it easy for Him to locate the passages he needs in other methods of study. And still another method of study which is exceedingly helpful is the memorizing of verses and even larger sections of Scripture. Since the Word of God is the sword of the Spirit we need to be prepared to make ready use of it.

In any kind of Bible study a good concordance is indispensable and a good reference Bible is exceedingly helpful. We recommend the Scofield Reference Bible which may be obtained in two sizes, and in prices ranging from \$1.95 up. For the use of Sunday School boys and girls it might be well to start with the Cruden's Concordance, copies of which may be secured for \$1.50. But for advanced students the best is Strong's Exaustive Concordance, which sells at \$7.50. These books may all be ordered from the Institute Book Nook, 2047 Glenarm Place, Denver, Colo. The Sunday School Teacher will do well to encourage his pupils to get the Scofield Reference Bible and a Concordance, and to instruct them as to how to use it. It might be well to offer these books as prizes for the memorizing of a certain number of verses or for the reading of Bible books a required number of times. In this way the teacher would serve two ends. He would put into the hands of the student a book which is invaluable in Bible Study and would also get the young people started in studying and reading the Bible for themselves.

A few more suggestions will be valuable for our Bible study. We should bear in mind that the Bible is its own interpreter. When we want to find what a word or phrase means, therefore, or when we wish to find God's mind on any subject under consideration, we should seek the light of the rest of the Scripture upon the subject in hand. Again we should remember that men can understand God's Word only as the Holy Spirit teaches them. We should therefore in prayer ask Him to teach us and guide us aright. But let us not make the mistake of regarding the Holy Spirit's work as something mysterious. He works principally by bringing to our minds other portions of the Scripture which help to elucidate the particular problem which we are considering. And in order for the Holy Spirit to teach us we need continually to be delving into the pages of God's Word in order to become familiar with its contents. Let us rember, too, that it is exceedingly valuable to meditate upon the Word of God, prayerfully turning passages over and over in our mind till their meaning has gripped our souls. (John 1:1-3; I Cor. 2:9-6)

II TEACH IT

The next thing which is presented to us in the lesson is the fact that we should teach the Bible. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7). See how strong are the instructions given in the Scriptures! God wants His Word continually to be the subject of our conversation. We should teach it to our children, we should speak of it to one another, and we should tell of what it says to all with whom we come in touch. Blessed is the man in whom the Word of God dwells thus richly.

And who can tell the results of such a ministry? Who can reckon the number of children that have been brought to the Lord Jesus Christ and whose feet have been planted in paths of godliness through the or instruction which they have received from their parents? It is a crying shame that the teaching of God's Word to the children should be left almost entirely to the Sunday School Fin This is one of the as it is today. reasons why modern youth is so often unspeakably irreverent and immoral. If we would save our children from shipwreck of faith and morals we must heed the instructions of the Scripture and teach them the Word of God. And who can tell the number of souls who have been led to Jesus Christ as their Saviour because someone was so filled leed with the Spirit that in his ordinary shall conversation he spoke the things of 111) God's Word? And who can tell how many times believers have been cheered and comforted and strengthened and even brought back from backsliding by some message from God's Word which has fallen from that the lips of one of His Children? But there is another benefit which comes to the man who teaches God's Word. and that is that to teach the Word increases his own soul's appreciation and understanding of it. If we simply study the Word without teaching it, the our own spiritual lives become stagnant like pools with no outlet. But if we give forth the truth which we pray have learned, we flourish spiritually. or in Our spiritual enjoyment and percep- loth tion is greatly augmented thereby. well Let us therefore be diligent in teach- tern ing God's Word. He teaches us that vade we may teach others. If only God's people will catch this vision as God wants them to do, within a very short wer, time everyone in this world will have the privilege of hearing the Gospel and not once but many times. (II Tim. 2:2; Col. 3:16; Col. 4:6)

III. LIVE IT

Another thing is essential in the ich Christian's use of the Bible and that is that he should live it. This is suggested in the words, "Thou thalt bind them for a sign upon thy hand and they shall be as frontlets between thine eyes and thou shall write them upon the posts of thy house and upon thy gates" (Deut. 6:8-9). The Pharisees took these instructions literally, and wore verses from the Scripture bound upon their forely eads and upon their hands, but they failed to live is

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out the truths of these Scriptures, so their ceremonial scrupulousness was a vain form. As we understand this Scripture, it means that God's Word shall govern our thoughts and deeds, and that as we come in and go out it shall be with the full consciousness of His presence and in the spirit of obedience to His Word. Surely God's people need to cultivate this spirit of obedience. It is easy to obey the Scripture as long as it agrees with our ideas and preferences but let us see that a Scripture is going to limit our pleasures and change our lives and inimediately we begin to make excuses or to raise objections. But there is no excuse to be made. The Bible is God's Word. When it speaks to us it merits

our full and unqualified obedience. Let us first be sure that the Scripture we are studying is addressed to us and not to someone else, and let us be sure we understand what it really means, and then let us obey without quibbling about the matter, for it is God's expression of His will for us.

How God's people need to learn that the Word should set the mould for all our thoughts and actions. It is so easy for us to set up for ourselves superficial standards of living and then seek to conform God's Word to our standards, instead of first learning what God's Word teaches and then acting and thinking accordingly. We need to let God's Word teach us to think the thoughts which it expresses

and to perform the deeds which it indicates are pleasing to God.

And how the world needs to see God's Word embodied in the lives of God's children. As a Japanese Evangelist once said to Captain Bickle regarding an unbeliever—"You are his Bible. He is watching you. As you fail, Christ fails; and as you live Christ, so Christ is revealed to him." To many in this world the Christian is the only Bible they have. If they are to know the power of Christ to save souls and transform lives they must see that power manifest in us. Let us therefore seek earnestly to live out the truths of God's Word. (I Pet. 1:22; I Pet. 3:1; II Cor. 3: 2-3; l Pet. 3:1)

First Quarter, Lesson 4.

Sunday, January 23, 1927

PRAYER IN THE CHRISTIAN LIFE

Lesson Text: Mark 1:35; 14:32-36; Matt. 6:9-13.

Golden Text:

"Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you" (Matt. 7:7).

Our Saviour taught in two ways. He taught in words and He taught by deeds, for every deed which He per-formed embodied doctrine. It is very interesting and profitable therefore, that the text for this lesson should combine the example of His own prayer life with the prayer which He taught His disciples. The preeminent lesson which we learn from the prayers of Christ is the importance of. prayer. But they also set before us the basis and the spirit of all true orayer. The Saviour's prayers thereore have much in common with the orayer which He taught to the saints, or in that we are introduced first of all o the basis of prayer, and throughout we learn many valuable lessons conerning the spirit which should perrade it.

Before we study this lesson however, it will be well to face a fact vhich has been almost overlooked by nany Bible students. This is that the ord's Prayer is essentially dispenational in character. It will be renembered that Jesus was talking with lis disciples when He taught this rayer. The disciples were typical of he nation Israel and her experiences 1 the Great Tribulation (Rev. 7 and dev. 12). This prayer, therefore, has of only a local significance but a rophetic significance as well. When iewed in this light it gains added enificance, for the Great Tribulation rill be immediately followed by the ingdom. How pregnant with meanig, therefore, are the words, "Thy ingdom come," and the further ords, "Thy will be done in earth as is in Heaven." The Kingdom reign

of Jesus Christ is the time when this prayer will be answered (Micah 4:1-5). When we consider, too, the miraculous way in which God will feed the nation Israel in that time, we gain an entirely new conception of the meaning in the words, "Give us this day our daily bread" (Rev. 12:6-14). Finally the words, "Deliver us from evil," or, rather, as they should be literally translated, ("evil" in the Greek being a substantive adjective), "Deliver us from the evil one," are invested with startling meaning in this light. They thus become a prayer for protection from the power of the Antichrist. Indeed, at that time there is sore need for such a prayer and such protection. (Rev. 12:13-17; Rev. 13:7; Psa. 83:1-5)

Having thus recognized the dispensational interpretation of the Lord's prayer, as we study it in our lesson we will give particular attention to its devotional application. But first, let us consider the lesson which is taught in the prayer life of the Saviour.

Saviour

I. THE IMPORTANCE OF PRAYER

The Saviour's prayer life is an object lesson in the importance of prayer.

Its importance is made very clear to us when we consider the Person of Whose prayer life we are studying. Jesus Christ on the earth, as in the glory, was the Son of God. When He walked upon earth He was God manifest in the flesh, and yet He prayed! Without a question His prayers are an example for us. But Jesus did not pray merely to set an example for us. He prayed because He felt the need of prayer. Surely it should cause us to stop and ponder to realize that the sinless Son of God in those days when He assumed the limitations of human flesh felt keenly the need of prover. If He Who had

no sin and in Whom dwelt all of the fulness of the Godhead in bodily parts still needed to pray, how much more do we poor weak sinful worms of the dust. (Col. 4:2; Eph. 6:18; II Thess. 5:17)

Another thing in the prayer life of the Saviour which reveals the importance of prayer is the times when He prayed. He prayed before every critical experience. He prayed after every difficult task. And many times in the midst of His ministry He lifted up His eyes and His voice in prayer to the Heavenly Father. In this connection the first words of our lesson text are worthy of special notice. "In the morning, rising up a great while before day, He went out and departed into a solitary place and there prayed" (Mark 1:35). See the force of this statement. It is first a revelation of the Saviour's need, for He sought solitude where there would be no human eye to see. It was not, therefore, to set an example that He prayed thus, but to meet a need in His own life. In this it reveals the importance of prayer, for if His need was great surely ours is greater. And it is also a revelation of the importance which He Himself attached to prayer. The day before had been a very busy day, it had been filled with preaching and healing of the sick. Nor had His labors ended with the going down of the sun, for after the sun was set the record is that He healed many that were sick and cast out many demons (Mark 1:32-34). When He took upon Him the form of human flesh, our Lord so truly emptied Himself that He was subject to physical weariness. He must therefore have been very tired after such a strenuous days work and rest must sorely have been needed. But He esteemed the hour of prayer of greater importance than the needed rest, and arose from

His bed a great while before the day in order that this most important thing might not be neglected.

And finally we see the importance of prayer in the occasion for His prayer in the Garden of Gethsemane. There was more to that experience than appears on the surface. Without a question the Saviour's agony was occasioned by some power outside of Himself. He was not agonizing either because of unwillingness to go to the Cross or for fear of the same. This was not the cup that He prayed might pass from Him. Indeed, it was for this purpose that He had come into the world. Nay, rather the invisible hosts of darkness-the organized powers of evil had swarmed there in conflict with the Saviour in the effort if possible to keep Him from accomplishing His purpose. In the physical weakness of the flesh His very life was slowly being crushed out. There was imminent danger of His dying pre-maturely before His mission was accomplished. And in that most crucial hour our Saviour's only refuge was prayer. So He prayed, "Father, if it be possible, let this cup pass from Me," and that prayer was answered. God succored Him. He sent an angel to minister to Him and to strengthen Him (Heb. 5:7).

Surely if the Son of God in the days of His flesh esteemed prayer so important that He was willing to sacrifice sleep and rest, and if He was willing to trust in prayer for safety in an hour of most critical need, we cught not lightly to esteem it. Let us therefore learn from His example that 'prayer is the Christian's vital breath." Without it we must die in our spiritual lives, for without it we cannot maintain the fellowship with God which is necessary for our spiritual well being. It is impossible to continue in fellowship with Him and to neglect the prayer time. And it is impossible to have the necessary wisdom for the tasks which lie before us and the necessary strength to overcome the powers of evil with which we con-tend unless we heed the injunction of the Scripture, "Praying always."

II. THE BASIS OF PRAYER

The second truth which we learn from this lesson is that sonship is the basis of prayer.

This is evident in the Saviour's prayer, for when He addressed God, He said, "Abba, Father." "Abba" is the Greek form of the Hebrew word for father, and the word translated "Father" is the Greek word for Father. Thus in two languages Jesus called God "Father." Certainly the basis of His prayer was Sonship.

But what of the believer? Any thoughtful student who is familiar with the teaching of God's Word on the subject will remember that Jesus was the Son of God by incarnation, through a miraculous generation. His sonship was therefore unique and not to be compared with that of any other man for men become children of God only through regeneration. We might well expect God's virgin-born Son to have access to the throne of His Father, but what about those who are children by grace through faith in Him? Does their sonship constitute a basis for prayer? This question is fully and satisfactorily answered in the prayer which Jesus taught His disciples. He instructed them to pray, "Our Father which art in Heaven." For the believer, as for the Saviour, therefore, sonship is the true basis of prayer. (Matt. 7:11; Psa. 103:13; Matt. 6:1-8)

It will be seen at once that this excludes the unbeliever from leading an effectual prayer life. We become children of God only through faith in Jesus Christ. Consequently, for the unbeliever to pray this prayer is mockery. God is not his father; His father is the devil (John 8:44). The only prayer which he can pray acceptably is the prayer of the publican, "God be merciful to me a sinner," to use the better translation which some one has suggested, "At the mercy seat (which is Christ and which involves His shed blood) meet me the sinner." In such a prayer the sinner pleads the merits of Christ as the ground of his approach to God. In doing this he ceases to be an unbeliever and becomes a believer, for in such a prayer he receives the Saviour as his own. Immediately he becomes a child of God, and can rightly pray the prayer of the saints which calls God, "Our Father." Let us not be guilty of teaching unbelievers to pray, "Our Father," until they have received His Son and can rightly call Him "Father." (Gal. 3:26; John 1:12; Heb. 11:6; Luke 18:13; Heb. 4:16; Heb. 10: 19-20)

III. THE SPIRIT OF PRAYER

Now let us consider the spirit of prayer as it is set forth in the Lord's prayer. The spirit of all true prayer is that revealed in the Saviour's orayer when He said, "Not what I will but what Thou wilt," and this is the spirit of the Lord's prayer. The true spirit of prayer, therefore, is the spirit of faith and obedience to the will of God (Mark 1:36). But there are many directions in which this spirit is manifest, so let us consider the suggestions which are afforded in the prayer which the Saviour taught. (Mark 1:36; Matt. 6:9-13)

The first thing apparent here is reverance. Having addressed the Father, the prayer begins. "Hallowed be thy name." If we are to pray in a manner which is pleasing to God our hearts must be bowed before Him with a desire that His Name may be sanctified. True prayer seeks the

glory of God and it gives Him due reverence. (John 4:23-24)

Again we see here obedience. This is plain in the next words, "Thy Kingdom come, thy will be done in earth as it is in heaven." No believer can honestly pray such a prayer as this unless he is willing to pray, "As Thy will is done in heaven let it be done in my own life." This is the spirit of true obedience. And such a spirit is essential if we are truly to pray. (John 7:17; I John 3:21-22; I John 5:14-15)

Next in this prayer we have dependence—"Give us this day our daily bread." The spirit of true prayer is an utter dependence upon God for every necessity and blessing. True prayer trusts God for the supply both of spiritual and material needs. (Phil. 4: 19; Heb. 11:6; James 1:5-7)

Again, humility may be seen here in the words, "Forgive us our debts as we forgive our debtors." In these words the suppliant confesses himself a debtor. And what debtors we are! What have we that we did not receive? And if we received them, why boast of them as if we did not receive them? Truly we are debtors to God's infinite mercy for every good thing which we enjoy. Let us therefore confess ourselves debtors and when we have done all we can in our Lord's service let us still say, "I am an unprofitable servant" (I Cor. 4:7; Eph. 1:4; Jas. 1:17; Luke 17:10; I Pet. 5:5-6)

Let it be noted in this connection, however, that this is the prayer of a believer. It is not a prayer for the forgiveness which is involved in salvation, for God does not forgive us our sins in this realm on the ground of our forgiving others. Rather, in this He forgives on the single ground of faith in Christ's shed blood. And this forgiveness is the basis on which He exhorts us to forgive others (Eph. 4:32; Eph. 1:7). No, the forgiveness of which this passage speaks is the forgiveness of fellowship. In this realm the believer cannot receive the consciousness of sins forgiven when he will not forgive his fellows, for to cherish such a spirit is to continue in sin. But even so, the question of salvation is not involved. That is secured forever the moment the soul trusts the Lord Jesus Christ as His Saviour. (I John 2:12; John 6:37-40)

The next thing we face in this prayer is separation. It appears in the words, "Lead us not into temptation but deliver us from evil." For what purpose should we pray such a prayer, save that we desire our lives to be free from all sin? If the believer would learn truly to pray, he must learn that true prayer is incompatible with cherished sin or compromise toward it. If we would pray effectually, we must take the position of absolute separation from all known sin. (Rom. 12:1-2; Psa. 66:18)

Finally, we see here the truth of occupation. "Thine is the Kingdom

and the power and the glory forever. Amen." These words are more than an expression of desire. They are also an expression of the vision which the soul has caught by steadfastly looking unto the Lord. And surely such must be the spirit of our prayers if we are really to learn the lesson of prayer. (Psa. 37:4)

First Quarter, Leson 5.

Sunday, January 30, 1927.

THE CHRISTIAN OVERCOMING TEMPTATION

Lesson Text: Luke 4:1 13; I Cor. 10:12,13.

Golden Text:

"In that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Hebrews 2:18).

Twice already this year we have discussed, in "Grace and Truth," Satan's testing of the Saviour. One of these discussions was an editorial entitled, "What does the testing of Jesus reveal?" This appeared on page 98 of the "Satan Number" issued in April 1926. The other discussion was an article in the same number entitled, 'Satan Tests the Two Adams" which appeared on page 100. Because it is impossible in the brief limits of a single lesson to do justice to the Scripture which we are studying it will be well for the teacher who has these back numbers of "Grace and Truth" to refer to them. We believe that they contain material which will be helpful in the teaching of this lesson. Another discussion which will be helpful is the discussion of the Sunday School Lesson, "The Beginning of Sin," which appeared on page 61 of the "Sin Number" issued in February, 1926.

Now let us consider the testing of the Saviour from the viewpoint suggested in the title which the committee has given to this lesson, "The Christian Overcoming Temptation." This is a good title in that it suggests that from the Saviour's experience the believer may learn helpful lessons which will instruct him in his own conflict and assist him to gain the victory when he is tempted. It also suggests that the power which enabled the Saviour to overcome when He was tempted will likewise enable the believer to overcome temptation in his own life, with this difference—the power was inherent in the Saviour but the believer must get it from Him.

I. THE CHARACTERISTICS OF TEMPTATION

In his testing of the Saviour, Satan employed the same principles which characterize the temptations common to mankind. It need not surprise us, therefore, to find the same principles operative in this testing as those which were employed in the temptation of Eve (that this is so will be apparent with a little study and the teacher will be assisted in this study by referring to the articles in the lesson discussion to which we have already referred). Indeed it is

very significant that this should be so, for if He was to be our Saviour, the Lord Jesus must be proved worthy of such a task, and consequently He must overcome where Adam failed. It is also significant because as we study this testing we will find that the Saviour's testing exhibits the same principles which characterize our temptations.

The first characteristic of temptation is the perversion of right things. In testing the Saviour, Satan sought to pervert the natural desire for food, the rightful desire for authority, and the rightful instinct of worship. These are all good things and holy, but if used as Satan directed they would become sin. This is one of the favorite tricks of the evil one. He is constantly seeking to get us to give a wrong place to right things or to make a wrong use of them. (Rom. 7:11-13; Rom. 14: 23)

The second characteristic of temp tation is the insinuation of doubt. Only a few days before this God had said, "This is My beloved Son in Whom I am well pleased" (Matt. 13: 7). Now Satan says, "IF Thou be the Son of God." He sought to get the Son to doubting the Father's Word. In like manner the enemy of our souls seeks to accomplish his wicked purposes by planting in our hearts a little seed of doubt about the Word of God. (I John 5:10; James 1:6-8)

The third characteristic of temptation is the use of half truths. Satan showed Jesus the kingdoms of the world and then said to Him, "All this power will I give Thee, and the glory of them; for that is delivered unto me; and to whomsoever I will give it. In this he was telling some truth, for he is the god of this age and the prince of this world (II Cor. 4:4; John 14:30). But he told this truth for the horrid and blasphemous pur-pose of subjecting the Son of God to his own malignant will. Satan can tell the truth on occasion, but when he does, watch out! When he is most truthful his purposes are most desperately sinful. (II Cor. 11:14-15)

The fourth characteristic of temptation is the misuse of the Scripture. When Satan would test the Saviour he quoted from God's Word. The passage he quoted was Psa. 91:11. This is a common tactic of the enemy. Therefore let no one suppose simply because a religion uses a great deal of Scripture and in the main uses it correctly, that therefore it is a true religion. Nearly every false religion

in this country fills its writings with quotations from the Word of God, and many of them use the Word rightly except on a few most essential things. And every backslidden believer is likely to quote Scripture to justify himself in his backslidding. So beware of handling the Word of God deceitfully, for it is one of the devil's tricks. (II Cor. 4:2; II Cor. 11:13-15; Eph. 4:22; II Pet. 3:16)

One word of warning will be timely here however. Let us not suppose because Satan was personally active in the testing of Christ that therefore he is personally active in every temptation through which we pass. There is no Scripture to warrant such a conclusion and there is an abundance of evidence that this is not true. When Satan tests our souls he does it through his three too's,—the world (James 4:4: I John 2:16; Gal. 6:14); the flesh (Rom. 8:7; Rom. 7:8: Rom. 6:6); and the demons (Eph. 6:12. literally "wicked spirits in the heavenlies," Col. 2:15; James 1:14-15).

II. THE CONSEQUENCES OF YIELDING

Had the Lord Jesus Christ yielded to Satan it would have been most disastrous. But, thank God! He did not yield because He could not. It is well, however, for us to face what was involved in that testing and what would have been the consequences if He had yielded, that we may glorify God all the more in the faithfulness of His Son and that we may be warned of the consequences of yielding in our own lives.

In the first place, for Christ to have yielded would have been to deify the devil for it would have made the will of God subservient to the will of Satan. The truth of this will appear in two considerations. On the one hand, Christ would have subjected His own will to the will of the devil and this would have been to enthrone the devil's will in the place of God's will, for Christ was God. And on the other hand it would have been to put the will of the devil above the will of the Father. So, too, for the believer to yield to temptation is to enthrone the will of the adversary in the place that belongs to the will of God. This is spiritual anarchy, and can bring nothing but sorrow and confusion.

In the second place, to have yielded would have broken the Saviour's fellowship with the Father, for God cannot fellowship with anyone who is in sin. This was apparent when Christ was forsaken on the Cross because He was bearing our sins there (Matt. 27:36). So for the believer to yield to temptation breaks his fellowship with God. (Rom. 7:9-11, 23-24; James 4:4; I John 1:6-7)

In the third place to have yielded to Satan would have unfitted Jesus Christ to perform the mission for which He came. It would have rendered Him incapable of saving sinners, for He would have become a sinner Himself and in need of salvation. So for the believer to yield to temptation unfits him for service. No backslider can render the service which God wants. Only the yielded Christian can do that. (Psa. 51:12-13; Rom. 6:13; Rom. 6:21-23; Rom. 7:5-6)

III. THE CONDITIONS OF VICTORY

Thank God, there is no necessity for the believer to yield, for God has provided for us full and complete victory in Christ Jesus. But in order to enjoy this victory we must meet the conditions. Once these conditions are met, however, the same power that brought Christ victorio sly through His testing will also give the believer victory. (Eph. 6:10; Jude 24; Rom. 6:15; II Cor. 10:4-5)

The essential conditions of victory are clearly described in Eph. 6:12 18. First, a man must be a believer in

the Lord Jesus Christ if he is to know victory over sin. It was the divine nature in Him which made Christ impervious to the testings of Satan and a man needs such a nature to overcome. But we can become a partaker of the divine nature only by believing in Jesus Christ. (II Pet. 1: 4) An unbeliever, therefore, is in no position to know victory. He is by nature a child of the devil (John 8: 44). He may be moral, as men judge, and may even be respected by his friends and acquaintances but if he is an unbeliever in that very fact (regardless of what else may be true of him) he is a defeated soul, bound hand and foot in the chains of Satan. The necessity of faith in the Lord Jesus Christ is suggested by the various pieces of armour described in Ephesians 6:14-17. Each of these pieces, if carefully considered in the light of other Scriptures, will be seen to be the exclusive possession of the man who is trusting the Lord Jesus Christ as his Saviour. The believer's protection in this warfare with Satan, therefore, is salvation through faith in the One Who in His own testing overcame the devil. (II Tim. 2:26; John 8:44)

The second essential condition of victory is that a man must be yielded to the will of God. This is apparent

in the words, "Take the sword of the Spirit, which is the Word of God" (Eph. 6:17). This is the believer's one weapon in the battle with sin. But it is an effective weapon, as was demonstrated in the Saviour's testing. When He met the tempter it was with that sword in His hand. His whole reliance was upon the power of the Word. Thrice He was assailed and thrice He simply responded, "It is written," and quoted from the book of Deuteronomy. The tempter was vanquished by the sword of the Spirit, which is the Word of God. But the believer's use of the Word may take several forms. He should read it. He should meditate in it. He should memorize it. He should study it. He should quote it. He should teach it. But pre-eminently, he should live it. And to live the Word of God one must yield his life to its Author. Only as the other uses of the Word are accompanied by obedience to it, can it have its full power to overcome the adversary of our souls. The Savior's quotations from the Word implied that His was a position of absolute obedience to the Scriptures He was quoting, and such should be the believer's position. And only as it is so can we know victory over the enemy of our souls. (Rom. 12:1-2: Rom. 6:13; II Tim. 3:16-17; II Tim. 2:15)

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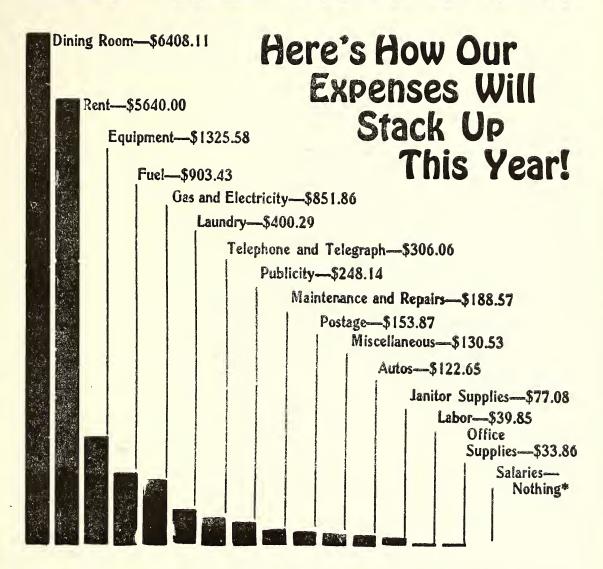
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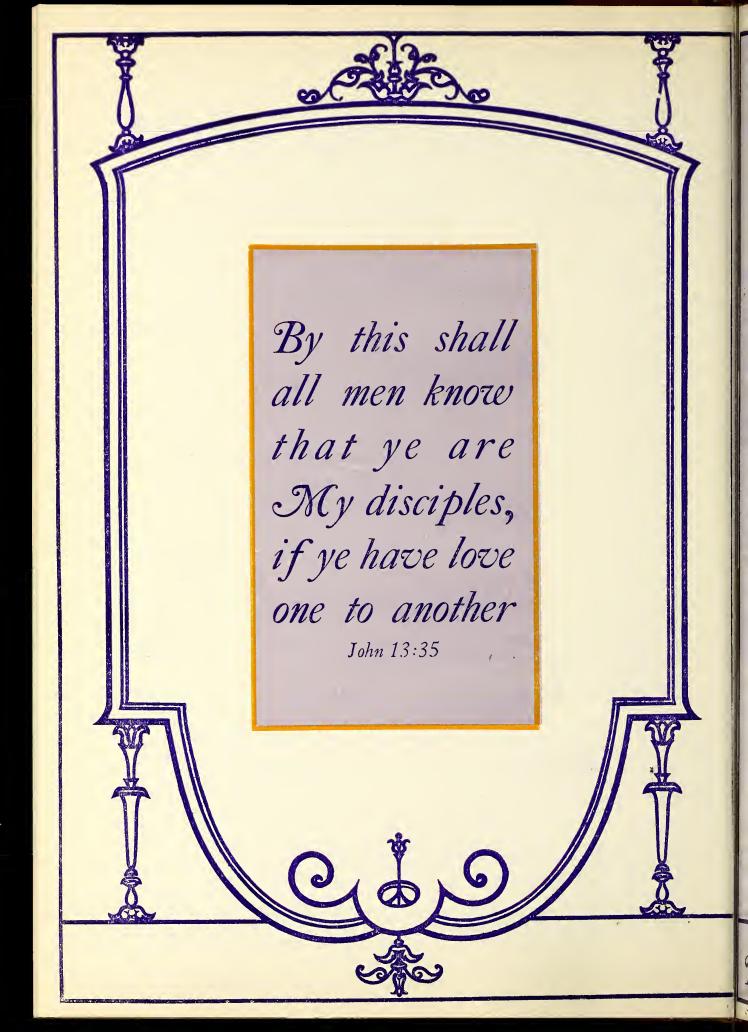


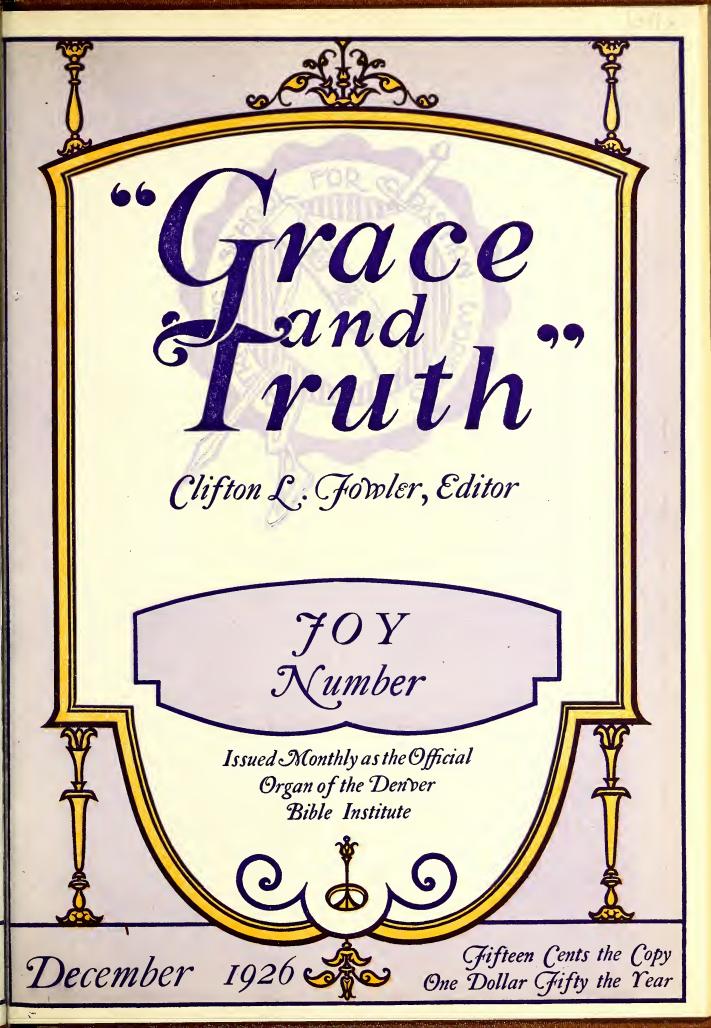
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of the
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and of
"Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son— Jno. 10:30, and Holy Spirit—Jno. 4:24. VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature, Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan. Job 1:6-7

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ, Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jro. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world.

Acts 1:8.

AS THE EDITOR SEES

Joy

の影響

/ HEN the framers of the Declaration of Independence proclaimed as one of the inalienable rights of man "the pursuit of happiness" they but expressed the thought of all mankind. Man believes that his chief end is happiness. And while the Scripture does not declare happiness to be an inalienable right of fallen man, it does most clearly teach that God has provided for all a joy beyond compare. In this, man's belief and God's proclamation find perfect agreement. It is when we come to the method whereby happiness may be obtained that the divergence appears.

Go where you will in this old world and you will find just one formula prescribed for the securing of happiness.

There may be a number of slight modifications in it, but the method itself remains essentially the same. Man believes that joy comes through self-exaltation. It may be the self-exaltation which comes through acquiring some of this world's goods or its honor and praise, or it may be the self-exaltation which comes through the satisfaction of human cravings. Somehow self will always be found to be given the pre-eminence in man's philosophy of happiness. The means and the goal of man in the obtaining of happiness is the uplifting of the ego.

But go where you will in the Word of God and you will find a formula for the securing of joy which has absolutely nothing in common with the formula given by this world. The Divine formula is well expressed by John the Baptist in his answer to those who questioned him concerning his ministry:

'He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth, rejoiceth greatly because of the bride-groom's voice: this my joy therefore is fulfilled. "He (Christ) must increase, but I must decrease"

(John 3:29,30).

Christians have wearied of this world's vain and hollow pleasures who yearn for a deep and abiding joy this number is dedicated. Should it prove effective in leading souls to see in the Lord Jesus the source of all joy its mission will have been accomplished.

When Christ is exalted, the joy of the forerunner fulfilled. What a contrast to the ideas of the world! What a contradiction of all human philosophies! Joy is letting Christ increase and the "I" decrease. And throughout the Scripture this same glorious truth is proclaimed. Joy could never have entered my soul unless I had looked at Calvary and there exalted Christ to the place of Saviour. Joy can never be present in my soul from day to day unless I am willing to enter into a definite exaltation of Christ in every phase of my life as my Lord and Master. And joy will never come to this confused and sorrowing earth until Christ is exalted as King of Kings and Lord of Lords. Heaven itself will be a place of joy only because redeemed

mankind joins angelic hosts in worship and adoration before the Lamb of God.

Child of the living God, "Beware lest any man spoil you through philosophy" concerning the pathway to joy. "He must increase, but I must decrease" is God's one and only method of bringing joy to your heart. Then let His method be your method from this day onward. L. J. F.

The Christian Courtesy of the Modernist

THE Modernist believes in Christian courtesy. At least he says he does. The Modernists have accused us Fudamentalists of being discourteous. On occasion they have become so astoundingly brazen as to descend to the comparison odious and actually lay aside their modesty sufficiently to say that the Modernist was more courteous than the Fundamentalist. As we politely repress a smile we wish to call attention to two instances reported b. Dr. Riley in School and Church.

Dr. Riley's article is reporting the Canadian Baptist Convention. He has been telling the dramatic story of the heroic fight for God's Word which has been made in Canada by Dr. T. T. Shields. He has told how, when Dr. Shields had year after year gained the victory in the Canadian Baptist Convention, he had not used these victories to crush his opponents, nor had he in his public speech employed language not befitting a Christian gentleman. He had unfailingly shown Christian courtesy. Came a day when the wiley Modernist had undermined the sacred faith of a sufficient number of Canadian Baptists, and subsidized enough denominational offices to swing the vote and seize the crown. The convention went modernistic and Shields stepped down.

Now the Modernist has an unusual opportunity to exhibit a little Christian courtesy, if he happens to have any of that commodity on his person.

Here is a choice bit of the Christian courtesy of the Modernist. These unusually courteous (?) words fell from the lips of Prof. Marshall, a leader of the Canadian Baptist Modernists. He is taking advantage of his opportunity to be courteous to the temporarily refeated Dr. Shields.

"I thrust them (Dr. Shield's words) back again down Dr. Shield's throat and I say to him, "Thou liest."

How moderate Prof. Marshall is in his speech. What a comfort it must be to the distressed soul of Dr. Shields to be encouraged along the way by the Christian courtesy of the Modernist.

But Dr. Riley reports another delectable fragment of modernistic courtesy. This pleasing bon mot was presented to the Canadian Baptist Convention by the eloquent and silver-tongued A. Q. Vining, also an elect brother among the Modernists. The words were addressed to "Dr. Shields and his associates."

"I have more respect for a toad catching flies in the vapor of a dunghill than for some of you."

What a wonderful spirit! How kindly! And be it observed, how wholesome and refreshing the sources from which this oratorical Vining gathers his figures of speech. How sweet and fragrant must be the mind

of the Modernist when he is preparing himself to giv lat voice to his Christian courtesy.

Believers in Christ Jesus, awake! Modernism is not only, with dastardly malignity stealing the faith of Go from the hearts of our boys and girls, but the momen Modernism acquires a vestige of power it turns with rapacious hate and cruelty to such men as Shields to oust them from the denomination and to administer man-sized dose of Modernism's special brand of Christian courtesy.

Flying Defenders of Fundamentalism

MR. W. B. RILEY, Pastor of the First Baptis Church of Minneapolis and President of the World's Christian Fundamentals Association, is read to launch a new movement in connection with the figh that association has been putting up for the old faith He is holding a conference in the First Baptist Church Minneapolis, January 9th to 16th, at which time ther will be organized what will be known as the Flyin Defenders of Fundamentalism. This organization will be much like the Flying Squadron of the prohi bition cause. Dr. Riley says that Gerald B. Winrod o Wichita, Kansas, editor of the magazine, "The Defen der," will head this company and that among the speaker will be Dr. Arthur I. Brown, the famous Vancouve surgeon, who played so conspicuously a part in the Flor ida and Mississippi campaign against Evolution; Harr Rimmer of Los Angeles, California, the President o the Science Research Bureau; Dr. Douthitt of Kansa City, the widely known evangelist; and Rev. W. E Hawkins of Fort Worth, Texas, a man whose fight fo the faith in that State has given him a large reputatior Dr. Riley says that these men are all young men—uni versity graduates in every instance, and men thoroughl capable of holding their ground in any educational circle.

The President of the World's Christian Fundamen of tals Association also affirms that there will be presented the during the year an anti-evolution bill in the State legis

HERE is a bright side amid all this darkness. It is the hope and certainty of our Lord's coming. Unfaithfulnss in the pulpit, worldliness in the pew, and the gloom deepens without and within; but through it sounds the sweet voice of our loving Redeemer, "I am the Bright and Morning Star," "surely, I come quickly."

latures of Minnesota, Montana, Kansas, Arkansas, and other states are under advisement. Dr. Riley affirms that Fundamentalism has won its battle in Tennessee, Mississippi, Florida and Oklahoma, and will in all probability force the conflict in Kentucky again this coming year. Up to the present our victories have largely been in the south, but he adds, "We are confident that the Northern territory, which has suffered still more from this false philosophy, is even a better ground for our warfare than is the Southland. Minnesota is overwhelmingly against the evolutionary hypothesis. battle will be between the common people and a certain professor contingent in our colleges. Martin Luther's movement was looked upon as folly at the first, but in the course of time it triumphed. The twentieth century reformation is as sorely needed as was that of the sixteenth."

A Great Musical Need

POBERT Harkness, world famous pianist and Gospel composer, has said a great many good things on the subject of music in the work of the church. Under the above title he has recently added another and much needed word along this line. In this hour of "jazz" tendencies, both in the world and in would-be sacred music, his helpful discussion deserves special consideration on the part of every Christian. We quote:

"The musical side of Christ an service is sometimes in danger of failing in its objective because of the weakness of one link in the chain. The song director may be excellent, the choir may be doing fine work, but unless the piano accompaniment is one hundred per cent efficient, the music will surely suffer. In the Sunday School song service, as well as the musical exercises of the evangelistic meeting, the piano accompaniment is a factor which must be reckoned with.

"There are two essentials necessary to the production of a satisfactory piano accompaniment. The first of these is consecration. Without consecration, the pianist cannot properly enter into the spirit of the songs. The interpretation of the Gospel message in speech, in teaching, in singing or even playing, is absolutely dependent upon the spiritual interest and attitude of the person delivering the message. The mistake so often made by the musical people in Christian service is that of putting ability in place of consecration. They often think that the music with its rendition is the important thing. In this, they are mistaken. Consecration is the first essential.

"The second essential is efficiency. The sacred pianist is placed at a very great disadvantage in the accompaniment of the songs and hymns. And the reason is not far to seek. The average song book contains merely the vocal score of the song. It contains merely the notes that are sung by the singers. As long as the pianist limits the accompaniment to the actual notes printed in the origi-

nal score, the effort must be worthless. There must be introduced into the accompaniment a tonal element which is distinct from, and additional to, the original score. Now, the improvisation of such an accompaniment presents a real difficulty to the average pianist in Christian service. Their musical training has been limited to the rendition of music actually in print, placed before them and read accordingly.

"In sacred accompaniment, the pianist faces a totally different proposition. In accompanying an audience or soloist, the pianist must evolve and develop a type of accompaniment which calls for the exercise of musical talent of the highest order. And it is possible to develop along this line. Every pianist in Church, Sunday School, Young People's Meeting, or evangelistic meeting should regard it as a sacred duty to fit and prepare for the alloted task to the best of the individual ability.

The consecration of a musical talent is a great thing but there is something which is even greater and that is the consecration of a highly developed musical talent. These are days when the musical status of the community calls for the best musical service possible in all branches of Christian work. Let our musical people then get the vision of consecrated service and then constantly seek to improve their talent, and their service for the Lord will not only be acceptable,—it will be a source of constant blessing to performer and listener alike."

Not only can we say a hearty, "Amen," to the above, but we take pleasure in informing the reader that Mr. Harkness is the composer and author of a unique Home Study Course in Gospel Song Piano Accompaniment. The course consists of sixty lessons and includes the following subjects: Improvisation, Memory Training, Sight Reading, Interpretation, Technique, Phrasing, Pitch, Use of Pedals, Chorus Accompaniment, Solo Accompaniment, etc. It is printed in loose leaf form. A diploma is granted on completion of the course. Complete details may be secured by addressing the author at 1632 Huntington Drive, South Pasadena, California.

Our Delay

OUR long delay in the publication of this issue is a source of deep regret to us. The installation of the new printing equipment has called for a complete reorganizing of this department, together with considerable alterations, so that very little publishing work has been possible for several weeks. The department is now practically through this period of adjustment and ready for its greatest year in publishing the glorious Gospel of the blessed God. God willing, the January and February issues will follow the Joy Number about two weeks apart and will be printed on the new press. We appreciate the patience with which our readers have borne with us during this period and bespeak the earnest prayers of all that special strength may be granted to those who labor in the publishing of this testimony. —L. J. F.

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THE life that is possessed by the pervasive "power of the Holy Spirit" will acquire the fruitful, equable temperament of "joy and peace." Not a scintillating, transient happiness, but a permanent cheeriness. Life shall be lived in the light. "Lift upon us the light of Thy countenance." It is that light, the light of the countenance, which rests upon the life. What a difference the sunlight makes to the landscape! It transfigures and beautifies the commonplace. What a difference a smile makes upon a plain face! The plain face is glorified. The sunshine of the Lord's favour upon the life—that is, Christian cheeriness and joy. "Now are ye light in the Lord." "The God of Hope fill you with all joy." Every room in the house illumined! God's grace resting upon everything! The sunshine in every corner—upon the affections, upon the judgment, upon the conscience; everything suffused in the "light of life." —Jowett

THE BELIEVER'S DAILY JOY

by H. A. WILSON

RUE joy is
the exclusive
but daily privilege of the Spiritfilled believer.

their very memory.

so-called

The

T IS a fact that the average Christian life has so little of the joy of the Lord in it as to have lost all attractiveness. The plan of God includes something very different. He has provided "fulness of joy" for every one as a day by day experience. Wilson tells of this plan and provision. the works that my hands had wrought, and on the labour that I had laboured to do: and, behold all was vanity and vexation of spirit, and there was no

"joys" of the world are but cheap, and tawdry imitations. As someone has said, in comparison with the true joy of God's children they are like fireworks compared to the stars. They flare up in a spectacular manner, apparently outshining the modestly twinkling stars, but in a moment they have died out and by their absence the darkness seems even greater than before. But when they are all gone and forgotten, the stars shine steadily on as they have for thousands of years, with undimmed radiance and with undiminished grandeur. So all the hectic and fleeting pleasures of the world, in which unbelievers vainly hope to find joy and peace and satisfaction must pass away and leave the soul in darkness intensified by

Solomon once tried out these worldly substitutes for joy. He tells of his experiences in the second chapter of Ecclesiastes, where he enumerates the pleasures after which he sought and finally concludes with these words:

"And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour,: and this was my portion of all my labor. Then I looked on all

profit under the sun" (Ecc. 2:10, 11). Such must always be the final testimony of any honest soul. After he has given himself to every pleasure which this world has to offer, in the end he has nothing left but disappointment and sickness of heart.

But how different is the testimony of the child of God who has learned the joy of walking with Him in intimate fellowship, according to His promise:

"He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him" (John 14:21).

All such have many times felt constrained to shout, "Amen" to the sentiment of Billy Bray, who in such an hour, exclaimed, "O I be so happy I can hardly live!" But when each has borne his testimony, it may all be summed up in the words spoken by the Psalmist, as he bowed in worship and adoration before his Lord:

"In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Psa. 16:11).

But that many believers do not have such joy must

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be admitted. The average Christian seems to have much the attitude of the postal clerk, who, discovering a Christmas card bearing the words, "Rejoice evermore," in the space reserved for the address, stamped it, "Contrary to regulations." Such joyless Christians are a reproach to Christ and a burden to themselves. But such an experience is neither normal nor necessary.

THE Scripture plainly indicates that God wants His children daily, hourly, momentarily to be filled with joy. Why else should He have inspired the Psalmist to write:

"But let all those that put their trust in Thee rejoice: let them ever shout for joy, because Thou defendest them: let them also that love Thy name be joyful in Thee" (Psa. 5:11)?

Or for what other reason should His Spirit have moved the Apostle Paul to exhort the believers to

> "Rejoice evermore" (I Thess. 5:15)?

And notice how emphatically this truth is put in the exhortation which the Spirit-directed Apostle addressed to the Philippians:

"Rejoice in the Lord alway, and again I say rejoice" (Phil. 4:4).

Once the admonition is given— "Rejoice in the Lord alway." And then with tremendous emphasis it is repeated—"And again I say rejoice." It is as

though the Heavenly Father would say to the believer, "My child, I want you to rejoice continually; and more than that, it is My desire that your joy shall be constantly increasing and abounding." In the light of such a sweeping statement there is only one conclusion at which we can arrive. It does not lie in the Father's will for us that we should suffer a single joyless moment. On the contrary, He wants every moment of our lives to be filled with His joy.

This very expression of God's will is in itself a promise. Our God never gives a command unless He gives power to perform it. He never points out a need in our lives without providing that which is necessary to supply it. He never indicates a desire or purpose for us without pledging His infinite resources to make possible its realization. Thus every reproof, or rebuke, or command, or exhortation in God's Word is designed only to draw us closer to Himself. Through them all He seeks to teach us in a new way to trust in Him, that thereby we may see some fresh and needed revelation

of His grace. "Rejoice evermore," says our loving Father to us, and in doing so by His Spirit He whispers to our hearts, "I will fill you continuously with joy and rejoicing if you will let Me."

But since this is God's desire, why do not all believers experience this joy? The reason is not hard to find. They are not meeting God's condition.

JOY is a fruit of the Spirit. So says Galatians 5:22:
"The fruit of the Spirit is . . . joy."

From this it is evident that no one can expect to be filled with joy in whose life the Spirit is not permitted to con-

trol. It follows, therefore, that sin in the life will rob the believer of his rightful joy. David knew the bitterness of such a loss when he fell into grievous sin, and out of the agony of a broken fellowship he cried, after confessing his sin:

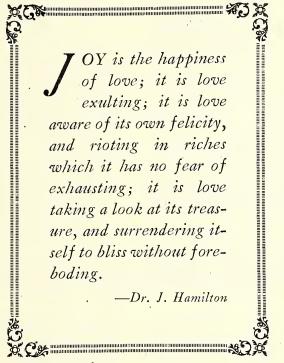
"Restore unto me the joy of Thy salvation: and uphold me with Thy free Spirit.

"Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee" (Psa. 51:12, 13).

If the believer is not filled with the joy of the Lord, this may be the reason. There may be cherished sin in the life.

Another thing appears very plainly in the fact that joy is a fruit of the Spirit, and that is the utter folly of attempting to produce it by self-effort. If we wish fruit from a vine,

we do not attach a pump to its branches. But we might as well expect to succeed in such an effort as to imagine that joy can be produced in the Christian life by many of the expedients to which men resort in the attempt to secure it. Giddily to whirl with others in the worldly pleasures which many churches of our day are offering the people for their "enjoyment" cannot produce it. It cannot be generated by intellectual or scientific research. It does not spring spontaneously from mere morality or religious ceremony. It is not a reflex blessing growing out of philanthropic enterprise. It is not to be found in fields of adventure and exploration. And it cannot be secured by groping in the maze of infidel philosophy or by plunging into the pagan orgies of Pentecostalism or other so-called "holiness" movements. Joy does not come in any such way. Joy is not the reward of our labors-it is the fruit of the Spirit. No doubt the reason why some Christians have no joy is that they are seeking it by their own efforts rather than yielding to the Spirit and permitting Him to produce it in them.



Being a fruit of the Spirit, joy can fill the believer's heart only as he is walking in the Spirit. As we yield ourselves to His control we are kept victorious over the sins which would hinder our joy, for the Word says:

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16).

And as we give Him free course, we are permitting Him to fill our lives and control our actions so that we will bring forth fruit unto God. And lest we should be perplexed as to what it means to walk in the Spirit, God has explained it to us.

"They that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

"For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:5, 6).

To walk in the Spirit is to "mind" the things of the Spirit. It is so to yield to the Spirit's control that He can fill our minds with the things of Christ. It is to obey the Scripture which says:

"Set your affection on thi gs above, not on things on the eart's" (Co. 3:2).

And it is to know the blessed experience which the Scripture describes when it says:

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4-5).

OY is therefore a result of the occupation of the heart and mind in the Lord Jesus Christ. This same truth was suggested when the Apostle Paul prayed for the Roman believers:

"Now the God of hope fi!l you with all joy and peace in believing" (Rom. 15:13).

And perhaps no statement of the Scriptures more clearly presents the relation between our occupation and joy than the rapturous declaration of I Peter 1:8:

"Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing. ye rejoice with joy unspeakable and full of glory."

In both of these passages we are told that joy comes through "believing," which is simply another way of saying "occupation."

This joyous occupation is not a vague, intangible, impractical philosophy. It is a blessedly, gloriously, simple and practical attitude of soul. Consider well the exhortation:

"Rejoice in the Lord alway" (Phil. 4:4).

How can we be so rejoicing in the Lord unless our minds are stayed on Him? The occupation which produces Scriptural joy, is therefore not the mere abstract "right thinking" of "Christian Science" or "New Thought." It is moment by moment to be meditating upon the Lord Jesus Christ and to be looking to Him with the simple faith of a little child.

It is worthy of note in this connection that occupation in the Lord is not occupation in the experiences with which He has blessed us. As surely as we become occupied in our experiences, we cease to be occupied in the Lord. The Psalmist once became occupied in his experiences, and thought of God only in relation to them. Such an occupation brought nothing but trouble. Here is his complaint:

"I remembered God, and was troubled: I com-

plained, and my spirit was overwhelmed.
"Thou holdest mine eyes waking: I am so troubled that I cannot speak.

"I have considered the days of old, the years of ancient times.

"I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

"Will the Lord cast off forever? and will He

be favourable no more?
"Is His mercy clean gone forever? doth His promise fail for evermore?

"Hath God forgotten to be gracious? hath He ancer shut up His tender mercies?" (Psa. 77:3-9)

What a pitiful misrepresentation of the Lord was this! But it all grew out of occupation in his own experience. His whole trouble was that he did not feel that his experience was what it once had been, and like every other backslider, he was blaming God for it. But the victory came when he said:

"And I said, This is my infirmity: but I will remember the years of the right hand of the Most

'I will remember the works of the Lord: surely

I will remember Thy wonders of old.
"I will meditate also of all Thy work, and talk of Thy doings" (Psa. 77:10-12).

So completely did this man forget himself in the rapturous joy of considering the goodness of God, he forgot even to tell us of that joy, for in the rest of the Psalm there is no further reference to his own experience. It is a blessedly good thing when God's children forget themselves and their experiences and talk of the wonderful works of God. True occupation is to forget ourselves in remembering Him.

Surely if God can give us victory over selfish occupation in our blessings, He can give us victory over faithless occupation in adverse circumstances. But the victory which He wishes to give in this realm is even greater. As the soul is occupied in the Lord Jesus Christ, not only will it rise victorious over the depression and discouragement which the old nature seeks to produce, taking occasion by the testing which God permits, but it will actually find in the very troublous circumstances the reason for further rejoicing. So the Scripture says:

"My brethren, count it all joy when ye fall into

divers temptations" (James 1:2).
"Beloved, think it not strange concerning the fiery trial which is to try you, as though some

strange thing happened unto you:

"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:12, 13).

Such is the joy which the believer experiences whose mind is stayed upon the Lord Jesus Christ. It is a triumphant joy which only soars the higher and sings the more rapturously when the fierce storms of tribulation break upon it.

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Now for the soul to be occupied in the Lord may direct the thoughts into several channels. We may be reflecting on Who and What God is. We may be considering what He has done. We may be meditating on what is His relationship to us. Or we may be pondering His revelation of the future and what He will then be doing. But in whatever pastures our souls are feeding, Christ must be the center of our thoughts and the object of our worship and adoration. No thought of God apart from the Person and the finished work of His Son can bring joy to the soul. Such Christ-denying thoughts can only evoke perplexity or inspire terror. But let the wonder of our Saviour's grace and the beauty of His Person be given its rightful place in our thinking and joy will flood into our souls like a river.

But how shall we maintain such occupation?

Two things which contribute largely to the joyous occupation of which we have been speaking are prayer and the reading of the Word. In prayer we are talking with God, and in the reading of the Word He is talking with us. Surely nothing is more calculated to turn our minds toward Him than moment by moment for the soul thus to be waiting upon God. It is not surprising, therefore, to find both prayer and the reading of the Word set forth in the Scripture as instrumental in giving the believer fulness of joy. In John 16:24 we read:

"Hitherto have ye asked nothing in My name; ask, and ye shall receive that your joy may be full."

And I John 1:4 tells us:

"These things write I unto you, that your joy may be full."

Dear Child of God, learn a lesson from this. If you are conscious that your life is lacking in the joy of the Lord, betake yourself to prayer and to the study of His precious Word. As you do this, let His Spirit search your life and purge it from cherished sin and prideful self-effort. Let Him fill your heart with the wonder of God's power and wisdom, and above all else delight yourself in His love for your poor sinful soul. Revel in the perfection of the finished work of Christ. Rejoice that you who are so unworthy have now been made His child; that He has forgiven you all your sins; that He has robed you in His own perfect righteousness; and that He has blessed you with all spiritual blessings in heavenly places in Christ Jesus. Exult that you are kept by the power of God through faith unto salvation ready to be revealed in the last time, and that no combination of men, or angels, or of demons can avail to snatch you from His grasp. Let hope beat high within your heart as you consider that His coming draws near and that He is about to unveil in a new and fuller manner before your wondering eyes the beauty of His Person and the fulness of His grace. In short, "Delight thyself in the Lord." So shall inexpressible joy well up daily in your heart and become a fountain of life to those about you. But your joy will consist in this-not that you have such

"A child of God! and can this earth's vain pleasures

Be aught to thee for whom the Saviour died? Rise, rise above them all! its worthless treasures, Its soul-destroying joys, its pomp and pride. Be His in all, thy soul and eye be single, Fixed as the glory that surrounds the throne; Seek not Christ's service with the world to

mingle
Remember God has sealed thee for His own.
O child of God! be not this earth thy dwelling,
But stand in spirit on that glassy sea,

Where the rich harmonies for ever swelling, Sound forth the slain Lamb's love, so full, so free.

Stand forth in peace, far above all the madness

Of sinful man, weighing with even scale

The worth of all things—feeling the deep gladness

Of one who follows Christ within the veil.
Child of the Living God! what boundless blessing!

His Spirit thine, to comfort and refine;

joy, but that you have such a Saviour.

The heir of God! joint-heir with Christ, possessing

All things in Him, and He Himself too thine.

Hold fast thy crown, go forth with joy to meet

Him:

Soon will He come, and take thee for His own.

With girded loins and burning lamps then greet
Him,

The Bride-groom's triumph thine, thine too His throne!"

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THE JOY OF SERVICE

by Jesse Roy Jones

THE present commercial prospect... of the United States is very discouraging," wrote Stephen Girard in 1826, "and were it not that the sole pleasure and amusement which I enjoy is to be constantly busy in following my usual occupations, I would have quit business long ago. ... As to profit,

I do not expect any." The consuming passion of this man, who was one of America's foremost merchantmariners and financiers, was to be everlastingly busy at his work. Just a month before he died he said, "When death comes for me, he will find me busy, unless I am asleep. If I thought I was going to die tomorrow, I should nevertheless plant a tree today." And again, on another occasion, he said, "The love of labor is my highest ambition." Someone has said that he also confessed that he worked all day that he might sleep at night. In view of the eight-hour work day and the fiveworking-days-a-week program of present times, such an attitude toward labor sounds almost like a fairy story. But such was the position and practise of this remarkable business man of early American history; and, apparently, with no other motive in mind than just to bring peace and satisfaction to his own earthly career which was shadowed by a martial tragedy.

Charles M. Schwab, chairman of the Bethlehem Steel Corporation, and one of our present day giants in the business world, just recently said, "I have found my greatest pleasure in my work."

We admire men like these for having such lofty ideals concerning their work and business. But the business of the King would be on a low plane indeed if His subjects could not testify to anything more than just the pleasure which they receive in the work they do for the King. To be sure, there is a real sense of pleasure and satisfaction in just setting one's self to some difficult task in Christian service and seeing the result of that time and effort put forth. But far greater than that is the joy that floods the soul of the man or woman who has become a bondslave of the Lord Jesus Christ Think of it! A bondslave enjoying perfect liberty! The Lord's

RE you getting real, abiding joy out of your service for our blessed Lord? Or, has service for Him become drudgery and the little pleasure you receive but transitory? The analysis of the subject which Jones gives is certain to reveal the cause of the wrong things and bring you—if you are a willing one—to such joyousness in service as to be a complete surprise to you.

free man, yet rejoicing in servitude! There is no such joy as this in any other business or work in the world, for the simple reason that this is "the JOY OF THE LORD," and is utterly foreign to any one who has not yielded himself to the Lord Jesus Christ.

Paderewski was once met by a gentleman who said to him,

"You must be a happy man—you, who can give so much pleasure to so many people." "Yes," replied Paderewski, "yes, I am happy in doing that, but it is the only happiness I have." Then, after a little, he added, "You, perhaps, are not aware that my wife died some years ago, and that my only child is an incurable cripple. He is all I have in the world, and my wealth and fame can do nothing for him. My only motive for studying for the career of a public artist was that I should at least be able to obtain the best musical advice possible for my poor boy. Alas! I have found it an idle dream; and when the public, which is always kind to me, applauds me, I think of the little fellow lying on his couch in the house by the sea which I have taken for him, and I think how poor and how vain it all is."

Well might Paderewski or any one else testify that all service is vanity, if the Lord Jesus be left out. It is because of this fact that we wish to analyze this joy which comes to the soul as a result of service rendered unto the Lord. Is the pleasure of working for business' sake or the sake of anything or anybody else to be compared with the unspeakable joy of working for the sake of our Lord Jesus Christ?

BEFORE we go into an analysis of the joy of service, let us first consider the basis for this joy. Joy is the inevitable result of willing service. At the close of David's reign over Israel and on the eve of Solomon's taking the throne, David appealed to the people to consecrate their service willingly unto the Lord and to manifest their service at that particular time by giving for the service of the house of God, because Solomon (David's own son, and the one whom God had chosen) was yet young and tender, and the work was great. The record is that the people gave willingly in response to

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David's appeal and the result is expressed in notes of praise in II Chronicles 29:9: "Then the people rejoiced, for that they offered willingly to the Lord: and David the king also rejoiced with great joy."

The extent of this joy in service will depend entirely upon our attitude toward the appointments of our Lord. In II Samuel 15:15 we have an unusually clear statement of what our constant attitude should be: "Thy servants are ready to do whatsoever my lord the king shall appoint." Frances Ridley Havergal, in commenting on this verse, said, "This is the secret of steady and unruffled gladness in 'the business of the Lord, and the service of the King' (I Chron. 26:30), whether we are 'over the treasures of the house of God' (I Chron. 26:20), or 'for the outward business over Israel'" (I Chron. 26:29). When once the child of God really sees this truth and lets it grip his life, he is in a position then to find real and continual joy in service. He will no longer raise the old quections as to why, or when, or where, or how. There will be, instead, willingness and readiness, hence joy, and this song in the heart and on the lips:

"It is not mine to question the judgment of my Lord,

It is but mine to follow the leadings of His Word;

But if to go or stay, or whether here or there, I'll be, with my Saviour, content anywhere."

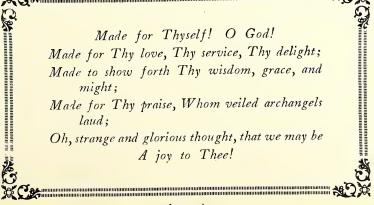
It is well for us to consider the same truth from a negative point of view. There was no joy in the service which the children of Israel rendered while they were down in Egypt! The whole difficulty was that Pharaoh "the Egyptians made the children of Israel serve with rigour: and they made their lives bitter with hard bondage" (Ex. 1:13-14). What a revelation of the reason why there was no joy of service for Israel when she was down in Egypt. The whole difficulty was that Pharaoh made the children of Israel serve under bondage. Now, note the difference when they were serving under Solomon: "But of the children of Israel did Solomon make no bondmen" (I Kings 9:22). Herein lies the secret of whether or not there will be joy in service—

liberty vs. bondage. Just as surely as the child of God gets under bondage in his service for the Lord, just so surely will he lose the joy of service, and there will come into his soul the awful feeling of servitude and unspeakable misery. Service for the Lord will become drudgery and a heavy, unbearable bur-

den. But let him "stand fast in the liberty wherewith Christ hath made us free" (Gal. 5:1) and there will come over the soul such a feeling of freedom from bondage, and joy that is unsurpassed. Then life will become all sunshine, and service for God the joy of his whole being.

N ORDER to more fully appreciate the wonderful characteristics of the joy of service, we should not overlook the fact that all service should be Christcentered. If we fail to see this, our conception of joy will be quite incomplete and might very easily cause us to become selfish in it. "No man can serve two masters," said the Lord Jesus in Matthew 6:24, "for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." These are heart-searching words used by our Saviour. Dear Christian worker, do you find the supreme joy of your service to be centered in Christ, or do you find that mammon claims more of your attention than you are willing to admit? This can very easily be the case, and the believer still be engaged in Christian service. Many an evangelist will not go into a campaign without having a contract signed by the finance committee guaranteeing him such and such a price for his services. God very often has to over-rule in such cases and blesses His Word in spite of the weakness of His servant. But let it be said definitely that such a servant does not have the full joy of the Lord in his service, because the Word says, "Not for filthy lucre, but of a ready mind" (I Pet. 5:2). And when "filthy lucre" enters into the contract of a Christian worker, it can only follow that a certain percentage of the freedom and joy of the Lord is taken out. His affections have become divided and he has what has been dubbed by someone "the spiritual squint"—that is, one eye on the Lord and the other on mammon. Until an evangelist or any other Christian worker has caught the spirit of Philip, the evangelist, he is certainly not magnifying his office, nor is he in any position to set forth what real joy in Christian service means. Nothing is said in the account in the Book of Acts as to whether or not Philip ever received so much as an offering for his

evangelistic trip down to the Gaza desert, but we know he must have enjoyed the task, for the record is that after the Spirit directed him to go and speak to the eunuch, "Philip ran thither to him" (Acts 8:30). And after he had led the eunuch to the Lord Jesus, we find the eunuch going on his way rejoicing and



this moment to go through with it all again for the JOY I have had in flashing the word SAVIOUR into the darkness of a great tribe! Is it God's will? That makes the wilderness a garden; that makes the desert glow with the presence of God.'"

Philip on his way back to Samaria, where he had brought great joy through the message entrusted to him (Acts 8:8-26). Surely a man who could bring such great joy to an entire city and then suddenly be called away from the inspiration of the big meeting to go down to the desert and preach to one lone eunuch, bringing rejoicing to his heart,—surely such a ready servant must have been in close touch with the Lord Jesus Christ, so that his own soul was bubbling over with the "joy of the Lord."

WHAT kind of joy is this that is the happy result of service? Is it just a transitory, temporary sort of joy such as we might expect from the inspiration of a big evangelistic campaign that has reached the climax of its power in the community, although two months later the enthusiasm has waxed and waned into the same old rut of coldness and indifference? Is this the kind of joy that we mean when we speak of the JOY OF SERV-ICE? Not by any means. Let us analyze it in the light

of the incorruptible Word of God.

First of all, it is an ANTICIPATIVE joy. It is full of expectancy and hope. The best illustration of this phase of the joy of the Lord is given to us in Hebrews 12:2, where the Holy Spirit appeals to us to look off "unto Jesus, the Author and Finisher of our faith; Who for the JOY that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Here we have the joy of service personified and exemplified. This is the kind of joy that will make the Christian worker endure hardships as a good soldier of Jesus Christ. When men get their eyes set on a fortune, there is no limit to the inconveniences and hardships that they will endure in order to make it possible. They go to the ends of the earth to gain riches, and they laugh to scorn the very thought of bearing crosses. Why, then, should it be thought strange when soldiers of the cross of Christ go to the ends of the earth to gain Him (that is, to know Him in the power of His resurrection and the fellowship of His suffering)? The joy of making Him known to those who sit in darkness far surpasses any suffering that we may be called upon to endure. Thank God for the missionaries who have counted all things but loss for the joy of penetrating the blackness of darkest heathendom in order to preach the unsearchable riches of Christ to needy souls. "At one of the Northfield conferences an American missionary to Africa told a heart-stirring story. He began his work with companions as eager as himself. One by one they fell victims to the terrible climate, leaving him utterly alone in the midst of hundreds of thousands of men who had never heard the name of God. Again and again he tramped the blistered plains with his tongue so swollen that he could not speak. Thirty times he was attacked by fever, with no one to care for him. Lions attacked him, natives ambushed; he lived upon everything, from ants to rhinoceroses. And this was his conclusion: 'I know the great joy of walking with Jesus Christ in the midst of all this; I stand ready at

Next, the joy of service—the joy of the Lord—is a constant and abiding joy. "Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4). The one who was used of God to give this exhortation was none other than the Apostle Paul, and it was written while he was in the prison of ancient Rome, under Nero. I wonder how many Christians today, under similar circumstances, would write back to their loved ones such a paean of joy, such a shout of victory. Under these circumstances Paul also said, "But I rejoiced in the Lord"; "For I have learned in whatsoever state I am, therein to be content"; "I know both how to be abased, and I know how to abound: everywhere, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need"; "But I have all, and abound" (Phil. 4:10, 11, 12, 18). Here is not only constant and abiding joy, but also abounding joy! Can any other joy in the world be imagined to compare with this?

How often do we hear believers in the Lord, who ought to know better, raise the question, "But will it last?" And how often the putting of such a question to one who has just recently fallen heir to this new-found joy has marked the beginning of its waning. It is amazing how unscriptural we allow ourselves to become in the face of problems which have to do with practical living. But will it last? If we seek for our answer from self or from others, there is no telling to what extent it will be colored and shaded by doubt and skepticism. But if we will turn to the Lord—"to the law and to the testimony" (Isa. 8:20)—for our answer, every doubt and shadow will flee away and the shunshine of God's grace will flood the soul with the full assurance that the joy He gives is lasting. "But if ye will not believe, surely ye shall not be established" (Isa. 7:9). Here is the secret of how long it will last. Just so long as we believe what He has said about it, the joy will be ours. As soon as we believe what other counsellors say, then and then only will our joy fail. Faith in God's Word says our joy will be constant and abiding; unbelief says it will be temporary. Have you, dear reader, been a follower and servant of the Lord and have found that you are no longer experiencing the joy that was yours in His service when you first yielded yourself to Him? Listen to the promise which He has given you as His servant: "These things have I spoken unto you, that My JOY might remain in you" (John 15:11). O Christian worker, here is constant JOY! Here is JOY that is abiding! Have you not reversed God's order and tried to make yourself happy in His service instead of recognizing that it is His JOY in you that makes for real happiness, not your efforts to produce that joy? "The joy of the Lord shall be your strength" (Neh. 8:10). "Perhaps in that word 'OF' lies the whole secret of lasting joy," writes Frances

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Ridley Havergal, "for it is more than even 'joy IN the Lord': it is His own joy flowing into the soul that is joined to Himself, which alone can 'remain' in us, not even our joy in Him. Let us, then, seek not the stream, but the fountain; not primarily the joy, but that real and living union with Jesus by which His joy becomes ours."

Then consider in addition to the fact that this joy is constant and abiding, that it is also an increasing joy, for we find in Isaiah 29:19 that the "meek also shall increase" in the joy of the Lord. Furthermore, it is a full joy, for the Lord Jesus promised that His joy should remain in us, that our joy might be full" (John 15:11).

And, last of all, it is an eternal joy. We arrive at this conclusion chiefly because of the fact that there will be service rendered by the redeemed of the Lord throughout eternity (Rev. 7:15; Rev. 22:3). And we can scarcely think of everlasting service apart from everlasting joy, in view of the fact that there is such unspeakable joy in service here and now. The Apostle Paul counted not his life dear unto him that he might finish his course with joy (Acts 20:24). Can you imagine him commencing his eternal course without eternal joy? Such a thought would surely be contrary to God's economy and

justice. The servants of Israel in the Kingdom shall be named the "priests of the Lord," and shall be called the "ministers of our God" (Isa. 61:6); and for a reward for their suffering in service, "in their land they shall possess the double," and "everlasting joy shall be unto them" (Isa. 61:7). Since "we are His workmanship, created in Christ Jesus unto good works" (Eph. 2:10), so shall we also share in the "everlasting joy" which shall be upon the heads of the "redeemed of the Lord" (Isa. 5:11).

Rejoice, O child of God, in "the riches of the glory of His inheritance in the saints" (Eph. 1:18). Has your service for Him been fraught with testings and afflictions too numerous to mention? Make glad your heart, O servant of Christ, "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17).

"My Lord hath met my longing With word of golden tone, That I shall serve forever Himself, Himself, alone; 'Shall serve Him,'—And 'forever'! Oh, hope most sure, most fair! The perfect love outpouring In perfect service there!"

THE LORD'S JOY

by Maurice G. Dametz

UR Lord's earthly life presents to us a mighty paradox. He was a Man of fathomless sorrow and boundless joy. Long before His manifestation in the incarnation, the prophet had said that He would be 'a Man of Sorrows and acquainted with grief" (Isa. 53:3). And He was a "Man of Sorrows." In Gethsemane, as the dark shadow of the Cross was falling upon Him, He said: "My soul is exceeding sorrowful, even unto death" (Matt. 26.38). Incomparable sorrow was the sorrow of Jesus, but unparalleled was His joy. Habitually the "Man of Sorrows" spoke of His transcendent joy fulness.

"These things have I spoken unto you, that MY JOY might remain in you, and that YOUR JOY might be full" (John 15:11).

IF THE lives of some Christians are a true reflection of the character of our God then gloom reigns in heaven. But, thank God, such is not the case. Just as God is infinite in every other attribute, so He is infinite in joyousness. The divine expressions of this infinite joy are set forth by Dametz.

"And now come I to thee; and these things I speak in the world, that they might have MY JOY fulfilled in themselves" (John 17:13).

He was the sorrowful Man of Joy. Supreme sorrow was His but over and above this was mighty joy. This is the paradox of His life for which we shall seek to find explanation.

HIS JOY OF HUMILIATION

T HAT joy was His as He left His pre-incarnate glory and majesty to take the form of human flesh. In His pre-incarnate state He possessed all the perfections of God in infinite fulness, for He "thought it not robbery to be equal with God" (Phil. 2:6). So intense was the glory that shone from His face, that the heaven of heavens could not

contain it. He emitted and absorbed all the glory of the eternal past, but with joy He emptied Himself of that glory and left it all behind. Joyfully He left the "ivory palaces" of heaven to come to this world of woe. Come, measure this infinite stoop of condescending love-

"From the throne of highest

To the Cross of deepest

But to thus humble Himself was His inimitable delight for He said:

> "Lo, I come, in the volume of the book it is written of Me, I delight to do Thy will, O My God" (Psa. 40: 7-8).

All that He became in His humiliation, it was His ineffable joy to become. With joy He "made Himself of no reputation, and took upon Him the form of a servant, and was

made in the likeness of men" (Phil. 2:7). With joy, He Who was rich became poor (II Cor. 8:9). With joy, He voluntarily stripped Himself of the insignia of majesty to become a sharer of our human infirmities and limitations. It was His supreme joy to give up all and come down to purchase us to Himself. He laid aside the joys and glories of heaven for the sorrows and woes of earth, but, oh! the joy of His humiliation. His delight was in the Father's will, and all through His earthly life His supreme pleasure was the accomplishment of His Father's business.

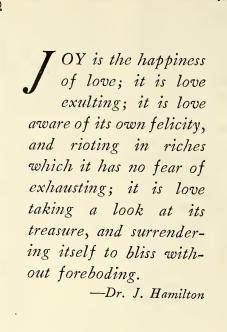
HIS JOY OF ANTICIPATION

ONE cannot help but observe the fact that as He drew nearer to Calvary's accursed tree, as the world's sin and shame began to gather in impenetrable darkness over Him, He spoke more and more of His joy. This will be noticed particularly in the closing chapters of John's gospel. With transcendent joy He anticipated the Cross, and just when the sorrow was coming deepest, the joy rose the highest. And here it is, I believe, that we are on the verge of solving the mighty paradox of His life. Invariably He speaks of His joy in connection with the joy of His people.

"These things have I spoken unto you, that MY JOY might remain in you; and that YOUR JOY might be full" (John 15:11).

"And now I come to thee; and these things speak I in the world THAT THEY MIGHT HAVE MY JOY FULFILLED IN themselves" (John 17:12) 17:13).

Jesus found His inimitable joy in obtaining the joy of others. His joy was therefore in the fact that joy was to



be procured for them who were in the throes of sorrow. With joy beyond compare, He anticipated the Cross. Behold His surpassing love and joy! With the burden of sin, the fire of justice, the wrath of God, the malignity of demons, the insulting hate of man, the sorrows of Gethsemane, the pains of Calvary, and the sea of His own blood, all-all in vivid prospect before Him, yet with superlative joy He anticipated it all, for in so suffering He was to make peace and purchase joy for His people. It was His highest joy, therefore, to anticipate His being lifted up on Calvary's Cross.

HIS JOY IN CRUCIFIXION

WE FOLLOW Him to Calvary and there we behold in His shameful suffering

the fulfilling of His joy. Now, the storm which for ages had been gathering strength, breaks upon Him in overwhelming fury. Now did He endure the wrath of God to the uttermost. Hear His agonizing cries:

"Thou hast laid Me in the dust of death" (Psa. 22:15).

"All Thy waves and billows are gone over Me"

(Psa. 42:7).

"Thy hand presseth Me sore" (Psa. 38:7).

"My God, My God, why hast Thou forsaken Me"
(Psa. 22:1; Matt. 27:46).

"It is finished" (John 19:30).

See Him amidst the darkness and throes of nature, and the still deeper darkness of the justice and wrath of God. His head was uncovered to the tempest, His person was bowed to the stroke. He trod the winepress alone. He went into the darkness of separation behind God's back where the rays of divine love never fall. He died as the accursed of God suffering the vindictive justice and wrath of God against sin. Unfathomable suffering was His, but oh, the sovereign joy that was also His in the suffering. It was the joy which was over and above the sorrow of suffering. It was joy unparalleled. His sorrow was nothing compared to His joy because His joy was that of being a vicarious Saviour. We read:

"Who for the joy that was set before Him endured the Cross, despising the shame" (Heb. 12:2).

Oh, the joy of being a Saviour! I think of that captain who stood upon the deck of his burning ship and gave his place in the last boat to a poor stowaway and saw the stowaway pass on into safety, while he went down with his ship. Surely the captain must have known a joy far in advance of his suffering, and, surely, in an

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infinitely greater degree our Saviour's joy must have surpassed His suffering. The transcendent joy of our Lord is seen in the glory of giving up glory, the honor of surrendering honor, the reputation of being of no reputation, for the glory, honor and reputation of others. It was His limitless joy thus to accomplish this for others by His dying on the Cross.

HIS JOY OF CONTEMPLATION

WE ARRIVE at a deeper depth of the matchless joy of our Lord in the words of Isaiah:

"He shall see of the travail of His soul, and shall be satisfied" (Isa. 58:11).

Though travail and agony of soul were His, He looked upon the result with delight and was abundantly satisfied. He found infinite contentment as He contemplated the results of His finished work. Ineffable joy was His as He contemplated His seed (Isa. 53:10). He accomplished His pleasure in securing eternal life for a multitude innumerable. What triumphant joy was His as He viewed His inheritance in the saints, as He saw the Church, His "purchased possession," and as He beheld it, a glorious Church, "without spot or wrinkle, or any such thing"; "to the praise of the glory of His grace" (Eph. 1:14; Eph. 5:27; Eph. 1:12).

Unrivalled joy filled His heart when He saw the many whom He justified.

"By His knowledge shall My righteous servant justify many" (Isa. 53:11).

On the Cross He satisfied all the demands of God's holiness and justice. He, the Righteous One, procured righteousness for His people; and now, by virtue of His work, there is "no charge" in all the universe to be found against His own (Rom. 8:33). All former claimants are left absolutely powerless, and His righteousness is perpetually upon us.

"There is therefore, now, no condemnation to them which are in Christ Jesus" (Rom. 8:1).

He was filled with infinite satisfaction as He viewed this blessed result of His finished work.

We understand more fully now the paradox of His life. He was a "Man of Sorrows," but He was preeminently a "Man of Joys." As His sorrow was incomparable, His joy was unbounded and unfathomable. There was joy in every sorrow of His but the sorrow grew pallid while the joy increased in radiant splendor, and the joy always outweighed the sorrow. This unequaled, unapproached joy found its reason and origin in His love for His people. He counted their salvation to be infinite satisfaction for all His pains. His joy in humiliation, anticipation, crucifixion and contemplation all centers in one thing—His blood-bought people. If we could measure the distance from highest heaven to the lowest depth of ignominy and shame; if we could measure all that was accomplished on Calvary's Cross, then we could measure the joy of the Lord in His people.

As we gaze upon the dying Saviour in contemplation, as we see Him agonizing, praying, bleeding, dying, braving the billows of God's wrath alone; in amazement we exclaim:

"O wonder of wonders, can it be, All for me!"

Yes, it was all for you and me, and the great transaction was accomplished with utmost joy. Oh what love! He went to the Cross with joy and His work was finished with the satisfied contemplation of the many whom He purchased to Himself; and His grief has had for fruit not only glory gathering around the thorn-pierced brow, but reflected glory shining on the brow of those He justified, for "whom He justified, them He also glorified." The grief and sorrow of the Cross is past, but the crowning joy of that hour lives on forever and ever.

BEKEL BER



HE saints have a sweet life between them and Christ. There is much sweet solace of love between them and Him, when He feedeth among the lilies, and cometh into His garden, and maketh a feast of honeycombs, and drinketh His wine and His milk and crieth, "Eat, O friends! drink, yea, drink abundantly, O well beloved!" One hour of this labor is worth a shipful of the world's drunken and muddy joy.

-Rutherford





THE JOY OF ABIDING IN CHRIST

by Andrew Murray

"These things have I spoken unto you, that My joy might abide in you, and that your joy might be full" (John 15:2).

BIDING fully in Christ is a life of exquisite and overflowing happiness. As Christ gets more complete possession of the soul, it enters into the joy of its Lord. His own joy, the joy of heaven, becomes its own, and that in full measure, and as an ever abiding

portion. Just as joy on earth is everywhere connected with the vine and its fruit, so joy is an essential characteristic of the life of the believer who fully abides in Christ, the heavenly Vine.

We all know the value of joy. It alone is the proof that what we have really satisfies the heart. As long as duty, or self-interest, or other motives influence me, men cannot know what the object of my pursuit or possession is really worth to me. But when it gives me joy, and they see me delight in it, they know that to me at least it is a treasure. Hence there is nothing so attractive as joy, no preaching so persuasive as the sight of hearts made glad. Just this makes gladness such a mighty element in the Christian character: there is no proof of the reality of God's love and

the blessing He bestows, which men so soon feel the force of, as when the joy of God overcomes all the trials of life. And for the Christian's own welfare, joy is no less indispensable; the joy of the Lord is his strength; confidence, and courage, and patience find their inspiration in joy. With a heart full of joy, no work can weary, and no burden can depress; God Himself is strength and song.

Let us hear what the Saviour says of the joy of abiding in Him. He promises us *His own joy*: "My joy." As the whole parable refers to the life His disciples should have in Him when ascended to heaven, the joy is that of His resurrection life. This is clear from those other words of His (John 16:22): "I will see you again, and your heart shall rejoice, and your joy shall no man take from

you." It was only with the resurrection and its glory that the power of the never changing life began, and only in it that the never ceasing joy could have its rise. With it was fulfilled the word: "Therefore Thy God hath anointed Thee with the oil of gladness above Thy fellows." The day of His crowning was the day of the gladness of His heart. That joy of His was the joy of a work fully and for ever completed, the joy of the

Father's bosom regained, and the joy of souls redeemed. These are the elements of His joy; of them the abiding in Him makes us partakers. The believer shares so fully His victory and His perfect redemption, that his faith can without ceasing sing the conqueror's song: "Thanks be to God, Who always causeth me to triumph." As the fruit of this, there is the joy of the undisturbed dwelling in the light of the Father's love, not a cloud to intervene if the abiding be unbroken. then, with this joy in the love of the Father, as the love received, the joy of the love of souls, as love going out and rejoicing over the lost. Abiding in Christ, penetrating into the very depths of His life and heart, seeking for the most perfect oneness, these the three

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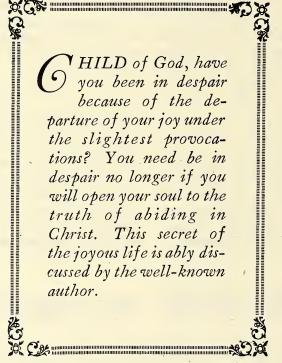
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streams of His joy flow into our hearts. Whether we look backward and see the work He has done, or upward and see the reward He has in the Father's love that passeth knowledge, or forward in the continual accessions of joy as sinners are brought home, His joy is ours. With our feet on Calvary, our eyes on the Father's countenance, and our hands helping sinners home, we have His joy as our own.

And then He speaks of this joy as abiding,—a joy that is never to cease or to be interrupted for a moment: "That My joy might abide in you." "Your joy no man taketh from you." This is what many Christians cannot understand. Their view of the Christian life is that it is a succession of changes, now joy and now sorrow.



And they appeal to the experiences of a man like the Apostle Paul, as a proof of how much there may be of weeping, and sorrow, and suffering. They have not noticed just how Paul gives the strongest evidence as to this unceasing joy. He understood the paradox of the Christian life as the combination at one and the same moment of all the bitterness of earth and all the joy of heaven. "As sorrowful, yet always rejoicing": these precious golden words teach us how the joy of Christ can overrule the sorrow of the world, can make us sing while we weep, and can maintain in the heart, even when cast down by disappointment or difficulties, a deep consciousness of a joy that is unspeakable and full of glory. There is but one condition: "I will see you again, and your heart shall rejoice, and your joy shall no man take from you." The presence of Jesus, distinctly manifested, cannot but give joy. Abiding in Him consciously, how can the soul but rejoice and be glad? Even when weeping for the sins and the souls of others, there is the fountain of gladness springing up in the faith of His power and love to save.

And this, His own joy abiding with us, He wants to be full. Of the full joy our Saviour spoke thrice on the last night. Once here in the parable of the vine: "These things have I spoken unto you that your joy might be full"; and every deeper insight into the wonderful blessedness of being the branch of such a Vine confirms His Word. Then He connects it (John 16:24) with our prayers being answered: "Ask and ye shall receive, that your joy may be full." To the spiritual mind, answered prayer is not only a means of obtaining certain blessings, but something infinitely higher. It is a token of our fellowship with the Father and the Son in heaven, of their delight in us, and our having been admitted and having had a voice in that wondrous interchange of love in which the Father and Son hold counsel, and decide the daily guidance of the children on earth. To a soul abiding in Christ, that longs for manifestations of His love, and that understands to take an answer to prayer in its true spiritual value, as a response from the throne to all its utterances of love and trust, the joy which it brings is truly unutterable. The word is found true: "Ask and ye shall receive, and your joy shall be full." And then the Saviour says, in His high-priestly prayer to the Father (John 17:13), "These things I speak that they might have My joy fulfilled in themselves." It is the sight of the great High Priest entering the Father's presence for us, ever living to pray and carry on His blessed work in the power of an endless life, that removes every possible cause

of fear or doubt and gives us the assurance and experience of a perfect salvation. Let the believer who seeks, according to the teaching of John 15, to possess the full joy of abiding in Christ, and according to John 16, the full joy of prevailing prayer, press forward to John 17. Let him there listen to those wondrous words of intercession spoken, that his joy might be full. Let him, as he listens to those words, learn the love that even now pleads for him in heaven without ceasing, the glorious objects for which it is pleading, and which through its all prevailing pleading are hourly being realized, and Christ's joy will be fulfilled in him.

Christ's own joy, abiding joy, fulness of joy,—such is the portion of the believer who abides in Christ. Why, oh why is it that this joy has so little power to attract? The reason simply is: Men, yea, even God's children, do not believe in it. Instead of the abiding in Christ being looked upon as the happiest life that ever can be led, it is regarded as a life of self-denial and of sadness. They forget that the self-denial and the sadness are owing to the not abiding, and that to those who once yield themselves unreservedly to abide in Christ as the bright and blessed life, their faith comes true,—the joy of the Lord is theirs. The difficulties all arise from the want of the full surrender to a full abiding.

Child of God, who seekest to abide in Christ, remember what the Lord says. At the close of the parable of the vine He adds these precious words: "These things have I spoken unto you, that My joy might abide in you, and that your joy might be full." Claim the joy as part of the branch life, -not the first or chief part, but as the blessed proof of the sufficiency of Christ to satisfy every need of the soul. Be happy. Cultivate gladness. If there are times when it comes of itself, and the heart feels the unutterable joy of the Savior's presence, praise God for it, and seek to maintain it. If at other times feelings are dull, and the experience of the joy not such as thou couldest wish it, still praise God for the life of unutterable blessedness to which thou hast been redeemed. In this, too, the Word holds good: "According to your faith be it unto you." As thou claimest all the other gifts in Jesus, ever claim this one too, -not for thine own sake, but for His and the Father's glory. "My joy in you"; "that My joy may abide in you"; "My joy fulfilled in themselves,"—these are Jesus' own words. It is impossible to take Him wholly and heartily, and not to get His joy too. Therefore, "Rejoice in the Lord, always: and again I say Rejoice."

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Jow the God of hope fill you with all joy and peace in believing.

"JOY COMETH IN THE MORNING"

by L. J. Fowler

THE morning cometh," is the cry of the watcher, but how few indeed have learned to look with joy toward the breaking of the day when Christ returns to earth! The lie of postmillennialism has so dulled the spiritual perceptions of most Christians of this hour that the Kingdom reign of our blessed Lord is either completely denied or else its alluring power rejected. Fowler's description is such as will increase in the heart of the willing one the longing for that glorious morning.

DAY of joy is the heritage of sorrowing earth. Since the hour when the progenitors of the race turned their back upon God to the present moment, the shroud has been the proper symbol of this world. It has been so by divine edict, for as God expelled Adam and Eve from the garden of Eden He said to the man, "In sorrow shalt thou eat," and to the woman,

"I will greatly multiply thy sorrow." Though an occasional blithesomeness has been in evidence as here and there a glimmer of heaven's light has fallen upon this darkened globe, yet taken in its entirety, the ages of man's sin have been ages of anxiety, perplexity, distress, conflict, poverty, wretchedness, discouragement and dispair. But He Who has submerged the earth in sorrow has done so in hope of a better day. He looks with desire toward that period of earth's history when the mountains shall break forth into singing, the trees of the field shall clap their hands together, and the whole creation shall revel in the joy of the Lord.

The time when the shroud is to be exchanged for the wedding garment, when sighing shall be turned into singing, is said by the Psalmist to be "in the morning." His statement is:

"Weeping may endure for a night, but joy cometh in the morning" (Psa. 30:5).

Viewed from the dispensational angle, the verse is an illuminating one. "Night" in Scripture, when used symbolically, refers to the Great Tribulation, while "day" is continually used to designate the kingdom reign of our Lord Jesus Christ. The Holy Spirit, speaking

through the Apostle Peter and referring to these two ages of earth's history, said, "The day of the Lord cometh as a thief in the night" (II Peter 3:10). In other words, when the night of weeping is past (the Great Tribulation), then the morning of joy (the Kingdom) is to break upon the earth.

Now in the age in which we live the immediate event toward which we are looking is not the Kingdom. We live in the dispensation of the "Church which is His Body." We live in that epoch of earth's history known as the "mystery," a period of time which was hid from the Old Testament writers (Eph. 3:1-9), but was revealed by the Spirit of God through the Apostle Paul. The event which is to culminate this the fifth dispensation and toward which we are urged to look with expectant hearts, is the catching up of the Church to meet the Lord in the air, the event commonly called the "Rapture." But since we are to be "forever with the Lord' (I Thess. 4:17), we, with the saints of the past and of the future, will be in the Kingdom reigning with Christ. The Kingdom is the time toward which all do rightfully look, whether they have lived in the ages past, whether they live in this present age of the Church, or whether they shall live in the age which is to imediately follow our age, namely, the Great Tribulation. All who love our Lord can encourage their souls with the words of David, "Weeping may endure for a night, but joy cometh in the morning."

Several reasons are assigned in the Word of God for calling the morning (the Kingdom) the time of joy.

THE first is because the time of trouble is past. Earth's long night of mourning is over and the day of peace has dawned. That night, which in type is especially setting forth the Great Tribulation, is a night of unspeakable horror and of indescribable anguish. When Jeremiah begins his lamentations over Israel he describes her as a widow in great mourning:

"She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies." (Lam. 1:2).

The prophet Joel also pictures Israel as grieving in the night:

"Gird yourselves, and lament, ye priests; howl, ye ministers of the altar; come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of God" (Joel 1:13).

These and many other Scriptures indicate that the Tribulation is, primarily, Israel's tribulation. Under Antichrist, all of the nations of earth shall be leagued together against her. The first flashes of those awful days, called by our Lord in the twenty-fourth of Matthew the "beginning of sorrows," are such as to try the stoutest hearts, and as this brief age rushes to its close the terrific pressure of the enemy will be so great that "except those days should be shortened, there should no flesh be saved." And so dark is that night of trouble to be that no hour of the past nor of the future can be compared to it. It is the Great Tribulation. The deepest woes through which this world has passed are but nothing compared to that dreadful night. The persecutions of the early Christian church, the Inquisition, or even the horrors of the World War seem but childish play when put along side of the predictions in God's Word concerning the coming darkness which shall be fall this earth. Is it any wonder, then, when that night of weeping comes before the mind of the Psalmist he hastens on to the declaration, "Joy cometh in the morning."

The Tribulation, however, is not the only period of sorrow which this earth has known-it is simply the culmination, the climax, the zenith of trouble. In a very true sense, the entire period from the expulsion from the garden unto the restored Eden is "night." Where is the life which has not known its sorrows? Where is the home into which grief has not entered? Where is the soul upon which seemingly impenetrable darkness has never settled? The yearning cry of all ages has been for the coming of the morning. And even "the humbler creation," joining with mankind, groans and travaileth in pain for the passing of the night and the first rays of the joyous morning when the whole earth "shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." As we view about us the devastation which sin has wrought and as the shadows of the Great Tribulation deepen, we are led to believe that "earth's long night is almost over," and that "Christ is coming, coming soon." We wait for that coming as those who watch in the night and cry with the great Apostle, "Even so, come, Lord Jesus."

MOTHER reason for anticipating the kingdom with joy is because that it is "in the morning" that the enemies are to be defeated. The overthrow of his enemies is the foundation of many of David's psalms of praise. It is concerning this victory that he is singing in the 49th Psalm:

"Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling" (Psa. 49:14).

Death is to consume his enemies and the upright are to have dominion over them. Taken in the local setting of David's own life, the statement is full of significance. From the first moment that David appears upon the sacred page unto the day of his death he is a man of war. Even before he meets Goliath, his boyhood is spent in conflict with the wild beasts which would devour

ET us not forget that we, His beloved people, are also the objects of His joy. His eyes look upon us. We are His workmanship. He rejoices over us. The beloved disciple wrote, "I have no greater joy than to hear that my children walk in the Truth" (3 John 4). That is His joy in glory to see His own redeemed ones walking in the Truth. May we please Him in all our ways so that His joy may rest upon us. May we rejoice in Him and His work. Rejoice in His salvation and in His Glory.

---Gaebelein

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the sheep. And no sooner has he conquered his first human enemy than he finds that Saul, his professed friend, is his most determined adversary. For years thereafter his life is daily in the balance. He is searched for, hounded, and plotted against by this jealous king, and the reign of terror is only ended by the self-destruction of his enemy. And David's own kingdom has very little of peace in it. Until the hour when he goes "the way of all the earth" he is in conflict. The heathen nations still wrestle for the land of Canaan, and within his own household a conspiracy arises which almost succeeds in ousting him from the throne. But in the midst of this conflict he encourages himself with the thought that when the long promised morning comes all the enemies shall be defeated. The Kingdom is the hour of triumph for David over his enemies.

For this same reason which David advances, every believer may rightfully sing, "Joy cometh in the morning." While David's life of conflict pictures forth in a special way the years of Israel's death-grapple with the antichrist in the Great Tribulation, it is also illustrative of every soul's experience in every age of earth's history since the fall of man. "Fightings without and fears within" is an accurate description of this battle with the forces of evil. We are told that the "devil, as a roaring lion, walketh about seeking whom he may devour." That offensive which he is putting forth to devour the souls of men is personally directed by his three lieutenant-generals—the world, the flesh and the demons. Every officer is seeking to lure the soul away from God—the world seeking through pleasures and selfish commercialism; the flesh seeking through subtleties and deceitfulness; and the demons seeking through lying wonders and false doctrines. And it is astonishing how well Satan's plan of battle is succeeding and how many souls he is devouring. By him thousands of Christians are "taken captive at his will." So fully have they surrendered to him that the majority of the churches of our land have accepted the notion that we are already in the Kingdom or just about to enter that golden age. They have embraced the satanic lie of post-millennialism They have conceived that the conflict is over because at the intensest moment of the battle they have cried, "Comarad!" and entered the quiet zone of the prisoners of war. Is it any wonder, then, that the morning of triumph through the Second Coming of Christ not only is not anticipated with joy, but actually viewed with scorn and disdain? But the Apostle Paul was not so deceived for he said, "We (referring to the believers of this age) wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this age, against the host of wicked spirits in the heavenlies" (Eph. 6:12). The believer who has caught such a glimpse of the opposing forces as the Apostle had, and who has entered into that warfare, yearns for the dawn of that day when the defeat of the devil will be seen in his being bound in the pit, the triumph over worldliness manifested in its elimination from the earth; the victory over the flesh exhibited in its absence from the resurrected state of the believer; and the vanquishing of the demons made similar to the defeat of Satan. Warring believers, torn in the conflict with the evil one, the morning is coming and the victory wrought on Calvary will be fully brought to light. Let the joyous thought of His soon coming give to you, as it did to David, courage in the hour of conflict.

FURTHERMORE, joy is to be a characteristic of the coming morning because the Lord Himself shall be present. With the surprise of a thief in the night, the One Who is the "Bright and Morning Star" and the "Sun of Righteousness" shall come and dispel the darkness and gloom and establish the light of the Kingdom. The night of tribulational horror is to be cut short by the personal presence of Christ. Wondrous boon to the fainting heart—Christ will appear in person "in the morning"!

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The personal and visible appearing of the Lord Jesus Christ is always a cause for rejoicing among His people. When He came the first time the angel of the Lord announced to the shepherds, "Behold, I bring you good tidings of great joy which shall be to all people." When the wise men saw "His star" over Bethlehem they "rejoiced with exceeding great joy." What peace and happiness was brought to the sorrowing, the weary, the maimed, the halt and the blind as He walked among men during His brief stay on earth. And while gloom settled down upon all as God sorrowed at Calvary, the appearances of Christ after His resurrection are accompanied by unbounded joy. So great is the disciples' joy in seeing the resurrected Lord that they find it difficult for their faith to be established in the great fact. The message which comes from the "two men in white apparel" who said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven," only serves to deepen the ecstasy so that they return to Jerusalem "with great joy." If the coming of Christ in the past in humility, in meekness, in lowliness, brought such indescribable joy, what will be the degree of joy in His coming of the future in power and might and great glory! No wonder the sweet singer of Israel longed for that morn-

"I wait for the Lord, my soul doth wait, and in His word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning" (Psa. 130:5-6).

Oh joy beyond compare! "This same Jesus" is to come on the wings of the morning! The One Who comforted and cheered in the past is to visibly minister to the needs of His people in earth's new day of Edenic blessing.

OVE more reason is given in the Word of Gód for declaring that "joy cometh in the morning." It is to be a time of joy because willingness has taken hold

upon God's people. Again we turn to the Psalms for a demonstration of our point:

"Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth" (Psa. 110:3).

The day of God's power is the day when Christ comes to establish His Kingdom. It is the day when He shall rule with all might and authority and majesty. From the very birth of that day, "from the womb of the morning," a blessed thing is to characterize God's people—they are to be willing. "My people shall be willing" are the words which the prophet David puts in the mouth of the Messiah. Willing people and the morning of joy will appear together. The Kingdom will be the age of willingness.

The willingness, the yieldedness, the abandonment unto the Lord which will be exhibited "in the morning" will be in striking contrast to all of earth's history since the day of man's rebellion against God. True, there have been a few who have shown a degree of willingness to do God's will, nevertheless the great mass of mankind has been in determined rebellion against Him. In its simplest and most general description, the fall of man was the absence of willingness and the presence of rebellion. The ages which followed, up to the time of Is-ael's history, were ages of awful rebellion. Nimrod was a type of that period and his name means "Come, let us rebel." And although Israel was chosen of God and is the nation especially referred to by the Psalmist as "Thy people," she has nevertheless been a rebel. The prophets seemed to have been raised up of God for the particular task of pointing out to this nation her unwillingness. One of the Prophet Ezekiel's favorite descriptive names for her is "rebell ous house." Jeremiah says of her, "This people hath a revolting and a rebellious heart" (Jer. 5:23). And Isaiah warns:

"If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (Isa. 1:19-2)).

Jesus Himself referred to the unwillingness of this people

as He poured out the anguish of His heart for her self-righteous city:

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" (Luke 13:34)

The gathering of Israel into the Kingdom has been upon the heart of God for lo these many years, but as she "would not" then, so she will not today. She is in rebellion still. Not only Israel but almost every member of the race seems fixed in contumacy. And the thing which is the outstanding characteristic of the Great Tribulation is the incorrigible obstinacy of the antichrist and his followers. The climax of man's rulership of the earth is the terrible Bolshevism of that coming night when men shall actually fight against God and His Christ.

After such ages of the bitterness which accompanies determined disobedience, what a joy it will be for a morning to come when the whole world shall be enveloped with a divinely imparted willingness! With the coming of the morning shall come the expulsion of the rebellious and the establishment of the willing ones. Every child of God who has wandered through years of the misery of rebellion against the will of God but has finally yielded the life fully and completely unto Him knows that that is the hour of the fulness of joy. Oh blissful moment! when the agony of being devoured by the sword is exchanged for the joy of being controlled by the Lord Jesus.

"Nothing held back from Thee, Jesus my King; All to Thine altar, so gladly I bring! All for Thy service, yes, all to be Thine; All for Thy glory, O Savior Divine."

Nothing can restrain joy when willingness is present, and since willingness is to be the attitude of God's people "in the morning" joy will abound.

For such a morning the soul cries out. Come morning which dispels the night of trouble! Come morning which leaves before us our defeated enemies! Come morning of the presence of the Lord! Yea, come morning of full willingness unto the King of kings and Lord of lords!

OT till that Just One comes is the morning to dawn, for He is its light; and from His countenance is to break forth that light in which all earth is to rejoice. Then the darkness of the long night shall disappear, and the brief tribulation tasted in the time of absence be forgotten in the abounding blessedness of His everlasting presence.

—Horatius Bonar

THE GOSPEL A SOURCE OF JOY

by W. H. REID

UCH is said concerning the need and value of meditation on the wonders of Calvary, but how little we do of it! The peace and joy which is promised as a result of such an occupation of mind is not to those who simply know the theory, but to those who enter into the practice. The author of this article enters into the practice, and has so written as to lead others into the joy of this blessed attitude of soul.

HERE seems to be a disposition on the part of the pulpit to dodge the doctrines simply because there is a strong disrelish on the part of the few to listen to them: hence the superficiality of the Christian character of the present day, and the lack of enjoyment of religion on the part of many professing Christians.

A saving belief in the doctrines and promises of the Gospel is a source of present joy to a true Christian. By the gospel we are to understand the message of peace and salvation to our lost and perishing world—a message which, received in its fulness, is calculated to support, animate and cheer the people of God in whatever circumstances they may be placed.

By faith in the gospel we can rejoice in the law and government of Jehovah. How terrible the law to all who do not believe the gospel. To such it thunders its anathemas and exhibits nothing but wrath. The painful emotions excited by consciousness of guilt and its terror are mightily increased by the revelation of the inseparable connection between impiety and misery. But believing in the gospel we are both assisted and encouraged in our obedience to God's law: and we are graciously assured that however impotent and deficient our obedience, it is yet accepted by Him as a tribute of respect and gratitude, on account of the spotless and perfect righteousness of Him Who became obedient unto death.

Thus our cordial obedience to the divine law being the legitimate result of faith, is an infallible proof of its existence and becomes a source of spiritual consolation and joy. Without this faith providence in all its aspects would be cheerless, dark and gloomy. What would be the tendency of all its benignant dispensations, but to add to the load of our guilt and contribute to our greater condemnation? What its adverse allotments, but so many judgments and forerunners of the misery that is final and everlasting.

But faith which is the substance of things hoped for, and evidence of things not seen, casts a brightening and delightful luster over the scene of our mortal existence. Even when enveloped in the densest clouds of adversity, it brightens and enlivens our path and enables us to go on our way rejoicing.

It calls into our aid every passing dispensation of providence, whether prosperous or adverse; views every circumstance and event as directed by infinite wisdom for the best of purposes, and by a process supernatural and sublime, brings good out of evil, and order out of apparent confusion. In short, by faith in the gospel all things become ours; whether prosperity or adversity, life or death, things present, or things to come; all cooperate for our welfare, and ought ever to excite grateful and pleasing emotions. You perceive that it is only through faith in the gospel that the law and government of God can be productive of the smallest comfort, and it is only in proportion to its measure that we can be inspired with peace and joy.

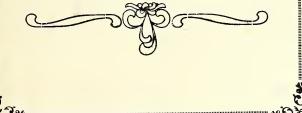
Moreover, faith in the gospel frees us from the fear of the divine vengeance and the dread of future and everlasting punishment.

Were we told that God in a certain portion of His universe had created and placed a species of rational beings holy and happy, that He had given them most

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These things have I spoken unto you, that N(y joy might remain in you, and that your joym ight be full.

—John 5:11.



equitable laws for the rule of their conduct and the test of their fidelity; attaching felicity to obedience and misery to transgression: were we further informed that these intelligent creatures had forfeited the promised blessings and subjected themselves to the threatened penalty by violating His righteous law; were we finally certified that a plan had been devised by which the penalty might be averted, the breach repaired and the forfeited happiness completely restored, would we not be anxious to become acquainted with the nature of such a wonderful and benevolent scheme, and entertain the hope of receiving the highest gratification in contemplating the grace and wisdom which it would in all probability exhibit?

But when we are told that that part of the universe is the earth which we inhabit, that species of beings the posterity of Adam and that system of mercy the plan devised by the Almighty and executed by His Son for our deliverance from eternal perdition, how interesting is the theme! how sublime the investigation, how transporting the knowledge!

The gospel is that scheme unfolded for our gratification and instruction. And if, as intellectual beings, we receive pleasure in resolving difficulties and harmonizing apparent contradictions, from discovering the causes of things and events; and tracing the diversified phenomena of the natural, intellectual, and moral world to a few established general laws; what delight we must experience in searching into the height and depth, the length and breadth of the love of God in Christ Jesus! in

contemplating the infinite wisdom displayed in our redemption, displayed in reconciling the justification of the worst of sinners with His inflexible justice and spotless purity!

If to intellectual beings the contemplation of truth in general be pleasant, how peculiarly, how incomparably more so must it be to contemplate truth so interesting and so intimately connected with our own eternal welfare?

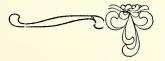
If knowledge of the truths contained in arts, sciences, and histories tends to satisfy, and to please—what must be the delightful emotions inspired by a knowledge of that which in the Bible is emphatically and eminently styled "the truth."

If a survey of the wisdom, power, justice, and goodness of God unfolded in the natural universe be a source of much intellectual enjoyment, how ravishing to behold their more complete exhibition in the sublime and astonishing work of grace.

If in the evolutions of providence it be pleasing to perceive the hand of Jehovah—rendering His afflictive dispensations subservient to the reformation of the ungodly, and the sanctification of the righteous making the wrath of man to praise Him; and bringing good out of evil; how infinitely more regaling must it be to perceive in the gospel the redemption of the very worst of sinners from endless perdition and eternal wrath by the ignominious, painful, and accursed death of the only-begotten and well-beloved Son of God!

In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.

-Psalm 16;11.



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How noble in itself, how elevating to the mind, by which it is regarded, is the exhibition of the divine perfections in redeeming man from sin and destruction by the substitution and atonement of His Son! There were circumstances which to human view must have appeared to set them in direct opposition to each other and to render their combined exertion in the case of man quite impossible. Yet in the gospel how harmoniously are they all displayed, how inviolably preserved, how inseparably blended, and how admirably do they shine each in its own light and all with mutually increased and reflected luster. "In the day that thou eatest thereof thou shalt surely die." Events confirmed and illustrated His veracity. "Cursed be he that continueth not in all things written in the book of the law to do them." The sentence supported His unspotted justice. But He likewise said, "Deliver men from going down to the pit," and here His wisdom flashes forth in that stupendous contrivance wherein His love and mercy to His creatures and His infinite detestation of sin, are at once expressed. His Only-Begotten suffers a voluntary death to magnify His laws, assert His truth, and vindicate His justice, while the sinner lives to honor His mercy and be an eternal monument of His love.

How astonishing are these facts! What differences are here reconciled! What apparent impossibilities effected! Is God holy? His abhorrence of sin is proved. Is He true? His threatening is fulfilled. Is He just? His law has its full exercise. Is He sovereign? His authority is maintained. "Is He wise? His wisdom overrules sin, the greatest and apparently the most irremediable of all evils to give occasion of unmeasurable good in the glory of the Creator and the salvation of the creature.

In the condition of the spotless spirits of heaven we behold the benevolence and love of the Deity; in that of apostate spirits below, the inflexibility and severity of His justice. In the deliverance of sinners from merited condemnation the glory of both is infinitely advanced and the mercy of God honorably exhibited. The happiness of good angels though eternal is but finite; the misery of devils though everlasting is also limited; but the sufferings of the incarnate Son of God, and the eternal weight of glory which He acquired, are objects which from the dignity of Him Who was concerned in them, are stamped with the character of infinity.

What honor do they confer on the majesty of heaven! What transport in the contemplation do they afford to the redeemed among men! But the gospel is enjoyed as well as believed. Its truths are felt as well as admired.

Angels with pleasure contemplate it. We both contemplate it and feel our interest in it. It is pleasant to analyse the laws that regulate the material universe; to follow the sun in his course, to mark the increase of the moon: to trace the alternate succession of day and night; to observe the gradual revolution of the seasons: and it

is pleasant to reflect that these laws were ordained, and this sun shines, that this moon changes, and that these seasons revolve for us. But how much is our pleasure intensified by realizing the gladdening light, and the general heat of the sun's beams by day, the soft splendor of the moon by night, our seed times and harvest and fruitful seasons. Thus the gospel when vied as a scheme worthy of divine wisdom offords fruition when felt as really disenthralling us from the servitude of sin, its turpitude and degradation, and when thus received fills us with ecstacy.

Recollect, Christians what you once were: and what, entirely by the grace of God, ye now are. Once slaves of sin and heirs of wrath. Now adopted into the family of God, and made heirs of heaven and glory.

How cheering the dawn of day to the wearied traveller wandering by night in a land unknown! but how infinitely more pleasant to you is the Dayspring from on high which hath dissipated the more than Egyptian darkness and opened to your mind the rich perspective of a glorious immortality!

Welcome to the tempest-tossed mariner is the calm which succeeds a storm! but his cause of joy is not once to be compared with yours who have been disturbed and distressed by the thunderings and lightnings of Sinai and have been brought "to Mount Zion"—the peaceful city of the living God.

How gladdening to the captive to be freed from the miseries of a long and lonely captivity of a distant land! But the gospel proclaims liberty to the captive and the prisoner bound with more galling fetters than have chained down the worst of criminals.

The prisoner of men may entertain the hope that he may yet elude the vigilance of his guards; and effect his escape by some species of bribery or corruption. But the chains of condemnation with which ye were bound were those of the divine laws. Conscience was the herald of its sentence and God, its Author, was Himself its Executor. The grasp of the law you could not evade; for its authority and obligation are as universal as the being and presence of its Author. Your conscience you could not fly for it haunted you in the field and in the closet, by night and by day; and from the hands of God there was no escape; for He is omnipresent, omniscient, and omnipotent. "But now are ye delivered from the law; that being dead wherein ye were held." Jesus in an early period of His public ministry introduces His discourse in the synagogue of Nazareth with this most consoling allusion to Himself, "The Lord hath annointed mea Me to proclaim liberty to the captive, and the opening of the prison to them that are bound, to proclaim the great jubilee." "There is therefore now no condemnation to them which are in Christ Jesus." "Being justified by faith we have peace with God."

D. B. I. AT HOME AND ABROAD

by Jesse Roy Jones

Some of God's children at Freeport, Ill., had for months been praying that God would direct them in securing an evangelist to conduct a short special revival campaign. Through His guidance, Dr. Clifton L. Fowler of the Denver Bible Institute, and his music director, Jesse Roy Jones, came to Freeport and conducted services for two short weeks, from Nov. 7th to 21st. These two weeks will long stand out vividly in the memory of many who attended. Though the weather was most unfavorable, great interest was aroused and sustained throughout.

Dr. Fowler's method of teaching evangelism was a most refreshing, and to some surprising, departure from the regular type of evangelism with which we are all so familiar. And it was a method signally blessed of God to the reviving of Christians. The evangelist's purpose of coming to a field entirely unprejudiced, entirely unac-quainted with details of conditions, so that he might have an unbiased mind open to God's leading was another striking disclosure of how widely different are God's methods from those that the wisdom of natural man would suggest. Dr. Fowler did not invite nor welcome any informa-tion regarding the situation in general nor individuals in particular, but depended upon divine guidance en-tirely in giving forth his messages from night to night. That the speaker was divinely led in the selection of his subjects and the presentation of them was very evident to his hearers. The earnest attention they gave testified to the fact of the Spirit's operation on hearts deeply impressed by the straightforward presentation of the Word.

The evangelist certainly obeyed the injunction "Spare not,"—a fact most refreshing in these days of pandering and praise-seeking. Yet the truth was presented in love and in gentleness of spirit, so that it was not resented, however deeply it cut. When the Holy Spirit is given free course, He does not blunder. Many Christians were awakened to a true realization of how far their lives had been from measuring up to the standards of Christian living set forth in the Word of God, and were stirred to the very depths of their souls as they were made to realize the unfathomable depths of God's grace and the unmeasured possibilities of a life wholly yielded to God. Two truths plainly taught in the Word but not so very

clearly grasped heretofore by many of the believers, were so frequently and forcibly reiterated that they will never again become hazy. These were the truths that salvation is by faith alone, all of grace and not of works; and that it is once for all.

The singer's work also was of a very high order, having for its aim the single purpose of helping men and women nearer to God, utterly devoid of that light emotional appeal which so lacks the power of the Spirit. He is a real musician with a soul so aflame with the pure love of God that it shines forth in a gentleness, modesty and sincerity that goes directly to the soul with whom he deals. The utter devotion of these two workers, their unselfish expenditure of time and strength exclusively in the interests of the souls of men, mark them as true servants of God. The fruit of the Spirit was not only taught, but exemplified. It was the grace of God so very evident in the lives of these leaders that made such tremendous appeal, and won whole-hearted support, and called forth a most hearty invitation to return at some near future date.

While there were not many conversions, the results were most gratifying. There was work done in the hearts of believers that eternity alone will reveal, and which was of more lasting value and far reaching effect than scores of confessions that so often follow shallow emotional appeals.

A number of the young people were deeply impressed and wrought upon by the Spirit. In response to an invitation given on the last day of the series by Dr. Fowler, seven of them came to the platform in testimony to the fact that they had yielded their lives to the Master for full time service. It was a most impressive climax, for these were not hasty decisions, but steps deliberately taken, with a fair conception of the serious consequences involved. Some of these young people contemplate attending the Denver Bible Institute in the near future.

What makes this campaign of double value in this particular field is the fact that the evangelist's work was a perfect confirmation of the work already done by the pastor, Rev. Irving A. Fox, a man with a very unusual knowledge of the Bible and insight into its teaching coupled with

a life singularly devoted to its high ideals, a shepherd willing to spend and be spent for his flock.

We felt that we were specially favored of God in that He sent these faithful servants to labor with us for this all too brief time. We learned to love them, their institution in Denver, and the singularly Scriptural magazine they publish under the name of "Grace and Truth." This has already proven a great blessing to its Freeport readers.

May He to Whom all praise is due, make permanent and increasingly fruitful the work done in Freeport, and bless both the evangelists and us that we be neither barren nor unfruitful, always abounding in the work of the Lord.

—Lydia Wienke.

The annual Watch Night Service, under the joint auspices of the Denver Bible Institute and the Church of the Open Bible, held unusual refreshment and blessing for those who were privileged to attend this year. The speakers were Mr. W. R. Gorsage, Director of Evangelism, D. B. I., Mr. Maurice G. Dametz, Instructor in English Bible, D. B. I., and Dean Clifton L. Fowler of D. B. I., and Pastor of the Church of the Open Bible. The early messages of the evening stirred the hearts of the listeners to a life of deeper devotion to the Saviour and of greater faithfulness in winning souls unto Him, and toward the end of the service Dean Fowler brought a heart-searching appeal for the members of the Church, and friends and members of the Student Body, to close in with God in a definite facing of their responsibility in the light of the messages which had been brought from the Word. The Spirit of God graciously brought two precious souls to a knowledge of the Lord Jesus as their Saviour in addition to touching a host of believers to indicate that a definite decision had been made between them and the Lord to separate from some phase of evil which had been in the life, or to yield the life more fully to Him, or to obey His bidding in some other direction. The inspiration of the messages, the stirring song service and the special musical numbers, together with the gracious fruitage which was witnessed, turned the minds of all in gratitude toward Him Whom God ordained to have preeminence in all things as the New Year was ushered in.

OUTLINES FOR GOD'S WORKMEN

Conducted by R. S. BEAL

HOW TO PLEASE THE LORD JESUS

I Thess. 4:1 "Just pleasing Him"

I. BY LIVING A LIFE OF FAITH Heb. 11:5-6

II. BY A JOYFUL OBEDIENCE I John 3:22

III. BY HELPFUL MINISTRIES Heb. 13:16 Rom. 15:2-3

IV. BY SEPARATION FROM THE WORLD II Tim. 2:4

CONCLUSION-Prov. 16:7 "When a man's ways please the Lord He maketh even his enemies to be at peace with him."

-R. S. B.

THE FINGERS OF THE RESURRECTION

Acts 2:32

I. POINTS TO HIS DEITY Rom. 1:4

II. POINTS TO OUR JUSTIFICATION Rom. 4:25

III. POINTS TO OUR ASSURANCE OF RESURRECTION Rom. 8:11 I Cor. 15:20-23

IV. POINTS TO THE WAY OF VICTORY Eph. 1:19-21 Phil. 3:10

V. POINTS TO THE WORLD'S JUDGMENT Acts 17:31

-R. S. B.

THE DIVINITY OF THE DIACONATE

I. THE DIVINE OFFICE Phil. 1:1 I Tim. 3:8

II. THE DIVINE MEANING [Tim. 3:8, 10, 12, 13 servant, minister. In verbal form "to wait on, serve, do service" The Greek word is often used for a servant either bond or hired. A deacon, then, is a helper.

III. THE DIVINE QUALIFICATION
I Tim. 3:10 "first be proved"; "blameless"
I Tim. 3:8 Pious I Tim. 3:9 Knowledge I Tim. 3:11-12 Personal family life

IV. THE DIVINE REWARD I Tim. 3:13 good degree, great boldness

V. THE DIVINE RESPONSIBILITIES I Tim. 3:13 used the office of a deacon well

WHAT A DEATH DID

Phil. 2:8 "Even the death of the Cross"

I. IT PROVIDED A RANSOM Matt. 20:28 I Tim. 2:6

II. IT PROVED THE TRUTHFULNESS OF SCRIPTURE I Cor. 15:3 Isa. 53 Ps. 22 Micah 3

III. IT PAID THE DEBT OF SIN Rom. 6:23 I Cor. 15:3 Rom. 5:6-8 Gal. 2:20

IV. IT PROCLAIMED A FATHER'S LOVE John 3:16

V. IT PROTECTED FROM INFINITE WRATH I Thess. 1:10

VI. IT PIERCED THE REALMS OF DARKNESS Rom. 6:6 Gal. 1:4 Heb. 2:14-15

VII. IT PLANNED A NEW LIFE John 10:28

VIII. IT PURCHASED A CHURCH II Cor. 5:14-15 Eph. 5:25 Acts 20:28

—R. S. B.

THE DEVIL'S TRAPS

II Cor. 2:11

I. A BIBLE WITHOUT VERBAL INSPIRATION II. A CHRIST WITHOUT DIVINITY III. A NATURE WITHOUT DEPRAVITY

IV. A RIGHTEOUSNESS WITHOUT ATONEMENT V. A LIFE WITHOUT PERSONAL FAITH VI. A MILLENNIUM WITHOUT A KING

VII. A HEAVEN WITHOUT A HELL VIII. A SALVATION WITHOUT SECURITY

-R. S. B.

WHY CHRISTIANS SUFFER

- I. BECAUSE GOD WANTS US TO KNOW THE FELLOWSHIP OF THE SUFFERINGS OF CHRIST Phil. 3:10
- II. BECAUSE GOD WANTS TO DRAW US NEARER TO ONE ANOTHER

I Cor. 12:26 Heb. 13:3

- III. BECAUSE GOD WANTS TO CHILD-TRAIN US Heb. 12:5-6
- IV. BECAUSE GOD WANTS TO FURTHER THE TESTIMONY Phil. 1:12-14, 29

—L. J. F.



BOOK REVIEWS

Conducted by C. REUBEN LINDQUIST

THE SUPERNATURAL JESUS

"What think ye of Christ?",—the momentous question of the ages. The question which concerns all men without exception. In the days of Jesus' earthly ministry therc were learned men. called the Pharisees, who denied the supernaturalness of the One Who claimed to be the Son of God, so today we have those who choose to call themselves Modernists because of their supposed wonderful enlightenment along the lines of advanced learning and science, who like the Pharisees of old deny the Deity of Christ, His Virgin Birth, His resurrection and premillennial return.

Dr. McDaniel in this discussion of the subject, handles the Modernist and sects of similar ilk, with ungloved hands. We can only thank God for his clear stand for this vital truth in this dark hour of unbelief. He proceeds to let the New Testament vindicate this claim. Beginning with the gospel writers he demonstrates by a collation of statements from cach one, the supernaturalness of Jesus Christ. There is no room for argument; to reject any part of the discussion is to reject the Word of God itself.

In addition to the chapters confined to the testimonials of the various writers, there are other chapters of equal importance under the following headings, "The Virgin Birth," "Deity of Christ,"—two of the most convincing discussions we have ever read,—"The Resurrection of Jesus," "The Mistakes of the Modernists" and "The Truth about the Bible and Science."

"The Supernatural Jesus," by Rev. Geo. W. McDaniel, D. D. LL. D. Published by Geo. H. Doran Co., New York. Size five and one-quarter by seven and three-quarters, 206 pages. Price \$1.75

CHRISTIANITY AT THE CROSS ROADS

In a time when reason is being exalted above the Word of God and the cause of Christ being rapidly spplanted by devil conceived materialistic doctrincs, this most significant discussion by Dr. E. Y. Mullins comes as an irrefragable defender of the faith once delivered.

It is not the purpose of the author to belittle the true sciences but to establish and give Christianity its rightful place in the curriculum of man's thinking and reasoning.

The presentation of the issues at stake are most profound. The author clearly demonstrates that the science as a religion has nothing in common with Christianity. It stands alone, immutable, sharing nothing and giving all. The most conclusive proof in demonstrating the falacy of this compromise is summed up in these words which fell from the Saviour's lips, "He that is not with Me is against Me." There is no middle ground. God has exalted the Son far above all principality and power and given Him a Name which is above every Name. He cannot be dethroned. The doctrines of man make no provision for such a Christ. To fill their bill He must be reduced to the plane of man, stripped of all that makes Him the Christ Who is able to save unto the uttermost.

While Dr. Mullins denounces the religious sciences in a general way throughout the book, we feel that a more specific word as to their falacy as a religion would not be amiss. However his definite stand for the fundamentals and his manner of exalting the Name of the Saviour as being the "Irreducible One" speaks for itself.

"Christianity at the Cross Roads," by Dr. E. Y. Mullins. Published by Geo. H. Doran Co., New York. Size seven and one-half by five and one-half inches, 289 pages. Price \$1.75.

PAMPHLETS AND BOOKLETS

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Any of the above named booklets may be purchased from the Institute Book Nook, 2047 Glenarm Place, Denver, Colo.

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INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON

First Quarter, Lesson 6.

Sunday, February 6, 1927.

THE PRACTICE OF CHRISTIAN STEWARDSHIP

Lesson Text: Matthew 25:14-30

Golden Text:

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord" (Matt. 25:21).

Our lesson today consists of the Parable of the Talents, which is an exceedingly interesting and profitable passage of Scripture, and which, like every other which we have studied in our Sunday School Lessons, merits a much more full consideration than will be possible for us to give to it. There is so much involved in this particular lesson, however, that the most helpful presentation of it will probably be simply to outline the truths involved.

There are three standpoints from which we can approach the study of this Scripture. The first is that of distinction, the second that of dispensational interpretation, and the third is that of practical application. Let us employ all three methods.

I. A NEGLECTED DISTINCTION

There is a very real difference between the parable of the talents given in Matthew 25:14-30 and the parable of the pounds given in Luke 19:11 27. Because there are some similarities many expositors attempt to harmonize these two parables so as to make them but different accounts of the same thing. But such attempts are disastrous. They tend to cause confusion and perplexity and to break down confidence in God's Word.

In order that the distinction which exists between these two parables may be clearly appreciated let us see the points of difference. Before we do, however, the writer wishes gratefully to acknowledge his indebtedness to the class notes received under the instruction of Dean Fowler in the Denver Bible Institute for the material presented, both in the distinction and in the interpretation.

1. These parables differ in the amounts involved.

(a) In the one parable it is talents (authorities differ as to the exact value of the talent, but it is somewhere between one and two thousand dol-

- lars, probably about fifteen hundred dollars—(Matt. 25: 15).
- (b) In the other parable it is pounds (a pound is worth about fifteen dollars—Luke 19:13).

2. They differ in the number of servants involved.

- (a) In the parable of the talents there are three servants (Matt. 25:15).
- (b) In the parable of the pounds there are ten servants (Luke 19:13).

3. They differ in the amounts given.

- (a) In the parable of the talents one servant was given five talents, another was given two, and another was given one (Matt. 25:15).
- (b) In the parable of the pounds each servant was given exactly the same amount—one pound (Luke 19:13).

4. They differ in the amounts gained.

- (a) The man with five talents gained five; the man with two gained two; and the man with one failed to gain any (Matt. 25:16, 17 and 18).
- (b) One man gained ten pounds, another gained five, and another failed to gain any, though all started with the same amount—one pound (Luke 19:16, 18, 20).

5. They differ in the unfaithful servant's disposition of his charge.

- (a) The unfaithful servant with one talent hid it in the earth (Matt. 25:18).
- (b) The unfaithful servant hid his pound in a napkin (Luke 19:20).

6. They differ in the judgment meted out.

- (a) The faithful servants were given salvation (entrance into the joy of the Lord) plus rewards (made ruler over many things).
- (b) The faithful servants were given rewards proportion-

- ate to their faithfulness (they were made rulers over cities). No mention is made of salvation.
- (aa) The unfaithful servant was condemned. He was cast into outer darkness. (Matt. 25:20-30).
- (bb) The unfaithful servant was deprived of his reward, but was not cast out; whereas the rebellious citizens were judged (Luke 19:11-27).

Surely these distinctions will make it apparent that the two parables are not to be confused.

II. THE DISPENSATIONAL INTERPRETATION

Now let us see the dispensational interpretation of the parable of the talents. It is impossible for us to discuss both of them, so we will be obliged to confine ourselves to the one which is the special subject of our study in this lesson.

- 1. The "Man" in the parable is Jesus. Two facts demonstrate this.
 - (a) The "man" in all other parables is Jesus, save when an evil man is in mind (Matt. 13:37, 41).
 - (b) This is the only interpretation which is consistent with all the facts set forth in the parable. (Consider the other points in the interpretation of this parable.)
- 2. The "Far Country" is Heaven. The man travelling into the far country, therefore, is a prophecy of Jesus' ascension (Isa. 13:5; Acts 1:11).
- 3. The "servants" are the children of Israel. But save for the dispensational interpretation of the parable they could be men in this age as well, for the truths taught here are just as appropriate today as they were when these words were spoken, or as they will be in the coming days when their great fulfilment will appear (Isa. 41:8; Isa. 45:4; Isa. 43:10; Isa. 44:1-21; Isa. 48:20; Isa. 49:3; Isa. 64:17).

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- 4. The talents stand for the apprehension of spiritual truth. Several considerations make this clear.
 - (a) They were given according to the "ability" of the individual. By this we understand his ability to receive, or in other words his willingness. This is the basis on which God gives the knowledge of the truth (John 7:17; 2 Cor. 3:15-16; Mark 4:24; Matt. 13:10-11).
 - (b) As we shall see later, the salvation of those possessing these talents depended upon how much they had. Our salvation depends upon how much we believe, or in other words, how much of spiritual truth we apprehend. Simply to believe that there is a God will not save anyone, nor will believing in any of the other things taught in God's Word, if we do not believe in the Lord Jesus Christ as our personal Saviour, and in His shed blood as the price of our redemption (John 3:16-18; ·Acts 16:31).
 - (c) The Lord Jesus uses concerning the talents exactly the same language which He had previously used concerning the individual knowledge of spiritual truths (Matt. 25:29; Matt. 13:11-12; Matt. 4:24-25).
- 5. The Five talents stand for an apprehension of God's grace. Five, in the Scripture, stands connected with grace. When God confirmed His grace covenant with Abram and Sarai, as a token of it He added the Hebrew letter "H" to each of their names, making Abram—Abraham and making Sarai—Sarah. The Hebrew letter "H" is also the Hebrew number five (Gen. 17: 4-5, 15). When Jesus died on the cross, the supreme exhibition of God's grace, His body was pierced in five distinct places, His two hands, His two feet, and His side. Again, the revelation of the special truth characteristic of the fifth age was given to the Apostle Paul as the special dispensation of Grace (Eph. 3:2). (For other instances of this meaning in the number five the reader of "Grace and Truth" who has the back number on file is referred to Dean Fowler's discussion of "The Numerical Principle of Divine Revelation" in the Redemption Number, November, 1923.) The five talent man was not only saved but he had also an intelligent understanding of the grace of God.
- 6. The two talents stand for an apprehension of Jesus' Redemp

- tive work. Two, in the Scripture, stands connected with the Lord Jesus Christ, especially in relation to His work of redemption (I Cor. 15:45-47; Heb. 10:9). In this connection Dean Fowler says, "Two in the Word of God is the election number. Election means choice. God's election is invariably centered in the Lord Jesus Christ Himself, hence, two stands connected with the Sayiour, the Second Person of the Trinity" (The Numerical Principle of Divine Revelation, "Grace and Truth," Vol. II, page 20). The two talent man accepted by faith the truth of redemption by the finished work of the Lord Jesus Christ, though he did not grasp the fulness and richness of the grace involved therein. This faith, however, was enough to save him, for the Scripture does not say, "Understand all that the Word teaches about the Lord Jesus Christ and thou shalt be saved," but, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).
- 7. The one talent, however, stands for the common Jewish faith in God without faith in the Lord Jesus Christ. One, in the Scripture, stands for Diety, with the emphasis laid upon the unity of the Godhead (Deut. 6:4; Mark 12:29; Rom. 3:30). This man had the unitarian conception of God. He believed there was a God, but he had no perception of the Second Person of the Trinity. Such Christ-rejecting faith, though it professes to honor God, cannot save any soul. This man was lost (John 3:18; John 5:23).

That the numbers in Scripture have spiritual significance is recognized by many outstanding Bible students, many of whom are agreed upon the meanings of the three numbers involved in this exposition. But the most convincing evidence that this is the correct interpretation lies in the results which will be more fully discussed under point nine. The significance of these being fully appreciated, the accuracy of the meaning assigned to the numbers will be apparent.

- 8. The gain of the faithful servants signifies an increase in the perception of truth. This follows logically, once it be admitted that the talents stand for the apprehension of spiritual truth.
- The reckoning with the servants represents the judgment which will occur at the second coming of Christ.
 - (a) It involves the rewards of faithful believers, as well as their entrance into the joy of the Lord, which is the

- consummation of their salvation. The believer's rewards will be portioned out when Christ returns (Rev. 22:12).
- (b) It involves the judgment of unbelievers. The unprofitable servant was cast into outer darkness where there is weeping and gnashing of teeth (Matt. 25:30). Unbelievers will be judged at the second coming of Christ (II Thess. 1:7-10; Rev. 19:21).

In this connection it is well to note that the profitable servants were saved, not because they were profitable, but because they were believers. Even though they had not been profitable, they would doubtless have been saved, for the salvation of the believer depends not upon his use of the truth but his faith in it. Had they not been faithful they would have suffered loss, but it would have been the loss of rewards, not the loss of salvation. The Lord would still have said to them, "Enter thou into the joy of thy Lord." But He could not have said, "I will make thee ruler over many things" (I Cor. 3:11-15).

It is interesting also to note that the one talent man had a full opportunity to be saved. Had he been willing, or as the parable puts it, "able" to receive it, he would have been given a saving knowledge of the Lord Jesus Christ in the first place, for what he received was limited only by his unwillingness to receive more. And had he used his one talent, the knowledge that there was a God, he could not have failed at least to have gained one more, which would have made two and which would have involved a conception of the Lord Jesus Christ and His redemptive work. Failing in this, he was condemned. There was no alternative. (John 7:17; Acts. 4:12; John 3:14-18)

III. A PRACTICAL APPLICATION

From this parable, in addition to the truth that faith in Jesus Christ is the one essential condition of salvation, we may learn three other most practical truths.

The first is that God gives a knowledge of the truth to the believer in order that he may impart it to others (II Tim. 2:2; I Cor. 15:34; II Cor. 1:4; I Cor. 4:1-2; I Cor. 9:16-17).

The second is that as we impart to others the truths which we possess,

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our own perception of the truth is enlarged and we not only grow in grace but also in the knowledge of the Lord Jesus Christ (II Pet. 3:18; Prov. 11:27-25).

The third is that God richly and abundantly rewards the believer who is faithful in ministering to others the truths with which he himself has been blessed (I Cor. 3:11-15; Rev. 22:12; Dan. 12:1-2; Prov. 11:30; II Tim. 4:7-8).

First Quarter, Lesson 7.

Sunday, February 13, 1927.

MAKING OUR HOMES CHRISTIAN

Lesson Text: Ephesians 5:25 to 6:4.

Golden Text:

"Let us love one another: for love is of God" (I John 4:7).

In the plans of God, home life should contribute to the spiritual blessing and nurture of the members of the family. This ideal can be realized, however, only as the Word of God and the Son of God are given first place in the home. But what a blessing to all involved is the home where such a happy condition exists. Who can measure the joys and delights of such home life and who can calculate its influence in the lives of the children as they grow up in such an atmosphere?

Such a home is decidedly old-fashioned. It is so much so, in fact, that it seems to have gone almost entirely out of date even in so-called Christian countries. Our lesson is very timely, therefore. May God use it to be the means both of awakening the desire for such a home and giving such instructions as to make possible the realization of that desire.

I. A SCRIPTURAL HUSBAND

Let us notice first the qualifications of a Scriptural husband. The husband should be the head of the home. This is implied in the injuction for the wives to obey the husbands. It appears also in the symbolism in which Christ's headship over His body is given as the standard for a man's relationship with his wife. The kindly exercise of that headship on the part of the husband is indispensible if the home is to be scriptural. It is significant in this connection that God regards it of such importance that He makes the rightful exercise of this authority one of the chief qualifications both for the bishops and deacons (Eph. 1:22-23; I Tim. 3:4-5, 13).

But let it be noted also, that the husband should love his wife. His love should be sacrificial, leading him to give himself for the wife as Chrisa gave Himself for the Church. It should be devotional, moving him in every possible way to minister to the wife's spiritual blessing. It should be thoughtful, teaching him to care for the wife even as for himself. And it should be faithful, constraining him, for her interest, to forsake even father and mother and the dearest earthly friends (Col. 3:19; I Cor. 13:4-8—"charity" should be translated "love"; I Pet. 3:7).

What a responsibility thus devolves upon the husband and what a privilege is his! He is to stand to his wife as the representative of Christ's authority and love. As he enters gladly and happily into both, his life will be a wonderful testimony and blessing, and he may be sure that a scriptural manifestation of love will make it easy for the wife to submit herself to his authority. Wise indeed is the husband who studies Christ's dea'ing with the Church, which is His body, in order thereby to learn how to conduct himself in his relations with his wife (Col. 2:19; I Cor. 12:12).

II. A SCRIPTURAL WIFE

The scriptural qualifications of a wife are as clearly defined in this lesson as are those of the husband.

The wife is to submit herself to her husband. 'Throughout the Scriptures obedience is set forth as one of the cardinal virtues of a wife. We may be inclined to sympathize with the increasing tendency among women to want to omit the word "obey" from the marriage ceremony, when we consider how far short many men fall from the scriptural standard of a husband, but insubordination in the wife can no more be defended from the Scriptures than can inconsiderateness in the husband. Surely the wife's responsibility to obey the husband should stir the hearts of Christian women to be more careful and prayerful in considering the question of marriage (Col 3:18; Tit. 2:5; I Pet.

The life of the wife should also be characterized by fidelity. She should be faithful to the husband as she rightfully expects the husband to be to her. Twice the expression "their own husbands" is used in speaking of the wife's responsibility to submit. This is a warning that they should not give to another the submission which belongs to their own husbands. Surely if the husbands and wives of the present day permitted this virtue of fidelity to one another to characterize their lives more, there would be fewer divorces. (Prov. 31:10-31)

And finally, the wife should reverence her husband. Her attitude toward him should be akin to the attitude which God expects the believer to have toward Himself. In it there is the thought of obedience which we have already noted, and there is also

the thought of respect and love. Happy is the husband whose wife has this attitude toward him. And happy is he who is worthy of it! The wife's obedience to the authority of the husband, in addition to being obedient to the Word of God, should be the normal fruit of the respect and love which the husband inspires in her heart. (Titus 2:4)

III. A SCRIPTURAL CHILD

The Scripture also indicates what kind of a spirit in the children is pleasing to the Lord.

The children should be obedient. "Children obey your parents," says the Scripture. Surely it is a wise son who thus obeys. But mark the limitations of that obedience—"in the Lord." So long as the parent's will is in keeping with the Word of God, it should be a law to the children. But when the parent's will transgresses the will of God as set forth in His Word, the child's first responsibility is to God. Note also that the authority of both parents is here recognized and obedience enjoined (Col. 3:20; Deut. 21:18-21; Acts 5:29; Matt. 19:29). Children should also honor their

parents. This involves respect, as well as obedience, in thought and word and deed. How different this attitude from the exceedingly disrespectful attitude so many young people cherish today. Were the law of God enforced today and its provisions being carried out, few children could escape being put to death for failure to honor their parents. Indeed, children should honor their parents, but let it be remembered that this does not mean that they should submit to them or condone them in wrong and unscriptural things. To do this would be to honor their parents above the Lord and this would be an occasion for reproach. (Matt. 15:4-6; Matt. 10:37-39)

IV. A SCRIPTURAL PARENT

The qualifications of a scriptural parent are also furnished in this lesson. They involve a solemn responsibility which many parents are overlooking today, but a responsibility which God Himself has ordained.

The parents should refrain from provoking to wrath. They should be kindly and considerate, and above all just, in dealing with the children as well as with the other members of the household. The children should never have to suffer from brutality, selfish-

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ness, pride, or any of the other sinful things which are so appallingly prevalent among parents today. Surely if people realized how profoundly their words and actions affected for good or evil the tender lives of little children, they would have much greater care to make that influence count for God. (Col. 4:21)

The parents should teach their children the things of God. They should bring them up in the nurture of the Lord. It is the responsibility of the father as well as of the mother to see to the training of the child in spiritual matters. So it is wrong for the instruction of the children in the wonderful truths of God's Word to be left entirely to the mother or to the Sunday School teacher. The

children should learn these things also from the lips of their father. Surely no other instruction or testimony could be more potent or more calculated to inspire respect for these things in the hearts of the children. Many fathers have neglected this most important thing, only to discover to their sorrow in later years that they had no vital grip on their children. (Deut. 11:18-19; Prov. 13:1; Prov. 1:8-9; Prov. 22:6)

The parents should also discipline their children. This is what is meant by, "The admonition of the Lord." It is folly for parents to neglect rigorous discipline, for to do so is to endanger the lives of their children and their salvation as well as their own happiness. God's Word says some startling things about the beneficial effect of faithful parental discipline.

And these things involve a promise, for if the Lord has told the parents to bring up the children in the nurture and admonition of the Lord, then it is possible in His strength to do it. (Prov. 22:15; Prov. 23:13; Prov.29:15; Prov. 19:18; Prov. 13:24)

But there is another wonderfully delicate and blessed suggestion in the words, "Fathers bring up your children in the nurture and admonition of the Lord." They imply that the father is to couple with his instruction and discipline an example which will embody in himself the love and authority of God, so that through his life the children may more easily come to know the God Who calls Himself "Father" to the believer. This is an exceedingly solemn thought and one which fathers will do well prayerfully to consider. (Psa. 103:13; Gal.3:26)

First Quarter, Lesson 8.

Sunday, February 20, 1927.

SERVING IN AND THROUGH THE CHURCH

Lesson Text: Matthew 5:13-16; Acts 2:42-47.

Golden Text:

"We are labourers together with God" (I Cor. 3:9).

Normally, the members of a church should find in its activities the channel of their service for the Lord. The ideal condition is one in which every member has a definite task and in which he is held responsible by the church officers for his faithfulness in performing it. For such a condition to be realized, however, several things are necessary. The church must set as its supreme purpose the task of winning lost souls to Christ and wooing the saved into closer fellowship with Him. To this end every activity of the various departments must contribute. The members must be led to yield their lives to the Lord for definite service, and they must be trained in the knowledge of God's Word and of how to use it. The work must be organized so that each member will know what his task is and how to perform it, in order that all may be working together to the same end. And department heads and church officers must be given the vision and trained to lead the people wisely and scripturally. What a wonderful work such a church can do! But how few churches have such a vision. Many have become mere social clubs with more or less of a religious turn. The activities contribute to the pleasures of the people instead of to the good of souls. The god of this world is honored rather than the God and Father of our Lord Jesus Christ. And if any real Christian work is done at all, it is done by the pastor aided, perhaps, by a few faithful members who strive heroically by their own efforts to make up the utter lack of service on the part of the others.

But it is not in the churches alone that the vision of service is needed. The chuches are what the individuals make them. If the individual, therefore, will catch the vision, he can contribute in a large measure to the realization of the ideal in his own church. And if he cannot do this on account of modernistic or worldly leadership, or leadership which is soft in compromising with such things, then he should leave the church and go to one where he can serve his Lord without such limitations. Let the Sunday School teacher remember that his service is as vitally important as is that of the pastor, and let him seek in the spirit of full cooperation to make it count for the utmost possible in the winning of his own scholars to Christ, in the winning of their relatives, and in imparting to others his own vision.

I. THE TESTIMONY

One preeminent purpose in God's plans for the lives of His children is that of testimony. This is taught in two symbols which the Scripture, appearing in the first part of the lesson, applies to the believer.

"Ye are the salt of the earth," said the Saviour. In this He suggested His purpose for our lives. Salt is a symbol of the testimony of truth. This is seen in its physical properties. As a flavoring for food, it assists to nourish. Applied to ice, it melts. Applied to a wound, it first cuts, then heals. It has cleansing properties, and it is used to preserve and to prevent decay. In every one of these

things some property of God's Word is suggested. This meaning is also evident in the use which is made of the word in the Scriptures. The offerer was commanded to offer salt with his offering, and as every one knows, the offerings were given for a testimony. The Lord called one of His covenants with the Levites, "a covenant of salt," suggesting again its connection with the testimony. And the believer is exhorted to let his "speech be always with grace, seasoned with salt." That salt is a symbol of the testimony is also apparent from the context in which it is used in this lesson. (Lev. 2:13; Num. 18:19; Col. 4:6)

"Ye are the light of the world," was the Saviour's second statement, and this presents from another angle the same truth as that presented by the salt. Three things are called "light" in the Scripture. Jesus said, "I am the light of the world" (John 8:12; John 1:4-9). The Psalmist said, "Thy Word is a lamp unto my feet and a light unto my path" (Psa. 119:105, 130). This is equivalent to stating that men may come to know the true light, Jesus Christ, only through the Word of God. And because it is God's purpose that His children shall make the Word known, He says of them, "Ye are the light of the world." What a fellowship for the believer is implied in this expression, "Ye are the light of the world." when it is considered in the light of Jesus' statement, "I am the light of the world." (II Cor. 4:4-6; II Cor. 6:14; Eph. 6:8)

Facing these facts, it behooves us to recognize that the believer's chief passion and the preeminent work of the church should be to spread abroad the knowledge of God's Word by word and deed and in every possible way. All other things are subsidiary to this; this is the very purpose of our existence as children of God, and this is emphasized by the implications in the use of the words "world" and "earth." Surely these words indicate that it is God's desire for the testimony of His children to reach into all the world. (Eph. 2:10; Matt. 4:19; Acts 1:8)

II. THE FELLOWSHIP

The life which the believer lives is fully as important as is his spoken testimony. If his life is not what it should be it can almost entirely negative the words which he speaks. But if his life is Scriptural it will add force to the spoken word and may even open up opportunity for giving such a testimony. So it is very fitting that with the Scripture which magnifies the testimony of God's children, should be associated one which magnifies their fellowship.

The fellowship depicted in this Scripture is, first of all, a fellowship of common faith. "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." This is the basis of all true fellowship. If we are to work together we must believe together. And in this fellowship of faith there is no room for a difference of opinion on the vital fundamental truths. This is the mistake of many of the denominations today. They think a bond of organizational unity or agreement on a few minor truths will outweigh many essential differences of doctrinal belief. Within the last year this country has witnessed a pathetic attempt to secure loyal and enthusiastic cooperation from the adherents of one of the great denominations on the ground of a united campaign of evangelism. But to make it effective they were asked to forget for six months the vast gulf between Fundamentalism and Modernism, Such a compromising attempt to do the Lord's work can never succeed. It is

because of the devitalizing and demoralizing effects of Modernism that the mission boards of practically every great evangelical denomination in this country are staggering under an insuperable load of debt. And we cannot expect such a condition to change until Modernism has been driven from the church, or the church has withdrawn from fellowship with it. May the Spirit of God awaken His children to the folly of such compromises in the attempt to maintain unity. This is not scriptural fellowship. It is treachery. It is a flagrant violation of the scriptural precept, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." The fellow-ship which honors God and blesses His church must be a fellowship in which there is no compromise either with infidelity or with worldliness. (II Cor. 6:14-18; James 4:4; Eph. 5: 11; I John 1:3-7)

The fellowship of the early church was also a fellowship of common interest. It even went so far that not one of them said that any thing he possessed was his own, but rather he devoted it to the interests of all. What a happy spirit of unselfishness this was! And such an unselfish spirit must prevail among God's children if they are to know the real meaning of fellowship. List, if you will, the things which break up churches and estrange fellow believers and you will find at the head of the list the twin sins of pride and selfishness. God wants His people to catch such a vision of Christ's devotion to us as will transform our lives and make them mirrors of His sacrifice in their utter devotion to the interests of our fellow believers. (Rom. 12:3; Phil. 2:3-8; II Cor. 13:4-5; I John 3:16; Acts 4:32-35)

Here was manifest also the fellowship of a common love. They were united in gladness and singleness of heart and praises to the Lord. Love for Christ should be the rallying center of all God's people. The fellowship of such a mutual love is a more powerful and lasting bond than any ties of organizational union. It is because Christ is the center of worship and adoration that the fellowship of heaven is what it is. And as He is given first place in the lives and hearts of His people, we will realize in fullest measure the truth of which the old hymn speaks, "The fellowship of kindred minds is like to that above." (Rev. 5:8-10; Rom. 15:6; I Cor. 1:10; Phil. 1:27; Col. 3:2; II Cor. 5:14; Phil. 2:2).

III. THE INCREASE

The result of such a life and its accompanying testimony was a great increase in the church. "The Lord added to them day by day those who were being saved" (Acts 2:47, R. V. marg.).

Such a blessing was the result of the testimony. To one who asked how he could be saved, God's apostles gave answer, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). And the Scriptures further declare that "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). The fact that souls were being saved and being added to the church is, therefore, in itself an evidence that the testimony was being faithfully given forth. No church or soul should become occupied in numbers, but if souls are not being saved and added to the church, it is time to look to the testimony, for the fruit of the testimony of Christ is the salvation of souls. (Prov. 11:30; Eph. 4: 16)

But let it be borne in mind also that this increase was the work of God. Notice it says, "The LORD added." It is our responsibility to give the testimony faithfully, but it is God's business to bless the Word and to cause its ministry to bring forth fruit. Let us, therefore, not become occupied with the fruit, but let us be so faithful in our ministry that God can bless cur labors with abundance of fruit. (Isa. 55:10-11; I Cor. 3:6; II Tim. 4:2; Psalm 126:5-6; I Cor. 4:1-2)

First Quarter, Lesson 9.

Sunday, Feburary 27, 1927.

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MAKING THE COMMUNITY CHRISTIAN

Golden Text:

"Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Ephesians 5:11).

Whenever the Scriptures in the lesson text warrant it, we have endeavored to follow the line of thought which is suggested in the title assigned to each lesson. But the Scripture furnished for this lesson is so far removed

Lesson Text: Galatians 5:13-25.

from the thought of the title that we prefer to follow an entirely different thought in our study and one which is most vital to the happiness and usefulness of the believer in the Lord Jesus Christ. The lesson text consists of one of the passages which of all God's Word most clearly sets forth this truth. Our lesson therefore, could better be entitled, "The Two Natures of the Believer."

i. THE WARFARE OF THE BELIEVER'S TWO NATURES

The first truth which is presented in this Scripture is the warfare which is continually being waged between the believer's two natures.

At once this suggests the distinction between the two natures. The Scripture definitely says, "The flesh lusteth against the Spirit and the Spirit against

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the flesh, and these are contrary the one to the other so that ye cannot do the things that ye would." There are three entities involved in this state-ment. There is one called the "flesh," and another called the "Spirit," and another called "ye" which refers to the soul. The significance of the statement concerning the "flesh" and the "Spirit"—"these are contrary the one to the other"—will be appreciated as we consider the contrast and distinction between the two. The "flesh" is the old nature which was begotten in man by natural generation (Rom. 5:12; Psa. 51:5; Eph. 2:3). The "Spirit" is the new nature begotten in the believer by the miracle of regeneration (John 3:3, 7; Gal. 3:26; II Pet. 1:4). In addition to the "flesh" the old nature is called by various names:

- 1. "Sin" (Rom. 7:8, 11).
- 2. "The old man" (Rom. 6:6; Eph. 4:22; Col. 3:9).
- 3. "The carnal mind," or literally, "the mind of the flesh" (Rom. 8:7).

The new nature is also called by other names in addition to "spirit." It is called:

- 1. "The divine nature" (II Pet. 1:4).
- 2. "The new man" (Eph. 4:24; Col. 3:10).
- 3. "The inner man" (Eph. 3:16).
- 4. "The mind of Christ" (I Cor. 2:16).

The old nature is the seed of Satan (John 8:44); but the new nature is the seed of God (II Pet. 1:4; Col. 1:27). The old nature is the nature of every unbelieving man and dwells in the body with the soul. But the believer in Jesus Christ has a new nature in his body in addition to the soul and the old nature. There are, therefore, three things in every child of God,—the flesh, the soul, and the Spirit.

The Spirit and the flesh are constantly at war one with the other. It is the old conflict of the ages, between the seed of the serpent and the seed of the woman, being waged in the individual with the soul as the battle ground. The Scripture tells us that "the flesh lusteth against the spirit and the spirit against the flesh." The object of their desire is the mastery of the soul. There is a continual struggle for supremacy, and in this struggle the soul is helpless in that it cannot do anything of itself. This is what is meant by the statement, "ye cannot do the things that ye would." The soul is bound either to would." do the deeds prompted by the old nature or those produced by the new; it cannot do anything on its own account. But the soul can decide whether it will yield to the control of the old man or to that of the new. This is the soul's responsibility. The unbeliever, of course, having nothing but an old nature, cannot do otherwise than obey the dictates of the old nature. But the believer, if he will, may walk under the control of the new. As we shall see later, this should be the momentary decision of our souls.

II. THE WORKS OF THE FLESH

"The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

The works of the flesh are an indication of his desperately wicked character. The Scripture plainly tells us that he is not subject to the law of God, and indeed cannot be. He is the incorrigible enemy of God, as might be expected when we consider that he is the seed of the devil (Rom. 8:7; I Cor. 2:14). Let no one suppose, however, that in this passage the Spirit has exhausted the list of the deeds of the old man or his methods of working. Let us remember that he is a deceiver and works deceitfully (Eph. 4:22; John 8:44). Like his father the devil, he is sometimes transformed as an angel of light. But his control always results in such God-dishonoring and soul-destroying deeds as those suggested in this catagory. As the soul walks in the flesh, the deeds of the flesh will be manifest in the life, for they are the result of yielding to his control. Mark, too, that the Scripture declares that to walk in the flesh is to "mind the things of the flesh." It is, therefore, primarily a wrong occupation. (Rom. 8:5-6, 8)

III. THE FRUIT OF THE SPIRIT

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23).

The fruit of the Spirit is a revelation of His perfect righteousness. Any thoughtful reader will recognize in these things a description of Christ. It was He Whose life was characterized in fullest measure by these things. And only as His life is lived out in the believer, can such things be in our lives. They are not natural to us, in the commonly accepted meaning of the term. But when we remember that they are the fruit of the new nature, which is in us by God's grace, we can truly say they are the "notural' manner of life for the believer. A better word to use in this connection, however, would be "supernatural," the fruit of the Spirit is simply the expression of that perfectly holy nature which God has begotten by the Spirit in every soul who trusts the Saviour, (Eph. 4:24; Col. 3:10)

IV. THE LIFE OF VICTORY

Thank God! constant victory over every manifestation of the flesh is provided in Christ Jesus for every soul who believes in Him.

This victory is based upon our identification with Him. This is the meaning of the Scripture statement. "They that are Christ's have crucified the flesh with the affections and lusts." Another statement which refers to this is Rom. 6:6, which says, "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that hence-forth we should not serve sin." From these Scriptures it is apparent that because he is identified with Christ in His death and resurrection, God counts the believer completely delivered from the power of sin. So complete is this emancipation in the mind of God, He declares, "Sin shall not have dominion over you, for ye are not under the law but under grace' (Rom. 6:14). From this it will be apparent that full victory over the control and deeds of the old man are provided for the believer through the Cross of Christ. This does not mean that in this life the believer will be free from the presence of the old man. This cannot be and it will not be until the resurrection or rapture at Christ's second coming. But the believer may be fully delivered from the pernicious power of this enemy of God. (II Cor. 10:4-5; Rom. 8:3-4)

There is a condition, however, which must be met, if the soul is to know full victory. This condition is expressed in the words of our lesson text, "If we live in the Spirit let us also walk in the Spirit." With this should be associated the earlier statement, "Walk in the Spirit and ye shall not fulfil the lusts of the flesh." Victory for the soul lies not in fighting the old nature but in yielding to the new. And what it means to walk in the Spirit is made plain in Rom. 8: 5-6: "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death: but to be spiritually minded is life and peace." This same truth is expressed in other words in Rom. 6:11, 13: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord . . . Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." The pathway of victory over sin, therefore, is the occupation of the mind in the things of Christ, particularily as pertaining to the finished work of His Cross, coupled with the yeilding of the life to Him.

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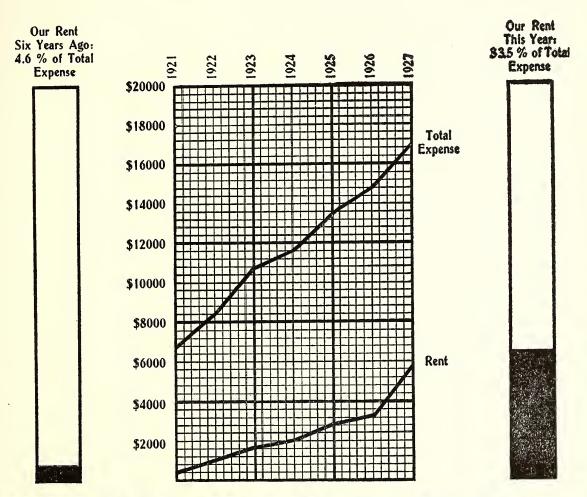
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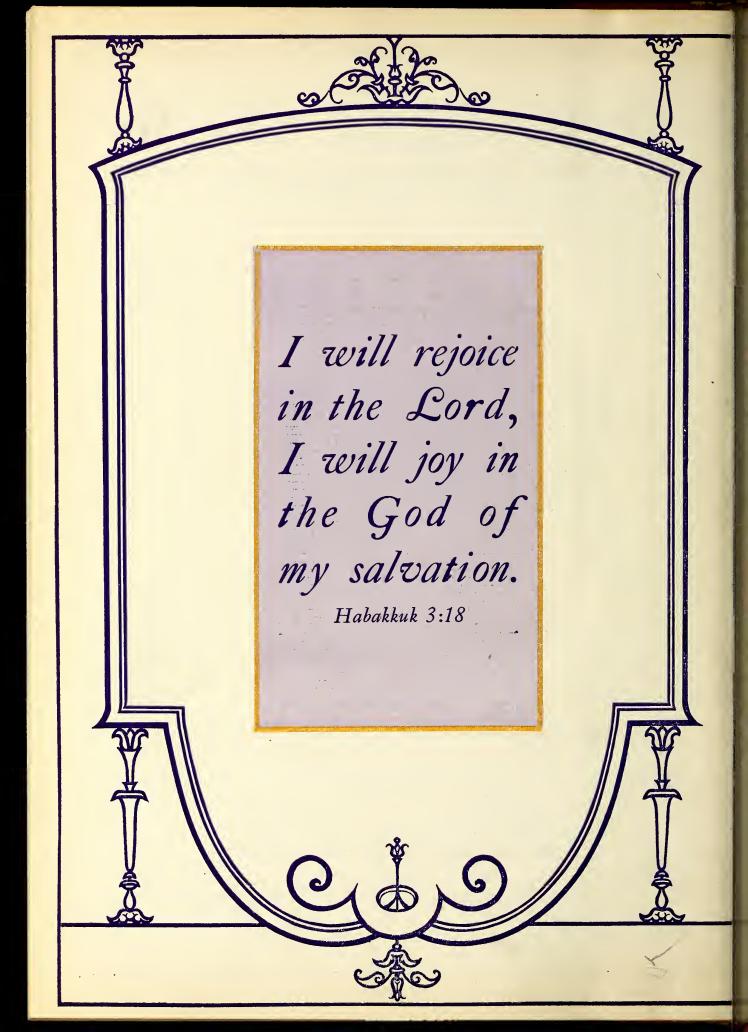
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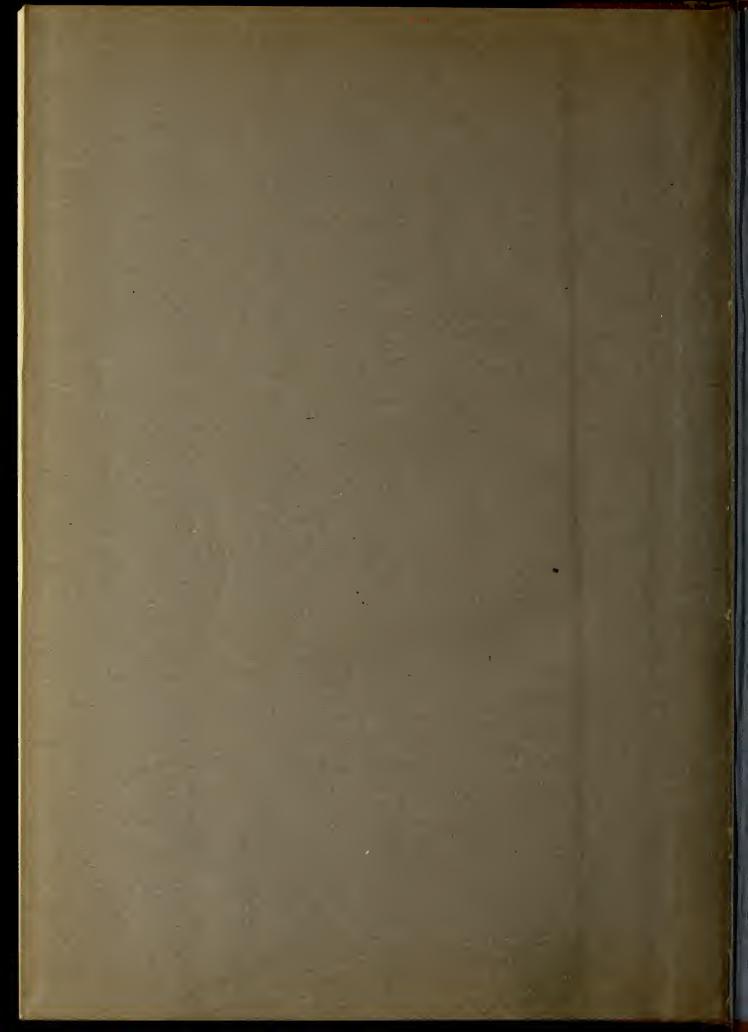


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